

Liberty University Music and Worship

THE WORSHIP EXPERIENCE: FIVE ESSENTIAL WAYS A PASTOR LEADS A
CONGREGATION TO RESPOND

A Thesis Project Submitted to
Liberty University Music and Worship
In Candidacy of the Degree of
Doctor of Worship Studies

by

Changhwan Choi

Lynchburg, Virginia

September 2015

Liberty University Worship and Music

Thesis Project Approval Sheet

A-

GRADE

Frank Schmitt

MENTOR, Dr. Frank J. Schmitt

Vernon M. Whaley

READER, Dr. Vernon M. Whaley

ABSTRACT

THE WORSHIP EXPERIENCE: FIVE ESSENTIAL WAYS A PASTOR LEADS A CONGREGATION TO RESPOND TO GOD

Changhwan Choi

Liberty Baptist Music and Worship, 2015

Mentor: Dr. Frank J. Schmitt

Today many churches do not take time in worship service for their congregations to respond to God's Word proclaimed through sermons. They also may be unaware of biblical reasons for the response. This project will suggest five essential ways that a pastor can lead a congregation to respond to God's Word at the end of each sermon. This project will lay a foundation for the understanding and development of the congregational response through examination of biblical and theological backgrounds. Furthermore, an approach utilizing these five strategies will be developed specifically for worship services in Korean churches by surveying 30 or more Korean ministers and 50 or more believers. This project will be a tool for approaching biblical worship, fostering an awareness of the necessity for the human response to God, and encouraging people to respond in their daily lives.

Abstract length: 139 words

DEDICATION

Most of all,

To my King, Jesus Christ, the Lord and heavenly father God, for your wonderful love and enough grace in my life, and especially faithful leading during this project.

To my beloved wife Hyeeun, for your constant love, great support, and prayers during this long thesis project process and the whole abroad study in America.

To my precious son Juchan Caleb and sweet daughter Jooa Chloe, for being yourself and the happiness you give to me.

To my respectful father Ungil Choi, mother Okja Lee, father-in-law in heaven Hyunsik Choi, and mother-in-law Yeonsoon Kang, for your constant love, support, and prayers during this project.

To my great supporters, brother and his wife, sisters and brother-in-laws, and my wife's sister, for your consistent encouragement and love.

To my great mentor Dr. Schmitt, for your considerate guide and thoughtful mentoring for this project.

To my thoughtful and warm reader Dr. Whaley and professors of LU, for your passionate and insightful teachings and guidance.

To my considerate and kind writing coach Jordan and Paul, for your delicate tutoring and guiding.

To my co-ministers for worship ministry and their families, for your priceless help and cooperation for the Kingdom of God.

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LIST OF ABBREVIATIONS

| | |
|----|---------------------------|
| M | <i>Ministers</i> |
| B | <i>Believers</i> |
| Q | <i>Question</i> |
| LU | <i>Liberty University</i> |

CHAPTER I

INTRODUCTION

Statement of Purpose

The purpose of this study is to clarify the biblical principle of worship that worship is a vivid encountering with God that consists of God's revelation and human response. Page and Lavon assert, "Worship, in its most basic form, is a dialogue with God, a conversation He initiates with us."¹ This basic principle is found in every encounter between God and humans in the Bible. Frame notes, "In worship, God should always be speaking to us, since the whole content of worship should be scriptural. And we should be constantly responding to that word in faith and obedience."² Similar to a dialogue, in worship God tells humans His will and then they listen to and reply to Him. In other words, through worship Christians can be aware of Him, hear His voice, and grasp His Word at heart, because He reveals Himself and speaks to His people during worship service. Consequently, Christians respond to Him in various ways, such as praise, prayer, devotion, singing, silence, dance, poetry, facing-down, repentance, obedience, giving-thanks, offerings, and commitment to Jesus.

This project will also emphasize the necessity and the importance of the human response to God's Word after the sermon. Some people may think that the congregation can respond to God in their lives after worship. The biblical principle of worship, however, points out that the human response is required after the sermon, because God speaks to people through the sermon.

¹ Frank S. Page and Gray L. Lavon, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham, AL: New Hope Publishers, 2014), 59.

² John M. Frame, *Worship in Spirit and Truth* (Phillipsburg, N.J: P&R Pub, 1996), 101.

Webber asserts, “Just as Christian faith is both God’s action and our response, so also worship renewal requires that we as the people of God pay attention to our worship and respond to what the Holy Spirit has given in Scripture and in the history of the church.”³ It is absolutely inevitable for the congregation to respond to what God speaks through the sermon, because the sermon directly explains God’s Word and delivers it to people. Thus, it is important that the preacher or minister should lead the congregation to respond to God after the sermon. Finally, this study will provide biblical and theological foundations for the necessity of these principles.

Moreover, the project will suggest human response ways based on the Bible. When God called His people and spoke to them, they responded to Him in a variety of ways. This project collects the “response ways” and classifies them according to similar feature, such as verbal, behavioral, musical, memorial, and non-behavioral responses. Ministers can apply these “response ways” for the response time after the sermon for the congregation depending on features of the sermon.

To help apply the biblical information learned through the studies above, the project will study the current worship practices in Korean churches. First, the three basic styles of worship will be studied including the typical worship responses of the members. The three basic styles are traditional, contemporary and blended. Second, the opinions and beliefs about worship will be sought from worship leaders and lay church members through a series of questions. This information will help to apply the discoveries of the project to the current situation.

Finally, this project will show the spiritual benefits of the response to God’s Word after the sermon. There are two kinds of benefits: individual and communal. In worship each person worships and responds to God individually. At the same time, the community also worships and

³ Robert E. Webber, *Worship is a Verb: Eight Principles for Transforming Worship* (Peabody, Mass: Hendrickson Publishers, 1996), 15-16.

responds to Him communally. They receive individual and communal benefits from their worship of God.

Statement of the Problems

Since the great revivals of 1907, worship practices in the Korean Church has changed in many ways. In recent years, influences from the United States, Australia, and the United Kingdom have shaped “Contemporary forms of worship.” So much so that many Korean congregations have completely abandoned traditional forms of worship.

One of the most remarkable changes in the worship style of Korean churches is a simplification of worship. “As many Korean congregations discarded worship traditions, except for the main rituals of praise, sermon, benediction, communion and baptism, notable changes in time allocated for worship began to occur. These changes created the following problems.

First, many Korean congregations have disregarded the biblical principle of “revelation and response. According to the Bible, worship begins from an encounter between God and humans and they respond to God when He reveals Himself and speaks to them. White asserts, “Thus worship has a duality, revelation and response – both of them empowered by the Holy Spirit.”⁴ Owens and McMurray assert, “From David’s life we see that our responses to God reveal whether we have a worshiping heart.”⁵ It is significant that Christians respond to God during the worship because He speaks through the Word. Many Korean churches did not recognize the importance of the principle. They do not provide any time for the congregation to

⁴ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon press, 2000), 23.

⁵ Ron Owens and Jan McMurray, *Return to Worship: A God-Centered Approach* (Nashville, TN: Broadman & Holman, 1999), 39.

respond to God at the end or after the sermon, even though the sermon directly proclaims the Word of God. The Korean preachers generally pray for the congregation at the end of the sermon as a response way to God. It seems that the Korean churches need to provide the time for individuals to respond to God. Page and Lavon note, “The major problem with performance-driven worship is that the congregation is robbed of the opportunity to respond directly to God.”⁶ If there is no human response to God’s word after the sermon, the worship is not a perfect worship, because worship is that human giving or doing something for God.

Second, church members, and even many pastors, are unaware of the methods for response to worship. Some churches and ministers continuously use only one way like a prayer of commitment with praise. If they acknowledge the necessity and know the response ways from the Bible, they can apply the ways to their churches, and will be able to lead people to respond to the Word of God. In this sense, this project will provide the Korean churches with a variety of kinds of response ways from the Bible. The biblical ways of response will help ministers to lead the congregation to experience the Word of God individually. Finally, they can enjoy the benefits from responding to God after the sermon.

Statement of Limitations

First of all, there is limitation in the target of this project. The target is for two kinds of churches. One is the church that does not have responding time to the word of God after sermon, and the other is the church that has responding time to the word of God after sermon but only have one way of responding. For the churches, this project supplies the reason why human

⁶ Page Frank S. and Gray L. Lavon, *Hungry for Worship: Challenges and Solutions for Today’s Church* (Birmingham, AL: New Hope Publishers, 2014), 58.

response is needed after sermon and the benefits of it to congregation. Also, this project provides the essential biblical ways to lead a congregation to respond to the word of God after the sermon.

This project focuses on response time to the Word of God *after* the sermon than *before* the sermon. There are many kinds of response time and ways before the sermon, yet there is an absence or lack of response time as a meaning of response to the Word of God after the sermon. According to the principle of worship, worship is the human response to God's revelation (His Word), thus, this project will discuss the response time to the Word of God after the sermon.

This project is limited in application because it only researches Korean church and ministers. It finds problems of Korean church worship and suggests some new models for the response time by collecting their opinion about the congregational response to God after the sermon. Because of this limitation, new models and ways are expected to be applied just for the worship of Korean churches. In addition, they can be limited to application for even every Korean church because each church has different opinions about human response.

Moreover, this project focuses on the role of a pastor who leads the congregation to respond to God's Word proclaimed in the sermon. This project is for ministers because they should lead the congregation. Especially in worship, they have the duty to introduce the worship that the Bible mentions. Also, they should be good models for worshipers. In this point of view, this project researches pastors' thought about worship and human response and suggests their roles as a worship leader.

Finally, this project is about the necessity of human response after (or at the end of) the sermon and its types that the congregation can use for the response time, but not about change and types of human response depending on characteristics of sermon. The basic premises for this project are that human response always exists to God regardless of the types of sermon (such as

emotional, intellectual, reasonable, and expository), and that the sermon is basically to proclaim the Word of God and the Gospel. Based on the premises, this study focuses on what principles of biblical worship are, why response time to God is needed after (or at the end of) the sermon, what kinds of human response there are, and how worship leaders can lead the congregation to respond with the response ways.

Theoretical Bases

Biblical Basis

The basic principle of biblical worship: God speaks and humans respond, is found in every encounter between God and humans in the Bible. Based on those encounters, the author examines biblical worship and human response. Specific examples and responses will be discussed in the next chapter.

From the Old Testament

Encounter God and Israelites. It is an overall illustration about encounters between God and Israelites shown in the Old Testament. God as the sovereign ruler of worship wanted to dwell with people so that He had fellowship with them as a deliverer, guider, ruler, and protector. From the beginning in Eden to the end age of the Old Testament, God spoke to, loved, warned, saved, protected, judged, healed, and restored the Israelites. God made a covenantal relationship with the Israelites⁷ and they could keep their status as God's people by *worshipping* Him.⁸ Worship was their duty and everything in their lives. They *gave thanks* to God as worship

⁷ Gen. 17:7 (NIV), "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.", Jer. 31:33 (NIV), ""This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people."

⁸ Robert E. Webber, *Worship, Old and New* (Grand Rapids, Mich.: Zondervan Pub. House, 1982), 23.

because God protected them from enemies and led them to the land promised by Him. In other words, the Israelite's worship functioned as continuing and recalling the covenant relationship by *obeying* God's Word and *giving* offerings. God's revelation and their various responses to Him are significant backgrounds for biblical worship.

Encounter with God and Abram. Many human responses to God's Word are found in the Old Testament. When God commanded Abraham to leave his homeland, father's house, and relatives and to go to the land He promised, he *left* and *went* with God.⁹ Also, God tested Abram in sacrificing his son, Isaac, as a burnt offering. Abraham *obeyed* God's command and tried to *kill* Isaac out of obedience and worship to God.¹⁰

Encounter with God and Moses. When God called Moses in a flame of fire within a bush to arouse him as a leader to save the Israelites from Pharaoh in Egypt, he *responded* and *obeyed* God's command.¹¹ First, Moses responded to God's calling, "*Here I am*"¹², and *hid* his face because he was afraid of looking at God. And he *confessed* his fear and weaknesses and *asked* for God's sign as a response. Finally, he *obeyed* God's calling and *went* to Egypt to save the Israelites.

Encounter with God and David. David showed many kinds of ways to respond to God whether going through desert land or times of abundance. Some examples are shown by him in God's presence such as *shouting* to the Lord, *being silent* in loneliness with God, *confessing* his

⁹ Gen. 12:1,4 (NIV) The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. So Abram left, as the LORD had told him; and Lot went with him.

¹⁰ Gen. 22:1-10 (NIV).

¹¹ Exod. 3:1-22, 4:1-20 (NIV).

¹² Exod. 3:4 (NIV) "God called to him from within the bush, "Moses! Moses!" And Moses said, "Here I am."

sins, *clapping* to Him, *facing* down in front of God, *kneeling down* to worship Him, *dancing* without shame, *singing* with joy, and *obeying* God's authority¹³, etc.

From the New Testament

In the New Testament principles of biblical worship are also shown in the encounter with Jesus Christ and people.

Encounter Jesus and Peter. When Jesus called Peter as a disciple to take people instead of fish, Peter left his nets and followed him.¹⁴ When Jesus walked on the sea and asked Peter to come to Him, Peter *got out of* the boat and *walked* and *came toward* Him.¹⁵ His acts were the response to Jesus' words.

Encounter with Jesus and Zacchaeus. When Jesus saw and called Zacchaeus and visited his home, he *repented* of his sin and *returned* possessions to those they were taken from, and *paid back* four times the amount. And then Jesus Christ proclaimed salvation to his home.¹⁶

Encounter with Jesus and Samaritan woman. When Jesus Christ met a Samaritan woman, she did not know who Jesus was. But when Jesus asked her to call her husband, she realized who He was. And then she *left* her water jar, *going back* into the town, *saying* to people

¹³ Singing (Pss. 33:3, 66:1, 81:1, 100:1, 71:23, 60:8, 108:9, 95:1, 65:13, 20:5, 35:27), being silent (Pss. 39:9, 4:4), confessing sins (Pss. 32:5, 38:18, 51:2~3, 38:3, 2 Sam. 12:1~13), clapping (Pss. 47:1, 98:8), facing down (Pss. 132:7, 2 Sam. 12:6), kneeling down (Pss. 95:6, 99:5), dancing (Pss. 149:3, 150:4, 2 Sam. 6:14), singing (Pss. 5:11, 7:17, 9:2, 11, 13:6, 18:49, 21:13, 27:13, 27:6, 30:4, 12, 32:11, 33:1, 3, 51:14, 57:7, 9, 59:16, 17, 61:8, 63:7, 65:13, 66:2, 4, 67:4, 68:4, 32, 71:22, 23, 92:4, 95:1, 96:1, 2, 12, 13, 98:1, 8, 9, 101:1, 104:12, 33, 105:2, 108:1, 3, 119:172, 132:9, 16, 135:3, 137:3, 4, 138:1, 5, 144:9, 145:7, 146:2, 147:1, 7, 149:1, 5), obeying (Ps. 119)

¹⁴ Matt. 4:19-20 (NIV) "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him.

¹⁵ Matt. 14:28-29 (NIV) "Lord, if it's you," Peter replied, "tell me to come to you on the water." "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus.

¹⁶ Lk 19:1-10 (NIV).

that He was Jesus Christ.¹⁷

Encounter with the Holy Spirit and people. In early Christian worship, human response originated from people's acts, such as giving thanks, glorifying Jesus Christ who died and resurrected to save people. In Acts 2, the writer describes the responses connected to their lives:

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.¹⁸

As response ways, they acted by many kinds of behaviors after encountering the Holy Spirit. It is hard to distinguish whether or not their behaviors occurred in worship. But it is certain that they did so after or at that time the Holy Spirit came down upon them. In the sense that worship is the human response to God's revelation, their responses were parts of worship.

Theological Basis

As we explored the biblical worship in the Bible above, worship is illustrated as an encounter with God and people. As conversation is a core element for an encounter, conversing with God in worship also carries an important meaning. Furr and Price describe, "Worship is dialogue"¹⁹ Dialogue consists of speaking, hearing, and replying continuously to each other. Like

¹⁷ Jh 4:6-30 (NIV).

¹⁸ Acts 2: 42-47 (NIV).

¹⁹ Gary A. Furr and Millburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Macon, GA: Smyth & Helwys, 1998), 1.

this, God speaks to people and reveals Himself to them in worship. And they listen to and respond to Him with various ways. Blackwood asserts, “Worship is man’s response to God’s revelation.”²⁰ Webber notes about this principle, “Worship is the response of the people to God’s saving initiative²¹ ... God both speaks and acts and brings the power of the saving event to the worshiping community. The worshipers then respond in faith, remembering and celebrating God’s saving deeds through these sacred actions.”²²

In this point of view, human response to God is an essential element in worship as much as God’s presence. It is because worship is what occurs between God and humans. Actually, God desires His children’s worship and shows His desire in the Bible as one of God’s purposes of human creation.²³ Based on this view, if the human does not respond to God in many ways as worship, the worship is not perfect. Worship is not one-direction dialogue, and people’s response to God is required. Hart mentions, “Believers come at His invitation and are welcomed into His presence. God speaks through the invocation, the reading of the Word, the sermon, and the benediction. Worshipers respond in song, prayer, and confession of faith.”²⁴

In worship God also speaks and reveals Himself to His people in every moment of worship. There are many elements of worship as a meaning of God’s revelation. The representative element is preaching. Many theologians insist the importance of preaching in

²⁰ Andrew W. Blackwood, *The Fine Art of Public Worship* (Nashville: Abingdon Press, 1939), 14, quoted in Gary A. Furr and Millburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Macon, GA: Smyth & Helwys, 1998), 1.

²¹ Robert E. Webber, *Worship, Old and New* (Grand Rapids, Mich.: Zondervan Pub. House, 1982), 31.

²² Ibid., 29.

²³ Isa. 43:21 (NIV) “the people I formed for myself that they may proclaim my praise.”

²⁴ Darryl. G. Hart, *Recovering Mother Kirk: The Case for Liturgy in the Reformed Tradition* (Grand Rapids, MI: Baker Academic, 2003), 74.

worship. Frame asserts, “First, God speaks to us through the reading and preaching of His Word in Scripture. It is important for our worship to recognize that when we hear or read the Word of God, we are encountering God Himself. Preaching and teaching explain the Scriptures and apply them to our lives.”²⁵ In addition, Lachman and Smith assert, “The forms of God’s verbal expression to His people in public worship are the audible reading of the Scripture and the preaching of the Word.”²⁶ The sermon directly explains God’s Word. The preacher reads the specific Word that God wants to speak to the church in the worship service. He preaches about the Word of God to people. At that time, God speaks to the people through the preacher. Thus, in the sense of the principle of biblical worship, which means that worship is the human response to what God reveals Himself, it is inevitable that people’s response to God is definitely needed after the sermon.

Webber also demonstrates the structure of the principle of worship, God’s revelation and the ways for human response:

While the first fundamental theme of salvation history and of worship is that God initiates a relationship, the second is that the people of God must respond to God’s initiative. God speaks and acts and the people respond. These responses are done in public worship through institutions of worship such as the tabernacle, the temple, the synagogue, and the church. Worship in and through these institutions proclaims, recalls, and enacts the great saving deeds of God. And, the people respond by remembering, anticipating, celebrating, and serving.²⁷

According to Webber, the Israelites worshipped God to remember what God had done for them, to anticipate God’s promises for them, to celebrate God’s deeds in remembrance, and to serve

²⁵ John M. Frame, *Worship in Spirit and Truth* (Phillipsburg, N.J: P&R Pub, 1996), 89.

²⁶ David C. Lachman and Frank J. Smith, *Worship in the Presence of God* (Greenville, SC: Greenville Seminary Press, 1992), 133.

²⁷ Robert E. Webber, *Worship, Old and New*, 27.

God with faith.²⁸ At the same time, their purposes of worship appeared with various responses, such as “praise, thanksgiving, bowing down, serving, and respect.”²⁹ Frame also provides response ways to the Word of God, such as “prayer (for praise, requests, confession of sin), confessions of faith like a recitation, congregational responses like ‘amen’, and individual participation including testimonies, prayers for congregation, and singing a song.”³⁰

In this sense, response time after the sermon is needed for the churches that do not have the time to respond to God, and various response ways are introduced to the churches that just have one or few response ways.

Statement of Methodology

The General Introduction of Each Chapter

Chapter two will discuss human response in worship based on the biblical and theological background. Most of all, the chapter will examine definitions of worship through considering encounters with God shown in the Bible. This work, which is divided into three parts, biblical, theological, and contemporary definitions, will be the foundation for the whole thesis project. Furthermore, this chapter will investigate the biblical principle of worship that consists of God’s revelation and human response, and then will introduce the biblical ways of human response in order to provide essential ways to lead a congregation to respond to God. Finally, through analyzing elements and rituals in a worship service, it will look into the necessity of human response in worship according to the biblical principles of worship.

²⁸ Ibid., 27-31.

²⁹ Ibid. 30.

³⁰ John M. Frame, *Worship in Spirit and Truth*, 101-107.

Chapter three will treat three popular worship styles that have been used in Korea. They are contemporary, traditional, and blended worship. Each of them will be examined on structure, focuses, strengths and weaknesses, and analysis based on the biblical principles of worship. These approaches are for finding problems related to lost or weakening of human response after the sermon.

Chapter four, research through surveys, will treat opinions, desires, actual usage, and benefits of human response. This chapter has two parts of survey: ministers and general believers. The survey to ministers will show minister's view of worship and human response in worship in order to provide essential leading ways after a sermon for the congregation. And the survey to general believers will show different opinions about worship and human response because their position is to be led by ministers in worship. Finally, through combining the results of two surveys, new and synthetic data will support the usage of human response after the sermon.

Chapter five will suggest five essential ways to revitalize human response after the sermon. The response ways are: musical, prayer, behavior, memory, and wordless. They will be classified through analysis of human response shown in the scripture. This chapter will introduce structure, "response ways," leadership methodology, and expected outcomes.

Chapter six will conclude this study by summarizing and offering additional future steps to apply for the ways suggested in the previous chapter to the current ministry field of worship. In addition, in the appendix, useful materials will be provided to help ministers and churches to revitalize human response in worship.

The Research Questions for This Study

The author provides research questions to help readers understand this study. There are two kinds of questionnaires for general believers and ministers in order to get different opinions about human response in worship from different position of general believers (followers) and ministers (leaders). Some questions are the same even though they are for two different groups of respondents, but the result will support significant points to this study.

Questionnaire 1 - for General Believers

<General Background>

1. How old are you?
2. What is the denomination of your church?
3. How long have you attended church?

<About Worship>

4. Which of the following statements comes the closest to your view of the definition of worship?
5. Which of these statements reflects your view about the content of worship?
6. Which of these statements reflects your view regarding human response in worship?
7. Which of these statements reflects your view of human response in worship?

<Your current church worship>

8. Which worship styles do you currently attend?
9. Is there a response time for the Word of God after the sermon in your current church worship?
10. If you answered 'yes' to #9 question, how does your church provide an opportunity for the congregation to respond/react to God after (or at the end of) the sermon?
11. If you answered 'no' to #9 question, what happens after the sermon? Please, list any ritual that happens after the sermon.

<Relationship between sermon and human response>

12. Do you think that the sermon directly explains and proclaims the word of God?
13. If yes answered 'yes' to #12 question, do you think that the congregation should respond to God after (or at the end of) the sermon?
14. If you answered 'yes' to #13 question, what is the reason why we should respond?
15. If you answered 'no' to #13 question, what is the reason why there is no response time after the sermon?
16. Human response/reaction to God after (or at the end of) sermon is ...?
17. Would you please list ways that you have experienced the human response after the sermon? (ex. a prayer of commitment)
18. It is common for the congregation to respond to God through a prayer of commitment after the sermon in Korean churches. What do you think is the purpose (or role) of a prayer of commitment as a response?
19. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the reason they do this?
20. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. Besides the prayer of commitment, how do you think we can use any other ways to respond to God?
21. What do you think are possible ways for responding to God after the sermon in Sunday worship?
22. Please rate the influence of the response time after the sermon on your Christian life. (1 – Not at all influential, 2 – slightly influential, 3 - somewhat influential, 4 – very influential, 5 – extremely influential)
23. Like a prayer of commitment, how does human response to the word of God after the sermon influence our daily Christian life?

Questionnaire 2 - for Ministers

<General Background>

1. What is your denomination?
2. How long have you served as a pastor?
3. Which worship style have you experienced the most? Please, rank them below.

<About Worship>

4. Which of the following statements come the closest to your view of the definition of worship?

5. About the content of worship

6. Regarding human response in worship

7. Human response in worship

<About your current church worship>

8. Which worship styles do you currently utilize?

9. Is there a response time for the Word of God after the sermon in your current church worship?

10. If you answered 'yes' to #9 question, how does your church respond/react to God after (or at the end of) the sermon?

11. If you answered 'no' to #9 question, what orders are after sermon? Please, list any ritual after the sermon.

<Relationship between the sermon and human response>

12. Do you think that the sermon directly explains and proclaims the Word of God?

13. If you answered 'yes' to #12 question, do you think that the congregation should respond to God after (or at the end of) the sermon?

14. If you answered 'yes' to #13 question, what is the reason why we should respond?

15. If you answered 'no' to #13 question, what is the reason why there is no response time after the sermon?

16. Human response/reaction to God after (or at the end of) the sermon is ...?

17. Would you please list response ways that you have experienced? (ex. a prayer of commitment)

18. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the purpose (or role) of a prayer of commitment as a way of response?

19. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the reason?

20. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. Besides the prayer of commitment, how do you think that we can use any other ways to respond to God?

21. What do you think are possible ways for responding to God after the sermon in Sunday worship?

22. Please rate the influence of the response time after the sermon on your Christian life. (1 – Not at all influential, 2– slightly influential, 3 - somewhat influential, 4 - very influential, 5 – extremely influential)

23. Like a prayer of commitment, how does human response to the Word of God after the sermon influence daily Christian life?

<About the Experience of Leading a Congregation>

24. Have you ever led the congregation to respond to God after the sermon?

25. Would you please provide personal and congregational benefits that you have experienced through the response time after the sermon that you have led?

Review of Literature

Books

Robert E. Webber's book, *Worship Old & New*, is a qualified book that introduces biblical, historical, and practical concepts of worship. It approaches initial meanings, roles, and principles of worship by exploring the stories related to worship shown in the Bible. Many theologians' opinions about worship quoted in the book increase the credibility of the principles of worship shown in history. The fundamental principles and concepts of worship introduced in his book can be applied to the present worship ministry field.³¹

³¹ Robert E. Webber, *Worship Old & New: A Biblical, Historical, and Practical Introduction* (Grand Rapids, Mich.: Zondervan), 1994.

The book written by John M Frame, *Worship in Spirit and Truth*, is an excellent book that introduces biblical principles of worship by classifying them according to the nature of worship from the Old Testament and the New Testament. The book explores worship through rules, elements, arrangements, tone, and music of worship, and helps readers to understand worship specifically and systemically. Finally, the author also treats the principle of worship as God's revelation and human response. He asserts, "It is true that in worship God speaks and we respond to him."³² The researcher will use it as the fundamental principle of worship in this study.³³

True Worship by Vaughan Roberts classifies elements of worship in the sense of God's revelation and human response. He expresses God's revelation as "from God to us"³⁴ and introduces the elements related to His revelations, such as God's word, sacraments, and spiritual gifts. As a means of response to God, the author describes human responses as "from us to God,"³⁵ such as prayer and praise. According to Vaughan Roberts, God reveals Himself to us, and then we respond to Him with prayer and praise, encouraging each other with spiritual gifts.³⁶

Paul Basden's book, *The Worship Maze: Finding a Style to Fit Your Church*, provides readers with a spectrum of worship styles, such as liturgical, traditional, revivalist, praise & worship, and seeker service. The book introduces each style by approaching its purpose, biblical models, historical precedents, current expressions, influence on church growth, and strengths and

³² John M. Frame, *Worship in Spirit and Truth* (Phillipsburg, N.J: P&R Pub, 1996), 89.

³³ Ibid.

³⁴ Vaughan Roberts, *True Worship* (Milton Keynes, UK; Waynesboro, GA: Authentic Media, 2006), 46.

³⁵ Ibid., 60.

³⁶ Ibid.

warnings. The book will be helpful for readers to distinguish those classified worship styles from Korean worship styles in chapter four. In addition, through the worship orders of each style, the book will be useful to understand current worship in the sense of God's revelation and human response.³⁷

Unlike the above book, *The Worship Maze: Finding a Style to Fit Your Church*, *Exploring the Worship Spectrum* written by Paul F. M. Zahl, Basden, Best, Horness, Williams, Webber, and Morgenthaler, presents a different spectrum of worship styles: formal-liturgical worship, traditional hymn-based worship, contemporary music driven worship, charismatic worship, blended worship, and emerging worship. The unique characteristics of each style explain their strengths and purpose of the worship styles. The authors evaluate each worship style, comparing them with the different worship styles. Finally, this book contributes to understanding the biblical principle of worship and approach worship styles used mostly in Korea in chapter four.³⁸

The book of Page S. Frank and Gray Lavon, *Hungry for Worship*, provides a great insight for human responses to God. Introducing human responses to God's revelation in Isaiah 6, the book shows the importance and the patterns of revelation-response. Also, the book introduces the ways of human response in the Bible, and arranges them in order to encourage congregations to respond to God. The authors claim that the ways of responding to God will help congregations to create the authentic relationship with God.³⁹

³⁷ Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove, Ill: InterVarsity Press, 1999).

³⁸ Paul F. M. Zahl, Paul Basden, Harold M. Best, Joe Horness, Don Williams, Robert Webber, Sally Morgenthaler, *Exploring the Worship Spectrum: 6 Views* (Grand Rapids, Mich.: Zondervan, 2004).

³⁹ Page Frank S. and Gray L. Lavon, *Hungry for Worship: Challenges and Solutions for Today's Church* (Birmingham, AL: New Hope Publishers, 2014).

Vernon M. Whaley in his book, *Called to Worship: The Biblical Foundations of our Response to God's Call*, provides readers with a variety of biblical worshippers. Also, the book introduces the worship principles that come from the worshippers and stories in the Bible. The book is divided into three parts (Old Testament principle of worship, New Testament principle of worship, and worship in heaven), and it helps readers grasp the big picture of worship that God and Jesus teaches us through the Bible. It is helpful for readers to grasp the change of worship services by exploring each worship service in history of the church.⁴⁰

Elmer L. Towns and Ed. Stetzer's *Perimeters of Light: Biblical Boundaries for the Emerging Church* explains there are six steps that occur when we worship God: examination, expectation, appropriation, meditation, consummation, and transformation.⁴¹ These six elements are closely related to human response to God in worship, because they are features of human responding ways. They are the foundational processes that occur in worship, one by one or at the same time. The six elements are valuable to this study because human response occurs in worship. And this study focuses on the human response after the sermon.⁴²

Jack W. Hayford provides the principles of biblical worship in his book, *Worship His Majesty: How Praising the King of Kings Will Change Your Life*. This book is a remarkably influential textbook for worship ministry because it begins with exploring basic and fundamental questions, such as 'what is worship?' and 'what do you worship?', and finds answers for those questions from God's plan in the Bible. Thus, this book helps to define worship biblically and

⁴⁰ Vernon M. Whaley, *Called to Worship: The Biblical Foundations of our Response to God's Call* (Nashville, TN: Thomas Nelson, 2009).

⁴¹ Elmer L. Towns, Ed. Stetzer *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago: Moody Publishers, 2004), 85.

⁴² Ibid.

theologically. Additionally, the example stories related to the biblical worship, such as “Sam’s songs, dancing Kings and Barren Queens”,⁴³ also present human response ways and influences on daily life. Finally, the practical applications for our lives and the theological background for worship are also important suggestions to build up the basic principle of worship: God’s revelation and human response.⁴⁴

Robert E. Webber’s book, *Worship is a Verb*, introduces eight valuable principles of worship: essential object of worship, purpose, God’s revelation, communal act, human response, fellowship with others, fundamental reason of worship, and connecting to daily worship.⁴⁵ These principles are helpful in understanding, which elements are essential for biblical worship, how we should begin worship, what the final goal of worship is, and why human response to God is important in worship. The third principle, in worship God speaks and acts, proves that “God speaks through the word”,⁴⁶ highlighting the importance of human response after the sermon. The fifth principle, in worship we respond to God and each other,⁴⁷ reminds of the necessity of human response in worship.⁴⁸

David Peterson’s book, *Engaging with God: A Biblical Theology of Worship*, explores worship through the relationship between God and people. The author claims that God initiates

⁴³ Jack W. Hayford, *Worship His Majesty: How Praising the King of Kings Will Change Your Life* (Ventura, CA: Regal, 2000), 141.

⁴⁴ Ibid.

⁴⁵ Robert E. Webber, *Worship is a Verb: Eight Principles for Transforming Worship* (Peabody, Mass.: Hendrickson Publishers, 1996), 16-17.

⁴⁶ Ibid., 71.

⁴⁷ Ibid., 110. It is another significant principle in worship. The author notes, “Response is a necessary element in the communication that takes place at worship.”

⁴⁸ Ibid.

the covenant relationship with humans through a variety of ways, and then people respond to what God has done for them with various methods. Through this book, readers can know the ways that God reveals Himself to us and we respond to Him in worship and in daily life. By introducing Jesus' worship, Paul's worship, congregation's worship in the New Testament, worship in the book of Hebrews, and worship of Revelation by John, the book suggests biblical principles of worship, definitions of worship, features of communal worship, and eternal worship in heaven. These provide readers with elements of God's revelation in worship and natures of human response in worship.⁴⁹

Ron Owens and Jan McMurray's book, *Return to Worship: A God-Centered Approach*, provides readers with a biblical definition of worship in the sense of human acts as a response way. By approaching God-centered worship, the authors examine how God initiates worship and invites us to him. The book illustrates that as a response way, human behaviors and lives are regarded as necessary elements of worship for God. Moreover, the authors underscore the importance of submission as a response way by introducing the role of submission in worship.⁵⁰

Worship in the Presence of God by Frank J. Smith and David C. Lachman explores worship with two views. One view is that the authors approach worship in the Old Testament as a dialogue with God. The other is that they examine worship in the New Testament as human responsive behaviors to God. The book contains dialogical natures and examples of worship from the Old Testament and the human responses shown in the New Testament. The authors

⁴⁹ David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, Ill: InterVarsity Press, 2002).

⁵⁰ Ron Owens, Jan McMurray, *Return to Worship: A God-Centered Approach* (Nashville, TN: Broadman & Holman, 1999).

introduce the elements of worship and the meanings of each of them in worship based on the principle that worship consists of God's revelation and human response.⁵¹

The Dialogue of Worship: Creating Space for Revelation and Response by Gary A. Furr and Millburn Price introduces the paradigm of worship (God's revelation and human response) with a theological and biblical background.⁵² The book examines the elements of worship by dividing them into God's revelation and human responses. God's revelation includes "hearing from God", such as Scripture songs/anthems/solos, the sermon, silence, symbols, and drama, while the human response includes "responding to God", such as praise, confession, thanksgiving, offerings, petition and intercession, commitment, and the Lord's Supper. Finally, this book presents musical ways for responding to God in a dialogic way.⁵³

Dissertations

John Franklin Howard's D. Min. thesis project approved by Asbury Theological Seminary in 1997, *Divine Initiative and Human Response: Experiencing God in Worship Through a Structured Ministry Time*, includes biblical and theological background of the human response through exploring examples of encounters between God and humans. Personal and communal responses of the Israelites appeared by forms of obedience, commitment, and confession. Finally, the researcher introduces the function of the human response.

⁵¹ David C. Lachman and Frank J. Smith, *Worship in the Presence of God*. (Greenville, SC: Greenville Seminary Press, 1992).

⁵² Eph. 5:19 (NIV), "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord", Colossians 3:16, "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God." (NIV).

⁵³ Gary A. Furr and Millburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Macon, GA: Smyth & Helwys, 1998).

Seungkeun J. Choi's Ph. D. dissertation approved by Fuller Theological Seminary in 2011, *Worship, The Corporate Response of The Community of The Baptized: Renewing the Korean Immigrant Church and its Worship*, shows biblical and theological definitions of worship and the main principle of biblical worship, God's revelation and human response. He approaches the structure of worship by dividing it into two areas: God reveals Himself and people respond to Him. Additionally, he introduces the cultural natures of Korean church and worship.

Yoo-jung Justin Lee's D. Min. thesis project approved by Liberty Theological Seminary in 2004, *A Strategy of the Worship Renewal for the Korean Church in Postmodern Times*, examines biblical, theological, and historical basis of worship to suggest a renewal strategy for Korean churches in postmodern times. The author historically explores change of worship comparing with Korean church history, and provides history, features, and movements of the Korean church. Through survey, the author examines views of believers about worship and worship style from their experience in worship.

Byeonjin Tak's D. Min. thesis project approved by Midwestern Baptist Theological Seminary in 2014, *Praise Leader Training for Praise Leaders in Selected Korean Churches in The Dallas/Fort Worth Area in Texas*, provides background and history of contemporary praise and worship, and examines characteristics of praise, such as the origin of praise and expression of praise from the Bible. It also includes a variety of information for Korean praise and worship that helps to evaluate and classify Korean worship.

Internet Sources

Worr.org provides various contents of worship used in the world including biblical definitions of worship, fundamental purposes of worship, dialogic worship, congregational participation in worship, and lifestyle worship. These contents help readers to understand worship biblically and to figure out a variety of worship styles. This website also provides readers with useful videos, books, other websites, lectures, sermons, and articles related to worship.

Etsworship.wordpress.com provides biblical worship section of the evangelical theological society, similar to a forum, analyzing Christian worship with biblical, theological, historical, practical, and pastoral views. Confirming words related to worship, various ministers address their views of each theme through papers or discussions sharing theology and practice of worship.

Worshipleader.com provides a large amount of content related to worship such as theology of worship, biblical background of worship, lectures, documents, videos, music, practical tools for worship ministries, and materials for praise teams and ministers. This website continuously updates all contents by current ministers and scholars working in worship ministries.

CHAPTER II

STUDIES OF HUMAN RESPONSE IN BIBLICAL WORSHIP

The researcher has explored human responses that occurred in encounters with God and humans in the Bible. These encounters are centered on the response between God and humans. Studying worship from the Bible, as the first and basic step, is necessary to grasp original worship because the Bible has initiative principles of worship intended by God. Only then can studies of human responses truly begin. Copeland also asserts, “Man’s worship is in response to God and progresses with the revelation of God from Old to New Testaments.”¹ Thus, in order to define worship biblically, this chapter first discusses situations, elements, and terms that occur in an encounter with God and humans or ritual worship services by humans in the Bible. The researcher will examine human responses of the Bible, first in human encounters with God (or Jesus Christ, the Holy Spirit, and the angels of God), and second in the presence of God.

Understanding Worship

Biblical Approach

The Bible shows the relationship between God and humans. God as the creator has been omnipresent in the universe since before the beginning of the world. And He has revealed Himself and His heart to people. In some cases of the Bible God speaks to some people directly like a dialogue. They reply or respond to Him through many ways such as fear, face down worship, praise, and prayer. Meanwhile, in some other cases, it is not a direct encounter or dialogue with people, but God still reveals His plans for people by working, commanding, and speaking. People, who realize God’s presence and what He has done, respond to God through

¹ David C. Lachman and Frank J. Smith, *Worship in the Presence of God* (Greenville, SC: Greenville Seminary Press, 1992), 35.

ritual behaviors such as sacrificial rites, singing, and building an altar. In this sense worship as an encounter can be divided into two kinds: worship in direct encounter and worship in the presence of God. These encounters are models for worship and provide principles of biblical worship.

Worship in direct encounter with God

Worship underlies the encounter with God and people. Regardless of God's calling to man first or people's replying to Him later, and no matter who speaks first, direct dialogue between God and humans is an encounter. Tak notes, "The behaviors of worshipping God are the active expressions of obedience and response to God, and the dialogue and response experiencing the fellowship with God."² People show fear and trembling to God in the first interaction with Him, but eventually know who He is and what He wants through conversation.

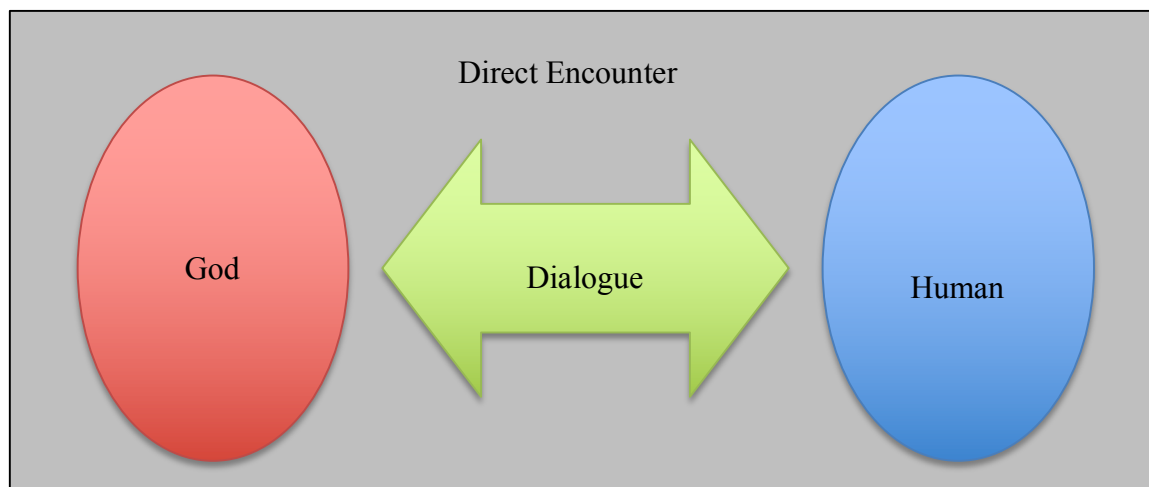


Fig. 2.1 Worship in direct encounter

The characteristic of these dialogues is that God speaks to humans continuously in order to impart His will and people reply or react to Him. In other words, humans, as a creation, respond to Him with speaking, behaviors, or obedience.

² Byeongjin Tak, "Praise Leader Training for Praise Leaders in Selected Korean Churches in the Dallas/Fort Worth Area in Texas" (Doctor of Ministry Dissertation, Midwestern Baptist Theological Seminary, 2014), 16.

The researcher chooses some select examples of biblical characters that encountered, conversed with, and responded to God directly. Their conversations and responses to God/Jesus/the Holy Spirit underscore the fact that worship consists of God's revelation and human responses. In the Old Testament, encounters with God were experienced by Noah, Abram (Abraham), Isaac, Jacob, Moses, Joshua, Gideon, Samuel, David, Solomon, Isaiah, and Hezekiah. In the New Testament, encounters with Jesus were experienced by Peter, a centurion, Zacchaeus, a Samaritan woman, and Paul. Encounters with the Holy Spirit were experienced by the Disciples. Encounters with God were experienced by believers in heaven.

Worship in the presence of God

On the other hand, other worship occurred spontaneously by people who believed in and obeyed God, even though they did not encounter or converse with God directly. It was possible for them to worship God in various ways because they had realized who He was and experienced what He had done for them.

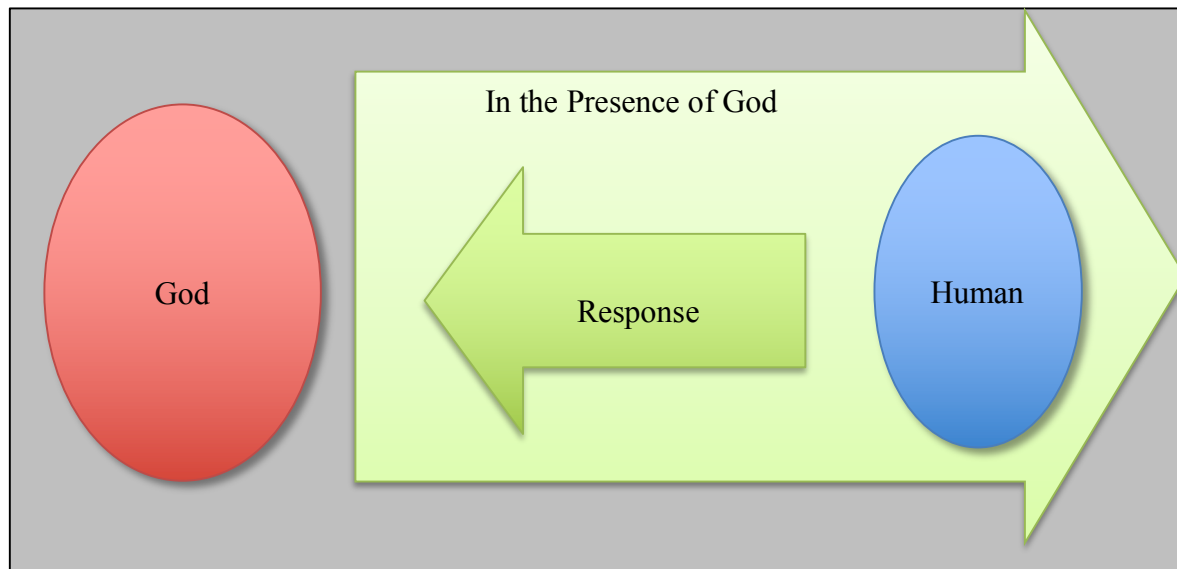


Fig. 2.2 Worship in the presence of God

They responded to, worshiped, or expressed awe to God in the following situations: when God saved them from enemies, when they realized their sins, when God wiped out enemies, when God spoke to them, when God showed His power, when God responded to their prayers, and when they repented to God. These worshipers include Noah, Aaron, Moses, Miriam, Israelites, Jethro, Deborah, Hannah, David, Asa, Psalms writers, Maria, John the Baptist, a Canaanite woman (Matt. 15:21-28, Mark 6:24-30), a woman touching Jesus's cloak (Mark 5:24-34), a widow (Mark 12:41-44), and a woman giving a precious thing to Jesus (Mark 14:3-9, Luke 7:38).

Theological Approach

The prerequisite for defining worship is that God, as the object for worship, exists and reveals Himself to people and the world, and that man, as a doer, recognizes and responds to Him. In the big picture of worship, worship occurs under the absolute authority of God because it is His plan for mankind.³ In other words, God initiates worship for human beings from the beginning of creation. Peterson describes the authority of God in worship, “The worship of the living and true God is essentially an engagement with Him on the terms that He proposes and in the way that He alone makes possible.”⁴ Underhill also notes, “Therefore the easy talk of the pious naturalist about man’s approach to God, is both irrational, indeed plainly impudent, and irreverent; unless the priority of God’s approach to man be kept in mind.”⁵

³ Isa. 43:21 (NIV), “the people I formed for myself that they may proclaim my praise.” Rev. 5:13 (NASB), “And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

⁴ David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, Ill: InterVarsity Press, 2002), 20.

⁵ Evelyn Underhill. *Worship* (Eugene, Or: Wipf and Stock Publishers, 2002), 7.

In addition to the importance of authority and revelation of God, human response to God is also a necessary element in worship because the human is the subject of worship. Whaley describes worship as the following, “Our instinctive response in knowing God personally is worship. And worship is His strategic plan for all of creation.”⁶ In other words, people need to respond to God and what He has done, spoken, and revealed through worship.

From the beginning of human history, God has always disclosed Himself to people and all creations through speaking directly through nature, envoys, the Scripture, and His son Jesus Christ. God’s people who know Him also have worshipped Him as a response to Him through their lives, singing, rituals, and their hearts. Worship is to come into the presence of God and to hear His voice, and to express faith and love responsively.⁷ Copeland insists this relationship between God and man is like the following:

The Bible is the record of God’s self-revelation. It is not, however, a book that God has, so to speak, dropped out of heaven into man’s hand. Biblical revelation is covenantal in character. The Bible records for us the fact that God entered into a union with man. ... Man was not left alone to search for God, who He is and how He may please Him; or even to read the Book and do by himself what he was commanded. ... His whole life is, therefore, to be lived out as response within this covenant union with God.

Old Testament worship was defined in minute detail, and God guarded His presence with jealousy because the acts of worship were instructive of the character of God, the Holy One, of the nature of man and sin, and of how God deals with sinners through Christ. At the same time God called for loving obedience and worship and gave room for man’s whole-hearted response.⁸

Martin also notes, “The distinctive genius of corporate worship is the two-beat rhythm of revelation and response. God speaks; we answer. God acts; we accept and give. God gives and

⁶ Vernon M. Whaley, *Called to Worship: The Biblical Foundations of our Response to God's Call* (Nashville, TN: Thomas Nelson, 2009), 3.

⁷ David C. Lachman and Frank J. Smith, *Worship in the Presence of God* (Greenville, SC: Greenville Seminary Press, 1992), 1.

⁸ *Ibid.*, 35, 59.

we receive.”⁹ Worship, God’s revelation and people’s response, has continued both in daily life and worship service. The following figure depicts the aforementioned example.

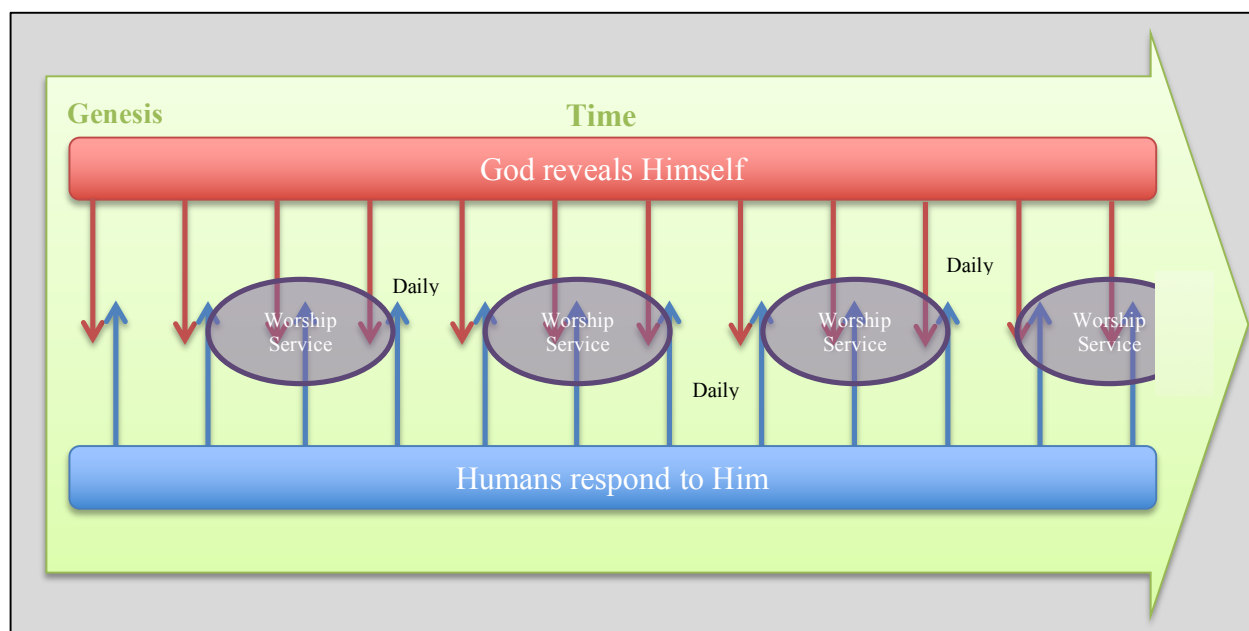


Fig. 2.3 Worship Paradigm

As the above figure shows, it is the big picture of worship in human history that God has led. The people of God have continuously responded to God in both daily life and worship service; it has not been one-sided but inter-responsive. Smith asserts, “the burden of this essay is to advance the thesis that worship means this: coming into God’s special presence, listening to Him, and responding to Him in commanded acts of faith and love.”¹⁰ In the sense of worship, what God commands, instructs, promises, and speaks to people means that God reveals Himself and His will to each person. In contrast, people respond to God with obedience, awe, adoration, repentance, thanksgiving, and behavioral responses. Page and Gray say, “Worship, in its most

⁹ Ralph P. Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co, 1982), 6.

¹⁰ David C. Lachman and Frank J. Smith, *Worship in the Presence of God* (Greenville, SC: Greenville Seminary Press, 1992), 11.

basic form, is a dialogue with God, a conversation He initiates with us. ... Because God desires communion with us, He initiates a dialogue by revealing Himself through Scripture, music, prayer, or preaching.”¹¹ Gaddy also mentions, “Worship is a conversation between the God of revelation and people in need of redemption.”¹² Moreover, White mentions, “Worship has a duality, revelation and response – both of them empowered by the Holy Spirit.”¹³ The opinions of these scholars are common in that worship is dialogic and human response is essential in worship. The people of God should respond to God in worship and daily life because the revelation of God always is ubiquitous in the world.

In this point of view, it is a significant problem that many believers merely participate in worship services like an audience. The worshipers should participate in worship actively because God calls them to sacrifice offerings rather than passively watch worship service without actually moving.¹⁴ God worships something is an erroneous expression; the correct expression is we, people, human, creation, and nations worship God. Thus, worship is humans’ responsive behaviors to God who is ubiquitous and reveals Himself.

As shown in the figure above, the worship paradigm also appears in a worship service. In worship believers worship God with many ways as responses to what God has done for them both before and during the service. After picking a worship service from the figure above and zooming in, the new figure is shown like the following:

¹¹ Frank S. Page and Gray L. Lavon, *Hungry for Worship: Challenges and Solutions for Today’s Church* (Birmingham, AL: New Hope Publishers, 2014), 59.

¹² C. Welton Gaddy, *The Gift of Worship* (Nashville: Broadman Press, 1992), xvii, quoted in Gary A. Furr and Millburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response* (Macon, GA: Smyth & Helwys, 1998), 1.

¹³ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon press, 1980), 23.

¹⁴ Ralph P. Martin, 6.

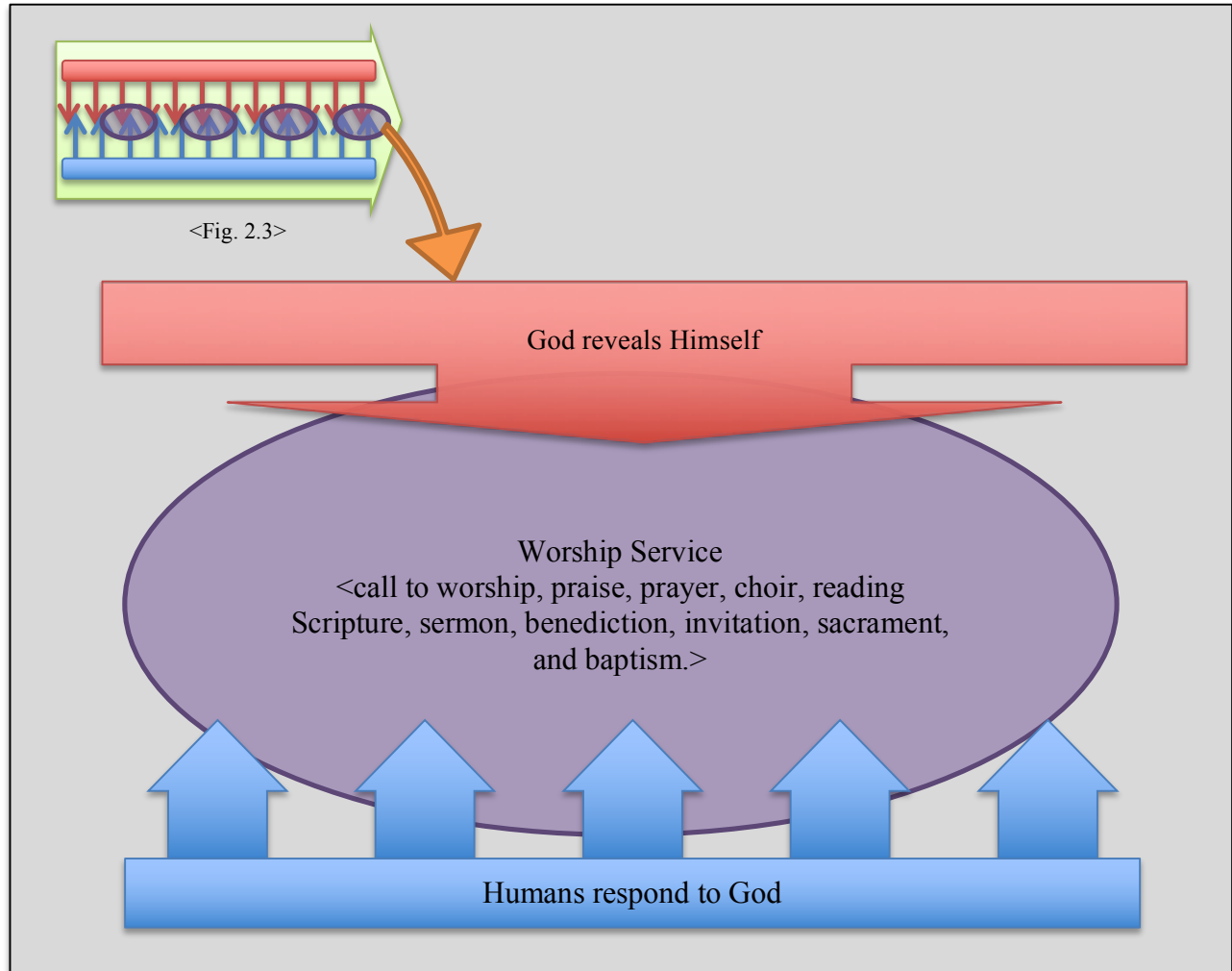


Fig. 2.4 Worship Paradigm in Worship Service

As the figure above shows the worship paradigm, in worship service it is clear that God still reveals himself and humans respond to Him. God speaks to and acts toward people during worship services. People also respond to Him about not only what God has done/spoken to them before the worship service begins, but also during the service. However, an important point is whether there is the time to respond to the Word proclaimed through the sermon.

Each action/responses of God and humans happen in each element of worship. In addition, each element of worship has meanings as God's revelation or human responses. It is like a dialogue. It can be drawn like the following:

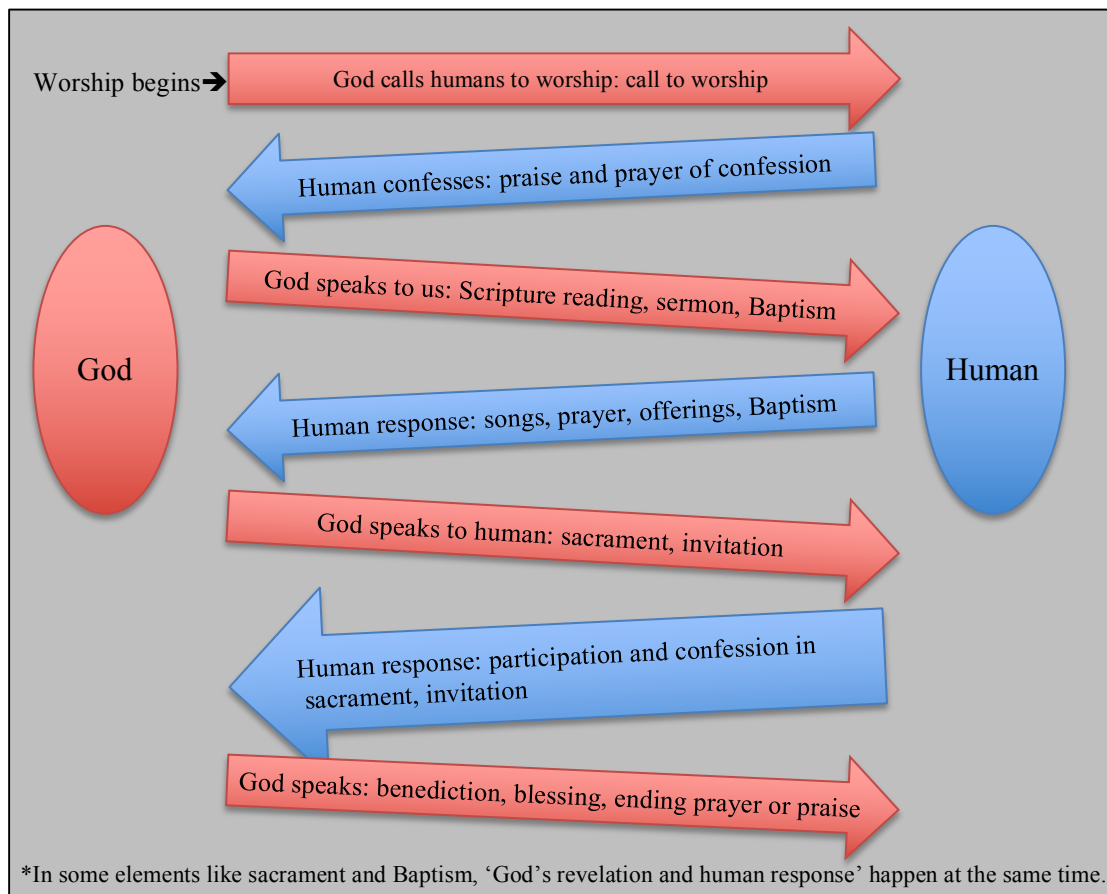


Fig. 2.5 Dialogic Paradigm of Elements of Worship Service

As the figure shows the worship service also consists of God's revelation and human responses, human responses are required when God reveals Himself, His Word and plan, and when people acknowledge and realize God's will. Thus, people should respond to Him or express their heart after listening to the voice of God through the sermon. If possible, they do so with various response ways like the Bible characters.

Terminological Approach

The English word, worship is a compound word that consists of two words: worth and ship. The word, worship, originates in the Old English word, "weorthscipe", which consists of

worthy and ship.¹⁵ The meaning of worship is easily analogized from these two words. That is to send/give/attribute (ship) value/honor/respect (worth). Stake describes, “Worship is literally ‘ascribing worth’ to God. ... Worship is our encounter with God in response to God’s promised presence in Jesus Christ.”¹⁶ A dictionary describes worship as “To honor or revere as a supernatural being or power, or as a holy thing.”¹⁷ Another dictionary defines worship as “to bow down, to prostrate oneself”.¹⁸ Webber explains, “It denotes the gesture of a subject’s bowing down to a ruler or master. It points to both an inner and an outer homage to God as a token of awe and surrender.” George Florovsky also notes, “Christian worship is the response of men to the Divine call, to the ‘mighty deeds’ of God, culminating in the redemptive act of Christ.”¹⁹ These explanations show that worship is to express awe and reverence both inwardly and outwardly to God. Worship is also described as human responsive behaviors and heart when God reveals Himself (or His power, will, plans, etc.)

The terms for worship used in the Bible reinforce the meaning of worship and importance of human response. The terms are included in the following verses:

¹⁵ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon press, 1980), 27.

¹⁶ Donald Wilson Stake, *The ABCs of Worship: A Concise Dictionary* (Louisville, Ky: Westminster/John Knox Press, 1992), 187-188.

¹⁷ "Worship, v.". OED Online. Oxford University Press, accessed January 21, 2015, <http://www.oed.com/view/Entry/230346?rskey=Ebtp5L&result=2>.

¹⁸ Mark Allan Powell, and Barry L. Bandstra (*The HarperCollins Bible Dictionary*. New York, NY: HarperOne, 2011), 1110-1111. “Worship in the Hebrew Bible: The Hebrew Bible presents worship as a basic human response to God, a response that acknowledges God’s worth, often with praise and adoration. To worship God is to ascribe to God the glory that God’s name is due (1 Chron. 16:9). The basic Hebrew term for worship (khawah) has a root meaning of “to bow down” or “to prostrate oneself” ... ‘Worship in the New testament’ In the NT, worship usually refers to expression of praise or thanksgiving (Luke 17:15-16). Sometimes, it implies obeisance as an attitude for supplication (Matt. 8:2). In either case it is the appropriate human response to the magnificent glory of God.”

¹⁹ George Florovsky, “Worship and Every-Day Life: an Eastern Orthodox View”, *Studia Liturgica*, (December 1963), 268, quoted in James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon press, 1980), 23.

- 1) **שָׁחָה** [*shachah*] – Hebrew word, means “to bow down, to prostrate oneself”²⁰
(Gen. 24:26-27) “Then the man bowed down and *worshiped* the LORD, saying, “Praise be to the LORD, the God of my master Abraham, who has not abandoned his kindness and faithfulness to my master.””
- 2) **λατρεία** [*latreia*] – noun form of the Greek verb *latreuo*, means “serve as worship”²¹
(Rom. 12:1) “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*.”
- 3) **עָבַד** [*abad*] – Hebrew word, means “to work, labor, serve, work for another”²²
(Ex. 3:12) “And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will *worship* God on this mountain.””
- 4) **יָדָה** [*yadah*] – Hebrew word, “to give thanks”²³
(Ps. 136:1) “Give thanks to the Lord, for he is good”
- 5) **יָרֵא** [*yare*] – Hebrew word, “the awe and respect with which God’s people approach him, to fear God and to have reverence and respect for him is to obey his voice (1 Sam. 12:14), to walk in his ways (Deut. 8:6), to keep his commandments (Eccl. 12:13), to turn away from evil (Job 1:1, Prov. 3:7).”²⁴
- 6) **προσκυνέω** [*proskuneo*] – Greek word, “to fall down to obeisance or prostration.”²⁵

²⁰ It means “to bow oneself down, to sink down, to prostrate oneself, in worshipping a deity; hence to honor God with prayers, to do homage, to submit oneself.” Blue Letter Bible, accessed January 26, 2015, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H7812&t=KJV>.

²¹ It means “any service or ministration: the service of God, the service and worship of God according to the requirements of the Levitical law, to perform sacred services” Blue Letter Bible, accessed January 26, 2015, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G2999&t=KJV>.

²² Blue Letter Bible, accessed January 27, 2015, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H5647&t=KJV>.

²³ It means “to throw, to give thanks, laud, praise, to confess, confess (the name of God)” Blue Letter Bible, accessed January 26, 2015, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H3034&t=KJV>.

²⁴ Robert E. Webber, *Worship, Old and New*, 30. In addition, it means “to fear, revere, be afraid, to fear, be afraid, to stand in awe of, be awed, to fear, reverence, honor, respect” quoted from Blue Letter Bible, accessed January 26, 2015, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=H3372&t=KJV>.

²⁵ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon press, 1980), 28. Also, Blue Letter Bible defines it as, “to kiss the hand to (towards) one, in token of reverence, among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence, in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication, used of homage shown to men and beings of superior rank to the Jewish high priests, to God,

(Luke 4:8) “Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.”

(John 4:23) “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.”

To sum up, these words prove that worship is that people express awe, honor, respect, give-thanks, and fear God by heart and ritual behaviors when God reveals Himself. Those expressions of people are called responses to God in worship and are essential elements for worship.

Contemporary Approach

In the twenty-first century of the postmodern age, a variety of worship styles co-exist. Each worship style sporadically occurred at different points of Christian history timeline with different historical backgrounds. Among them, liturgical worship²⁶ and traditional worship²⁷

to Christ, and to heavenly beings.”, accessed January 26, 2015, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G4352&t=KJV>.

²⁶ Matt Brown, “Liturgical worship is the oldest form of Christian worship. The very oldest Christian liturgies are those of the Orthodox tradition. The newest Orthodox liturgy in standard use dates to the fifth century; the oldest is at least one hundred years older still. Talking about all the different Christian denominations that have liturgical services at once is nearly impossible, because there are significant variations between the four. Liturgical worship is, in many ways, traditional, because the liturgy is a tradition that has been handed down for many years.”, accessed January 29, 2015, <http://home.messiah.edu/~mb1386/Liturgical.html>.

²⁷ Ibid., “Traditional worship is the kind of worship many Americans think about when they think of church. The sanctuary has a main aisle with pews on either side, an altar, an organ, a robed choir, and the pastor often wears a robe. In the backs of the pews, there are Bibles and hymnals. Traditional worship has been replaced in many cases by more contemporary worship, but it is still a major part of the American worship scene. Traditional worship shares some of its music with liturgical churches, because liturgical churches also mostly use hymns. However, traditional worship services generally do not have a fixed liturgy.”, accessed January 29, 2015, <http://home.messiah.edu/~mb1386/Traditional.html>.

have succeeded since Christianity began. In addition, revivalist worship²⁸, praise and worship²⁹, Pentecostal worship³⁰, Charismatic worship³¹, seeker-sensitive worship³², blended worship, and emerging worship, all developed later than the two worship styles above, and are contemporary

²⁸ “Revivalist worship’s goal is to reach the unbelievers with the Gospel. They pursue the simple gospel in worship service. Their songs are mainly gospel hymns and sometimes are contemporary Christian songs or praise choruses. The themes of the songs are revival, conversion, prayer, and heaven. Their songs are important in worship but it is just for ‘warming up’ to listen to the sermon. The Sermon is primary because it imparts the Gospel to people to repent and follow Jesus Christ.” quoted and summarized from Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove, Ill: InterVarsity Press, 1999), 65-75.

²⁹ “Praise & worship originated from black worship and Pentecostal worship. So, it is bright, cheerful, dynamic, and energetic. Their music, which comes from Jesus Movement, is upbeat and they sing traditional or gospel hymns and contemporary Christian songs based on choruses. Its lyrics are subjective, devotional, and affective. Popular teams are Maranatha, Hosanna/Integrity, and Vineyard music, etc. The passage of Scripture proclaimed through the sermon encourage congregation to live out as it says, and is amplified by using sign gifts: healing, exorcism, and speaking in tongue.” quoted and summarized from Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove, Ill: InterVarsity Press, 1999), 77-83.

³⁰ Webber explains “Modern Pentecostalism began with the Azusa Street revival of 1906 in Los Angeles. It originated from Holiness movement in the nineteenth century. Their meeting focuses on religious and spiritual experience and spontaneous freedom in worship such as weep, wail, groan, convulsive condition. In other words, the worship was an emotionally deep touched worship. It can be depicted by freedom, spontaneity, individual expression, and joy. Finally, their singing and music was based on contemporary music, which included the Gospel and used popularly at that age.” quoted and summarized from Robert E. Webber, *Worship, Old and New* (Grand Rapids, Mich.: Zondervan Pub. House, 1982), 122-123.

³¹ Dictionary of Christianese depicts, “*Charismania* and *charismaniac* were both coined in early 1970s and were used by both Protestants and Roman Catholics. At that time many Christians were talking about the Charismatic movement that was occurring in the mainline denominations, in which many Christians were getting back in touch with spiritual gifts that are described in the Acts of the Apostles. *Charisma-tick* and *charisphobic* came a little later, in the late 1970s and early 1980s. These four “charisma–” terms aren’t used quite so often now, but they point to a time in the recent past of an intense interest and debate in the spiritual gifts.” accessed January 31, 2015, <http://www.dictionaryofchristianese.com/charismania-charismaniac-charisphobic-charisma-tick/>.

D. L. Alford, “Pentecostal and Charismatic Music” *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988), 694-694. “1) Emphasis upon the singing of psalms and scripture songs. 2) Reliance upon music and/or praise and worship in church, at conferences and festivals, in small groups, and in private. 3) Use of musical instruments. 4) Emphasis upon congregational singing with the use of praise leaders. 5) Use of dance and pageantry, both spontaneous and choreographed. 6) Use of drama and pantomime. 7) Emphasis upon the prophetic role of, or anointing upon, the musicians.” quoted in Robert E. Webber, *Worship, Old and New* (Grand Rapids, Mich.: Zondervan Pub. House, 1982), 128.

³² Dictionary of Christianese describes it as “They’re about churches trying to be more accessible to non-Christian visitors who have very little previous Christian experience. In Christianese, non-Christians who have some interest in Christianity are sometimes called “seekers” (because although they haven’t found Christ yet, they are “seeking” him). Hence, all these terms refer to churches that are trying to be more “sensitive” and more “friendly” to seekers. In some cases, churches are going even further and are actually designing all of their church services and ministries around seekers, hence the stronger terms “seeker driven” and “seeker oriented.”, accessed January 31, 2015, <http://www.dictionaryofchristianese.com/seeker-sensitive-seeker-friendly-seeker-driven-seeker-oriented/>.

worship styles in modern and postmodern ages. They can be classified into three areas of worship by their characteristics such as traditional worship (since Early church age: liturgical, traditional, and revivalist worship), contemporary worship (modern ~ current: worship, Pentecostal and Charismatic, seeker-sensitive, blended worship), and emerging worship (late 20th century).³³

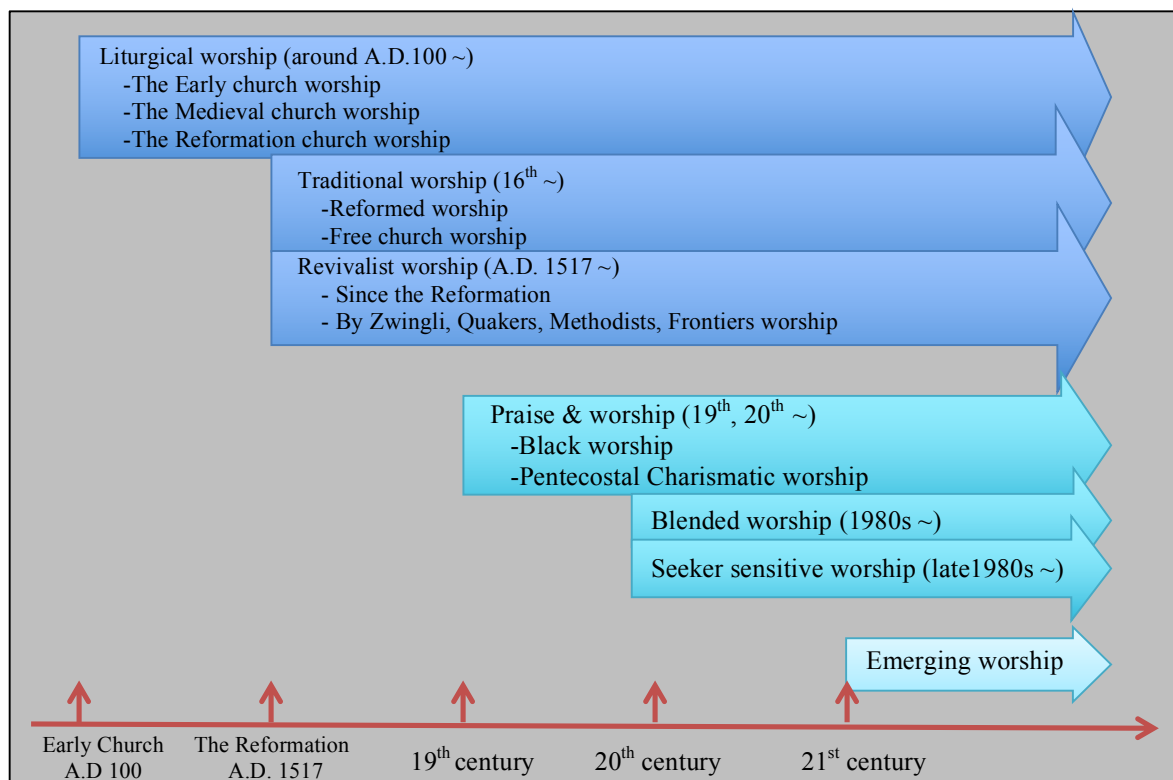


Fig. 2.6 Worship Trends³⁴

³³ According to Kimball, he regards emerging church worship as post-seeker-sensitive worship. In addition, he describes the features of emerging church worship as follows; "Worship "gatherings," which include preaching, music, etc. Gatherings designed to include and translate to those who have no previous church experience. Gatherings designed to be experiential and spiritual-mystical. A need to break the stereotype of who Christians are. Stained glass brought back in on video screens. Crosses and other symbols brought back into meeting place to promote a sense of spiritual reverence. Room arranged to focus on community, striving to feel more like a living room or coffeehouse while worshipping. Darkness valued as it displays a sense of spirituality. Focal point of the gathering is the holistic experience. Preacher and worship leader lead by participating in the gathering. Gathering seen as a place to experience the ancient, even mystical (and uses technology to do so). Gatherings designed to grow to accommodate many people but seen as a time when the church which meets in smaller groups gathers together. Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids, Mich.: Zondervan, 2003), 185.

³⁴ According to Basden, *liturgical worship* was oriented historically from the early church worship (around AD 100), the medieval church (A.D. 500~1500), the Reformation church (1500s, by Martin Luther and Thomas

In order for contemporary approach to grasp current worship, examining contemporary worship styles except traditional worship, is an essential process. It is because contemporary worship types use contemporary elements (words, music, and informal forms), and thus represent contemporary meanings of worship, and second emerging worship is also a contemporary worship movement but with a different style.

First of all, their common characteristics should be noticed to understand current worship. In these days worship styles have influenced each other beyond denominations and nations to the point that distinguishing the boundaries of each style is difficult. Towns and Whaley mention, “while these ‘trends’ may be identified, there is crossover and overlap between many of the areas; they are not isolated from each other.”³⁵ In addition, they note,

As the cultural landscape in America (and most of the world) has become more ethnically diverse, so have the worship expressions of God’s people. There is a greater interest in ethnic and racial diversity in worship. ... There is great emphasis on ensuring that the intended meaning of worship is understood by each participating ethnic group. This has provoked a movement toward contextualizing worship for each Christian community. An

Cranmer), and the church of England (early 16th century). *Traditional worship* started with the Reformation (16th ~ 17th centuries, by John Calvin and Cranmer) and Free Church traditions (17th century). *Revivalist worship* arose from the Reformation and its representative frontiers are Ulrich Zwingli (1484-1531), Quakers (by George Fox; 1624-1691), Methodists (John Wesley; 1703-1791, Charles Wesley; 1707-1788), and Frontier worship (18th century, American Protestantism, which included the Baptists, Methodists, Disciples of Christ and Churches of Christ). *Praise & worship* appeared with Black worship (19th century) and Pentecostal and Charismatic worship (20th century). *Seeker Service* began in the late 1980s and its representative ministers are Bill Hybels (Willow Creek Community Church), Rick Warren (Saddleback Valley Community Church), and Robert Schuller (Crystal Cathedral). Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove, IL: InterVarsity Press, 1999).

According to Webber, “the blending of traditional and contemporary worship began in 1987” Paul F. M. Zahl, Paul Basden, Harold M. Best, Joe Horness, Don Williams, Robert Webber, Sally Morgenthaler, *Exploring the Worship Spectrum: 6 Views* (Grand Rapids, MI: Zondervan, 2004), 178.

³⁵ Elmer L. Towns and Vernon M. Whaley. *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville: B & H Academic, 2012), 356.

emerging consensus is that in order for corporate worship to be biblical, it must be ethnically diverse and culturally relevant.³⁶

Under the phenomenon of contemporary worship, current Christian worship pursues a diversity of people. It means that contemporary worship respects people's expression as response and adds variety in worship.

By defining contemporary worship, we can develop a common understanding. Frame notes, "Contemporary worship describes efforts to modify traditional styles of worship in order better to communicate with contemporary people."³⁷ Advocates of contemporary worship pursue contemporary music, words, and informal orders rather than traditional ways. They focus on leading contemporary people to meet and commit to God through contemporary ways. Through that, people can participate in worship as worshipers not audience and express their heart to God friendlier and easier because contemporary ways that are familiar to them are used. Finally, contemporary worship derives people's active responses to God through accustomed ways for them.

Another approach to worship in contemporary view is to examine emerging worship. Kimball, who advocates emerging worship and church,³⁸ describes emerging worship,

It is purely our offering of service and worship to God – offering our lives, offering our prayers, offering our praise, offering our confessions, offering our finances, offering our service to others in the church body. ... 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.³⁹

³⁶ Ibid., 357-358.

³⁷ John M. Frame. *Contemporary Worship Music: A Biblical Defense* (Phillipsburg, N.J.: P & R Pub, 1997), 47.

³⁸ Dan Kimball calls worship service as 'worship gathering' because he think that first worship is 'an act of giving', not receiving, and that "we can be the church gathering to worship God and bring our service and offerings to him and others, not individuals who come to a service to receive something." Dan Kimball, *Emerging Worship: Creating New Worship Gatherings for Emerging Generations* (Grand Rapids, Mich.: Zondervan, 2004), 3.

³⁹ Ibid., 3-4.

What can be known of worship through his definition is worship is behaviors of giving for God. In emerging worship they use various ways for teaching and learning unlike a worship service led by one person.⁴⁰ The main purpose of emerging worship is people's participation into worship with their responsive ways. For that, they try to prepare a sacred place and a spiritual environment for worship.⁴¹

Human Responses

Based on the categorized worship above, the researcher divides human responses into two areas: 1) responses in direct encounter with God and 2) responses in the presence of God. Through the examining of human responses to God, this project will mention the necessity of human response after the sermon and various response ways in worship.

Responses in Direct Encounter with God

The Bible characters are those people who converse with God and show reactive behaviors to Him. From the Old Testament through the New Testament, the encounters with God are described with a variety of responses. In the Old Testament encounters are with God, and in the New Testament encounters are with Jesus or the Holy Spirit.

In the Old Testament

⁴⁰ Ibid., 5.

⁴¹ Ibid., 78-79. They also use ancient crosses as a symbol in order to remember the risen Jesus. And they use artworks and props such as drawing or painting prayer, Words, and spiritual symbols. Finally, the worship is to express awe and love to God with artistic and creative ways.

God and Noah. God decided to destroy mankind except Noah and his family because of their wickedness and evil (Gen. 6:5-8). God encountered Noah, establishing a covenant with him, commanding him to make an ark to save his family and every creature, and explained how to make it (Gen. 6:9-7:5). Noah's answers to God are not specific in the Bible, but he responded to God by obedience.⁴² Doing all that God commanded is Noah's response to God.

God and Abram. God met Abram four times while his name was Abram. In the first encounter, with great blessing and promise, God commanded Abram to leave his country and go to the land God would show. Abram left as God told him (Gen. 12:1-4). It was his first response to God. In the second encounter, God promised to give him a land and countless offspring. Abram built an altar to God (Gen. 13:14-18). In other words, Abram prepared a place for worship to God as his response. In the third encounter, when God promised that He would give a great reward, Abram questioned what God gave. And Abram believed in God that he would receive a son. God's promise and Abram's question are continued. Abram immediately responded to God through questions and belief. In the fourth encounter, when God appeared and spoke to him, he fell facedown. God changed his name from Abram to Abraham as the sign that God made him a father of many nations. God commanded him to circumcise and promised to give a son, Isaac. Abram did as God said (Gen. 17:1-27).

God and Abraham. Abraham is the same person as Abram. After the name had been changed, God encountered him several times later. When Abraham met the Lord and three men like angels, he hurried and bowed low to the ground (Gen. 18:1-2). When the Lord told Abraham that He would destroy Sodom and Gomorrah, Abraham asked God not to destroy the areas if there were righteous people there and spoke up again and again. Abraham's continuous and

⁴² Gen. 6:22 (NIV) "Noah did everything just as God commanded him." 7:5, "And Noah did all that the LORD commanded him."

earnest asking is his response to God (Gen. 18:17-33). On the other hand, when God called him, he replied here I am. And when God tested Abraham to offer his son Isaac as an offering, Abraham obeyed Him. The whole process to offer his son was Abraham's specific responses to God. He even tried to slay his son to give to God.⁴³

God and Isaac. God appeared to and spoke to Isaac. Isaac responded to God in the following ways: Isaac's response to God was to stay in Gerar, build an altar to worship God, and call upon Him.

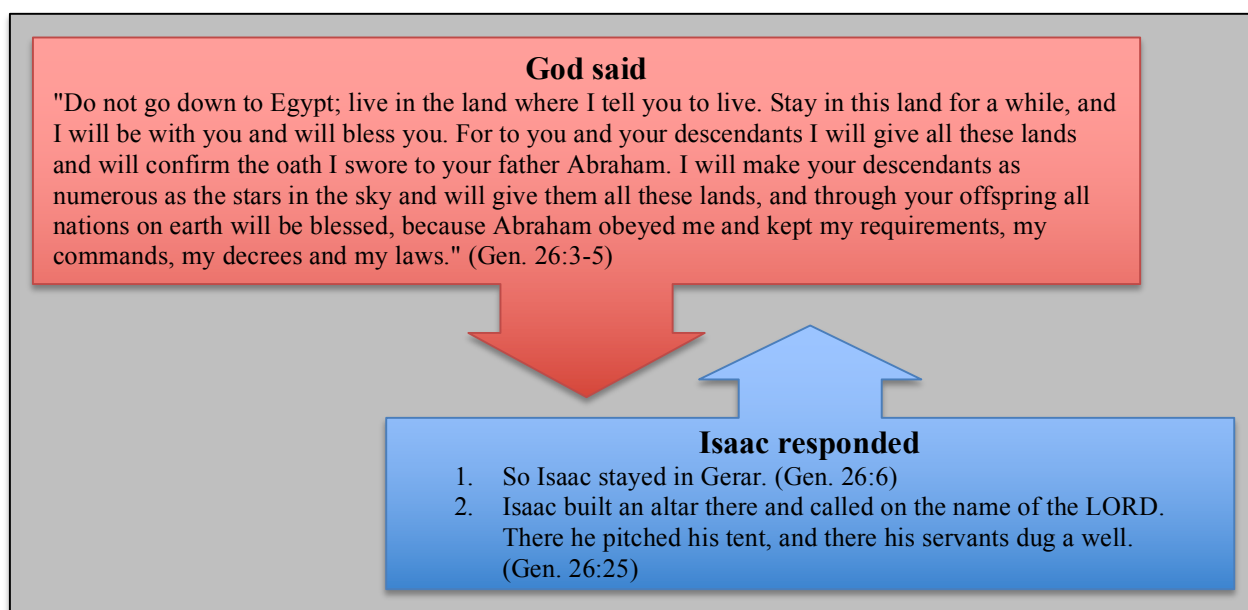


Fig. 2.7 Encounter with God and Isaac

God and Jacob. In the first encounter God appeared to Jacob in his dream when he slept at Bethel. God promised him to give the land where he was laying and countless descendants. He realized and said that God was there and the place was God's house and heaven's gate. And then

⁴³ Gen. 22:1-10.

he built a pillar, poured oil on the top of it, called that place Bethel, which means “house of God,”⁴⁴ and finally vowed to serve God and to give a tenth.⁴⁵

In the second encounter Jacob asked God to save him from the hand of his brother Esau and stayed alone around the ford of the brook Jabbok. During the night, Jacob wrestled with God until God blessed him. Finally, God changed his name to Israel and blessed him because he had overcome God. Jacob called the place Peniel⁴⁶, which means the face of God.⁴⁷

In the third encounter God commanded Jacob, “Go up to Bethel and settle there, and build an altar there to God, who appeared to you when you were fleeing from your brother Esau.” Jacob responded to God in that he removed the foreign gods, purified himself, changed clothes, and went back to Bethel as God commanded. Jacob built an altar in Luz and called the place Elbethel.⁴⁸ Finally, he responded to God with behaviors, “Jacob set up a stone pillar at the place where God had talked with him, and he poured out a drink offering on it; he also poured oil on it. Jacob called the place where God had talked with him Bethel.”⁴⁹

In the fourth encounter God called Jacob two times and Jacob replied, “Here I am” and God commanded him to go to Egypt without fear. Jacob obeyed God.⁵⁰

⁴⁴ Mark Allan Powell, and Barry L. Bandstra (*The Harper Collins Bible Dictionary*. New York, NY: Harper One, 2011), 91.

⁴⁵ Gen. 28:1-20.

⁴⁶ Gen. 28:19, Chad Brand, “Peniel or Penuel means ‘face of God’”, quoted from Charles Draper, and Archie England (*Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers, 2003), 1273.

⁴⁷ Gen. 32:1-30.

⁴⁸ Gen. 35:7, “Place-name meaning ‘God of the house of El(God)’ Either Bethel or place in or near Bethel, where Jacob built an altar to God as memorial to his previous visit to Bethel when he had seen a vision of God”, quoted from Chad Brand, Charles Draper, and Archie England (*Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers, 2003), 471.

⁴⁹ Gen. 35:1-15.

⁵⁰ Gen. 46:1-7.

God and Moses. In the first encounter, God and Moses have many conversations with each other. It is also a very important model for worship because their dialogue matches with the principle of worship. Moreover, Moses' responses to God have various meanings and ways. Conversation between God and Moses and meanings of Moses' responses are the following:
(See table 2.1)

In addition, in Gen. 34:5~9, when God appeared to Moses and proclaimed who He was, Moses bowed to the ground and worshiped. The word, bowed is a behavioral response to God as worship and worshipping is a natural reaction to God. In Exodus 17:8-16, after victory from the war with the Amalekites, when God commanded Moses to record the war so that Joshua and the Israelites remembered it and to write it on a book because God removed the Amalekites from the land, Moses built an altar and called the name of it 'Jehovahnissi⁵¹', which means the Lord is my banner. Finally, he proclaimed his faith in God who fought with the Amalekites. Preparing for worship and place, speaking about God's deeds, and proclaiming one's faith of God are essential responses in worship.

| Exodus 3,4 | |
|--|--|
| God speaks to Moses | Moses responds to God → Meanings as response |
| (3:4) God called to him from within the bush, "Moses! Moses!" | (3:4) And Moses said, "Here I am." → Replying to God's calling |
| (3:5) "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." Then he said, ... | (3:6) At this, Moses hid his face, because he was afraid to look at God. → Showing awe and fear to God |
| (3:7) The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about ... | (3:11) But Moses said to God, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt? → Questioning about oneself and God's plans |

⁵¹ Exod.17:15, "Transliteration of place-name meaning 'Yahweh is my banner.'" quoted from Chad Brand, Charles Draper, and Archie England (*Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers, 2003), 878.

| | |
|--|--|
| (3:12) And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain." | (3:13) Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?" → Questioning God's plans |
| (3:14) God said to Moses, "I am who I am. This is what you are to say to the Israelites: 'I AM has sent me to you.' " God also said to Moses, ... | (4:1) Moses answered, "What if they do not believe me or listen to me and say, 'The LORD did not appear to you?'" → Questioning God's plans |
| (4:2) Then the LORD said to him, "What is that in your hand?" | (4:2) "A staff," he replied. → Replying to God's question |
| (4:3) The LORD said, "Throw it on the ground." | (4:3) Moses threw it on the ground and it became a snake, and he ran from it. → Obeying God |
| (4:4) Then the LORD said to him, "Reach out your hand and take it by the tail." | (4:4) So Moses reached out and took hold of the snake and it turned back into a staff in his hand. → Obeying God |
| (4:5) "This," said the LORD, "is so that ... Then the LORD said, "Put your hand inside your cloak." | (4:6) So Moses put his hand into his cloak, and when he took it out, it was leprous, like snow. → Obeying God |
| (4:7) "Now put it back into your cloak," he said. | (4:7) So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh. → Obeying God |
| (4:8) Then the LORD said, "If they do not believe you or pay attention to the first miraculous sign, they may believe the second. ... will become blood on the ground." | (4:10) Moses said to the LORD, "O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue." → Replying through speaking frankly |
| (4:11) The LORD said to him, "Who gave man his mouth? Who makes him deaf or mute? ... Now go; I will help you speak and will teach you what to say." | (4:13) But Moses said, "O Lord, please send someone else to do it." → Replying through asking frankly |
| (4:14) Then the LORD's anger burned against Moses and he said, "What about your brother, Aaron the Levite? ... He will speak to the people for you... take this staff in your hand so you can perform miraculous signs with it." | (4:20) So Moses ... started back to Egypt. And he took the staff of God in his hand. → Obeying to God through real action & Relying on God. |

Table. 2.1 Analysis of conversation between God and Moses

God and Joshua. When the commander of the army of God appeared before Joshua and said the reason why he had come, Joshua fell facedown to the ground. And Joshua asked him,

“What message do you have for me?” When the commander commanded him to take off his shoes because the place was holy, Joshua did so.

God and Gideon. The conversation between God and Gideon can be summarized as the following. Whenever God speaks to Gideon, he always responded misunderstanding God’s plan, showing resentment, confessing his weaknesses, asking God’s sign, giving his offering, realizing God’s being with him, calling God, exclaiming to God, preparing to worship, and proclaiming God. The researcher regards the words spoken by the angel of God in the conversation with Gideon as the Word of God because God sent the angel to him.⁵² (see. Fig. 2.8)

⁵² Judg. 6:11-24.

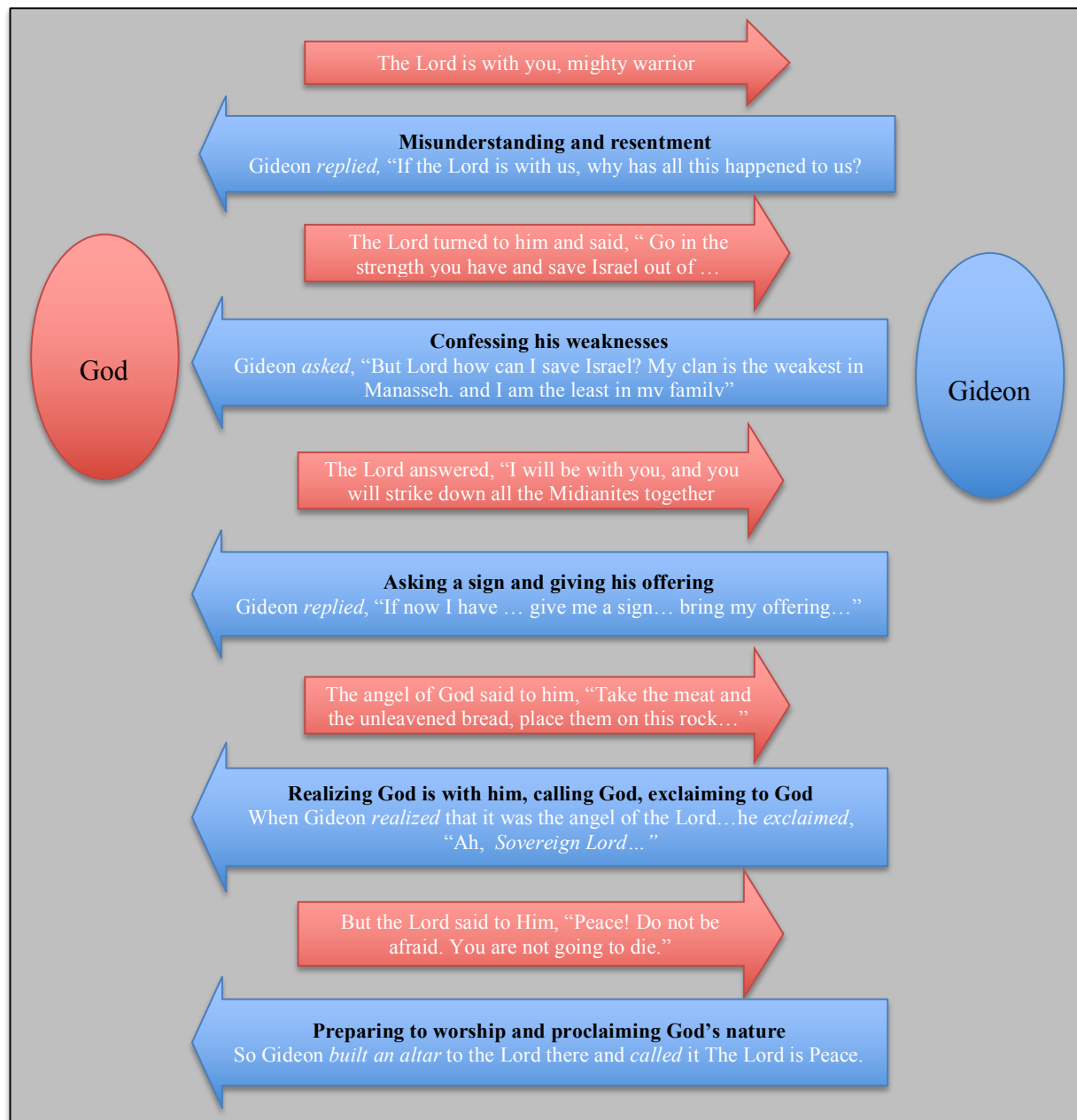


Fig. 2.8 Encounter with God and Gideon

God and Samuel. When God called Samuel three times, he did not realize God was calling. God called him a fourth time "Samuel, Samuel", Samuel replied, "Speak to me, I am

your servant and listening.” Replying to God’s calling, answering as a servant of God, and listening to Him are basic responses of a worshiper.⁵³

God and David. David inquired of God about the next step and strategy for wars.⁵⁴ Whenever he did so, God answered him. When he brought back the ark of God to its place of the tent, he sacrificed offerings to God, dancing with all of his heart before God, shouting, while trumpets sounded. (1 Sam. 6:13-19)

God and Solomon. Solomon offered to God a thousand burnt offerings as sacrifices. When God asked him what he wanted, he requested wisdom not riches or honor in order to govern the people of God. God promised to give it to him. Solomon stood before Him, and sacrificed offerings.⁵⁵ Offering something to God, requesting wisdom, standing before God, and sacrificing to Him are very specific and significant responses to God in worship. In addition, in 1 Kings 8, when Solomon praised God’s greatness and goodness and prayed to God for leading the Israelites, God appeared and promised to protect them.

God and Isaiah. In the book of Isaiah chapter 6, there is a dialogue between God and Isaiah when God called and asked him to proclaim and this obviously shows revelations and responses. The structure is as follows:

⁵³ 1 Sam. 3:1-15.

⁵⁴ 1 Sam. 23:4, 30:8, 2 Sam. 5:19, 23, 1 Chron. 14:10,14.

⁵⁵ 1 Kings 3:1-15.

| | |
|---------------------------------|--|
| God's revelation (verse 1-4) | God was seated on the throne. It was high and exalted. Seraphs proclaimed God's holiness and glory. |
| Isaiah's response (verse 5) | Isaiah <i>realized and cried</i> that his lips were unclean. He was afraid of that he saw God directly with unclean lips. |
| God's revelation (verse 6-8a) | One of the seraph forgave Isaiah by touching his mouth with a burning coal. The seraph declared that Isaiah's guilt and sin were taken away. God called someone to serve for HIM, "Whom shall I send? Who will go for us?" |
| Isaiah's response (verse 8b) | Isaiah <i>replied</i> , "Here I am. Send me" He <i>showed his commitment</i> . |
| God's revelation (verse 9-10) | God gave him a mission. |
| Isaiah's response (verse 11a): | Isaiah <i>questioned</i> 'for how long?' |
| God's revelation (verse 11b-13) | God answered his question specifically and mentioned new hope for the next generation. |

Table 2.2 God's revelation and Isaiah's response

Hezekiah's prayer and God's response. Hezekiah was a pious believer who had trusted in and served God. (2 Kings 18:3-7) He confessed God's greatness and prayed to God to deliver the Israelites. God heard his prayer and saved them. (2 Kings 19:14-37) It is a response in worship to confess about who God is first and then to ask God to do something. Second, when he became ill, he also prayed to God to cure his illness and wept deeply (2 Kings 20:1-3), God responded to him and extended his life fifteen years more (v.6). Eagerly asking something for God to do is also a response that includes one's faith toward God.

God and the Israelites. There are overall illustrations about encounters between God and the Israelites shown in the Old Testament. God as the sovereign ruler of worship wanted to dwell with people so that He had fellowship with them as a deliverer, guider, ruler, and protector. From the beginning in Eden to the end of the Old Testament, God spoke to, loved, warned, saved, protected, judged, healed, and restored the Israelites. God made a covenantal relationship

with the Israelites⁵⁶ and they could keep their status as God's people by worshipping Him.⁵⁷ Worship was their duty. They gave thanks⁵⁸ to God as worship because God protected them from enemies and led them to the land promised by Him. In other words, the Israelite's worship functioned as continuing and recalling the covenant relationship by obeying God's Word and giving offerings.⁵⁹ God's revelation and their various responses to Him are significant backgrounds for biblical worship.

The Israelites did not drive out all the Canaanites from the land. In fact, they even lived with them. At that time the angel of God pointed out the Israelites' disobedience against God's command. They wept loud and called the place Bochim,⁶⁰ which means weepers. Finally, they offered sacrifices to God.⁶¹ In addition, in the book of Nehemiah, their other responses appeared like the following, "Ezra praised the LORD, the great God; and all the people lifted their hands and responded, "Amen! Amen!" Then they bowed down and worshiped the LORD with their faces to the ground."⁶²

In the New Testament

⁵⁶ Gen. 17:7 "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.", Jer. 31:33 (NIV), ""This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people."

⁵⁷ Robert E. Webber, *Worship, Old and New* (Grand Rapids, Mich.: Zondervan Pub. House, 1982), 23.

⁵⁸ 1 Chron. 16:4,35, 29:13, 2 Chron. 30:22, Neh. 12:24, 40, 46.

⁵⁹ 2 Chron. 15:11-12.

⁶⁰ Gen 35:8 "Bochim or Bokim, place-name meaning "weepers"", quoted from Chad Brand, Charles Draper, and Archie England (*Holman Illustrated Bible Dictionary*. Nashville, TN: Holman Bible Publishers, 2003), 228.

⁶¹ Jud. 2:1-5.

⁶² Neh. 8:6.

Jesus and Peter. When Jesus met Simon, called Peter, and called him as a disciple, Peter left his nets and followed Him.⁶³ Those reactions are behavioral responses that signify a change of heart and strong faith. When Jesus walked on the lake to His disciples who were suffering from tough waves and a huge storm, Peter asked Him to allow him to come to Jesus on the water. Jesus said, “Come” and then Peter got out of the boat and came to Him. Asking, getting out of the boat, coming to Him are great responses to Jesus. In this passage Peter’s asking means a responsive act that requests Jesus’ approval. Getting out of the boat is also a brave response to Jesus’ command. In addition, coming to Him is like a basic reaction to the calling of Jesus. These reactions are necessities for worshipers in their hearts.

Moreover, Peter had been questioned twice by Jesus Christ. These were very significant incidents in his life. First, when Jesus asked his disciples about who He was, Peter answered, “You are the Christ, the son of the living God.” (Matt. 16:16) In worship it is important to know who God and Jesus are and to confess with lips or in heart. Second, after the resurrection from the grave, Jesus Christ met Peter and asked three times “Do you love me?” Peter answered with the same answers “you know that I love you” (John 21:15-17) It is also a great confession as a response in worship.

Jesus and a centurion. A centurion asked Jesus to save a paralyzed servant. Although Jesus said He would visit the home, the centurion believed that his servant could be healed if Jesus just commanded him to be healed by words without visiting his home. Jesus delighted in the centurion’s belief and healed his servant at that time. (Matt. 8:5-13) It is very essential response and heart for worship to believe that Jesus is almighty and handles everything by His power.

⁶³ Matt. 4:17-22.

Jesus and Zacchaeus. Wonderful responses occurred in the encounter between Jesus and Zacchaeus. The Bible does not describe specific dialogue between them, but Zacchaeus' obvious responses to Jesus are shown. First, Zacchaeus welcomed Jesus to his home when Jesus said that He wanted to stay at Zacchaeus' house. Second, he promised to give half of his possessions to the poor as a repenting response. Moreover, he committed to pay back four times for anyone whom he cheated.⁶⁴ 'Welcoming Jesus and committing to do real actions of repentance are very important responses in worship.

Jesus and Samaritan woman. In the beginning of the encounter, the Samaritan woman did not know who Jesus was. But the more she conversed with Him, the more she realized that Jesus was Christ. Finally, when Jesus declared that He was the Messiah, she recognized that the person to whom she spoke was Christ. She left her water jar and went back to the town in order to say that Jesus is Christ the Lord.⁶⁵ Her first response is leaving her water jar and that means making a decision of heart to focus on proclaiming Jesus. Going back to and saying about Jesus are responses that reflect real action.

Jesus and Paul. The encounter with Jesus and Paul was thorough the choice of Jesus. The strong calling of Jesus was presented suddenly upon the life of Paul. Jesus came to him with light and voice and called him, "Saul, Saul, why do you persecute me?" Paul lay face down and replied, "Who are you, Lord?" From this encounter, he became blind for three days. Ananias, who was also selected by Jesus to restore Paul, obeyed Him and met and prayed for Paul. After restoring his vision and strength, he began to preach about Jesus Christ. In this encounter, Jesus' revelation and Paul's response occurred absolutely. (Acts 9:1-35)

⁶⁴ Luke 19:1-10.

⁶⁵ John 4:1-29.

The Holy Spirit and People. Through the coming of the Holy Spirit, the disciples were filled with Him at the day of Pentecost. They spoke according to the power of the Spirit. A person among them, Peter, bravely proclaimed the Gospel that he really had experienced with Jesus. Furthermore, the believers responded to the Holy Spirit by gathering together, using everything in common, selling their possessions, giving it to anyone in need, meeting together continuously in temple, breaking bread, eating together, praising God, and having favor with people.⁶⁶

God and believers – Heavenly worship. In the book of Revelation, the worship of heaven is described. Many angels, the living creatures, and the elders proclaimed God's holiness, singing a new song, shouting to the Lord, saying Amen and hallelujah, falling down, worshiping God, and praising Him.⁶⁷ These responsive behaviors are biblical models that can be applied for current worship because they exemplified heavenly worship.

Responses in the Presence of God

In addition to encounters with God and people, human responses in the presence of God aid in the learning of worship. These responses did not occur in a physical encounter with God, but people naturally expressed their hearts, responded to God, and gave offerings to Him. In other words, people worshipped God in a variety of ways when they realized God's presence. There are some interesting responses of some characters of the Bible in the presence of God.

⁶⁶ Acts 2:1-47.

⁶⁷ Saying God's holiness (Rev. 4:8), singing a new song (Rev. 5:9), shouting to the Lord (Rev. 5:12, 19:2,6), saying 'amen' and 'hallelujah' (Rev. 5:14, 19:4), falling down (Rev. 7:11), worshiping God (Rev. 11:16), and praising Him (Rev. 19:5).

In the Old Testament

Noah to God. After the judgment through water, Noah's ark reached the mountains of Ararat by God's leading.⁶⁸ Noah and his family and all the animals and creatures came out from the ark. Noah built an altar to the Lord. He offered clean animals and birds as offerings. Noah wanted to worship God because God remembered them and led them to safe land. His spontaneous behaviors for God through realizing God in his presence were great worship and responses.

The sacrificing worship of Aaron. When Moses imparted God's command to Aaron and the Israelites, Aaron offered a sin offering and a burnt offering to clean the Israelites' sin, and sacrificed a fellowship offering to bless them. In worship, asking to forgive sins and to bless people are important responses because God wants people to be purified before Him and to reconcile each other in worship. After Aaron's sacrificial worship, when he blessed people, God's glory descended upon them. Because of it, they "shouted for joy" and "fell facedown."⁶⁹

The songs of Moses, the Israelites, and Miriam. Moses, the Israelites, and Miriam sang a song to God after they witnessed God kill off the army of Pharaoh in the Red Sea. The melody of the song cannot be found, but the lyrics still exist in the Bible. They proclaimed the power of God and described God's deeds for them with joy. Miriam and all women played tambourines and danced.⁷⁰ Singing a song, playing musical instruments, and dancing are also useful response tools that can express faith, joy, and thankfulness to God in worship.

⁶⁸ Gen. 8:1-5.

⁶⁹ Lev. 9:1-23.

⁷⁰ Exod. 15:1-21.

Jethro's confession. When Jethro heard from Moses that God saved the Israelites from the Egyptians and the army of Pharaoh, he responded to God with praise and proclamation about God. Like him, when hearing what God has done and God's word, it is natural to praise Him and to proclaim His greatness. Finally, he offered sacrifices to God as the meaning of thanks and worship.⁷¹ Offering sacrifices in worship is to give oneself, body, time, and heart to God.

Congregational response of Israelites. The Israelites had experienced God's deliverance from the Egyptians in the Red Sea. That was super-natural power of God. They feared and believed in God when they saw His great power.⁷² Fearing and believing in God when experiencing Him are natural responses as worship.

When God spoke to the Israelites, "You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine", they responded to Him, "We will do everything the Lord has said."⁷³ Upon the hearing of the Word of God, one should respond to God either individually or communally. On the other hand, they also expressed their fear before God because they saw thunder and lightning with smoke, which occurred by God in His presence.⁷⁴ Expressing fear to God is a response in the presence of God.

⁷¹ Exod. 18:9-12.

⁷² Exod. 14:31.

⁷³ Exod. 19:4-8.

⁷⁴ Exod. 20:18-21.

The song of Deborah. After killing the Canaanite king, Jabin, Deborah and Barak sang a joyful song to God who gave them victory. In the song, Deborah asked the Israelites to praise the Lord God, to sing and make music to God.⁷⁵

Hannah's prayer. When God gave a son to Hannah as she asked, she decided to give her son Samuel to God. In addition, when bringing Samuel to the priest Eli with offerings, she prayed joyfully to Him. It was like a song that includes joyful heart, thanks, God's greatness, and description about what God had done for her (1 Sam. 1:21-2:10).

David' prayer and worship. It is not included in the book of Psalms but found in the historical books of the Bible. The responses in the book of Psalms will be examined in the next section. David sometimes goes to, and stands before God, and prays (or confesses) to God. It was about God's grace and love, and what God had done for him (1 Sam. 7:18-29). And sometimes he makes songs and sings to God when God saved him from enemies (2 Sam. 22:1-51). He also repents of his sins, built an altar to God, and pays the cost for burnt offerings (2 Sam. 24:17-25).

King Asa's responses. When Azariah who was filled with God's Spirit proclaimed His heart and authority, and encouraged Israelites to repent and rely on God, King Asa took courage, removed idols, rebuilt an altar of God, assembled all the people, sacrificed offerings to God, promised to commit to God, swore and made loud acclamation, shouted with trumpets and horns, and delighted their oath before God. God also responded to them by encountering and giving rest to them (Gen. 6:5-8).

Responses of the Psalms. The responses are categorized into four areas: body, voice, hand, and heart. Each specific verse is quoted from the Bible.

- 1) By body

⁷⁵ Judg. 4-5.

- Dance –149:3 “Let them praise his name with dancing and make music to him with tambourine and harp”, 150:4
- Stand – 26:12 “My feet stand on level ground; in the great assembly I will praise the LORD.”
- Minister or Serving –134:1 “Praise the LORD, all you servants of the LORD who minister by night in the house of the LORD”, 135:2
- Bowing down, at his footstool – 5:7 “But I, by your great mercy, will come into your house; in reverence will I bow down toward your holy temple”, 95:6, 132:7
- Kneel –95:6 “let us kneel before the LORD our Maker”
- Be still, cease striving – 46:10 “Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

2) By Voice

- Praise –16:7 “I will praise the LORD, who counsels me; even at night my heart instructs me”, 26:12, 34:1, 41:13, 63:4, 66:8, 68:26, 96:2, 100:4, 103:1,20,21,22, 104:1,35, 115:18, 134:1,2, 135:19-20, 145:1,2,10,21
- Give thanks –7:17 “I will give thanks to the LORD because of his righteousness and will sing praise to the name of the LORD Most High”, 28:7 30:4,12, 35:18, 33:2, 44:8, 50:14,23, 52:9, 54:6, 56:12, 57:9, 75:1, 79:13, 92:1, 100:4, 105:1, 106:1,47, 107:1,8,15,21,22,31, 108:3, 109:30, 111:1, 116:17, 118:1,19, 21,28,29, 119:7,62, 122:4, 136, 138:2, 139:14, 138:1, 140:13, 142:7, 145:10
- Sing song –27:6 “I will sing and make music to the LORD”, 28:7, 32:7, 33:3, 40:3, 51:14, 57:7, 59:16, 66:4, 67:4, 68:4,32, 69:30, 81:1, 87:7, 89:1, 95:1,2, 96:1,2,12, 98:1,4,5,8, 100:2, 101:1, 104:33, 105:2,43, 107:22, 108:1, 119:172, 138:5, 144:9, 145:7, 147:7, 149:1,5
- Call to (upon) –18:3 “I call to the LORD, who is worthy of praise, and I am saved from my enemies.” 88:9, 141:1
- Shout (for joy, to the Lord) –20:5 “We will shout for joy when you are victorious and will lift up our banners in the name of our God”, 33:3, 35:27, 47:1, 65:13, 66:1, 71:23, 81:1, 95:1, 98:4,6, 100:1
- Cry for, request, 21:2 “You have granted him the desire of his heart and have not withheld the request of his lips”, 28:6 “Praise be to the LORD, for he has heard my cry for mercy”, 30:8

- Speak of God or what he has done, pass it on, proclaim, say, confess, tell, declare – 35:28 “My tongue will speak of your righteousness”, 2:7, 75:15, 118:4,
- 3) By Hands
- Lifting up – 134:2 “Lift up your hands in the sanctuary and praise the LORD.” 28:2, 63:4, 88:9, 119:48, 143:6
 - Clapping hands – 47:1 “Clap your hands, all you nations; shout to God with cries of joy”, 98:8
 - Performing – 150:3-5 “Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with tambourine and dancing, praise him with the strings and flute, praise him with the clash of cymbals, praise him with resounding cymbals.”
- 4) By Heart
- Remember – 77:11 “I will remember the deeds of the LORD; yes, I will remember your miracles of long ago.” 22:27, 30:4, 42:6, 63:6, 102:12, 103:18, 119:25, 52, 143:5
 - Worship – 29:2 “Ascribe to the LORD the glory due his name; worship the LORD in the splendor of his holiness”, 86:9, 95:6, 96:9, 97:7, 99:5, 9, 100:2, 102:2, 132:7
 - Trust in, take refuge in, to be near – 4:5 “Offer right sacrifices and trust in the LORD”, 56:3, 16:1, 71:1, 84:12, 118:8
 - To be near – 73:28 “But as for me, it is good to be near God”
 - Look to, see, put hope in – 123:2 “so our eyes look to the LORD our God, till he shows us his mercy” 27:4, 31:24, 104:27, 119:114, 166
 - Wait for – 40:1, 130:6 “My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning”
 - Exalt - 145:1 “I will exalt you, my God the King; I will praise your name for ever and ever”

In the New Testament

Mary’s obedience and praise. When the angel of God promised Mary to give birth, she answered, “I am the Lord’s servant, May it be to me as you have said” (Luke 1:26-38). Mary showed responses to God in worship such as knowing that we are God’s servant, saying it, and

believing that His promise will be fulfilled. On the other hand, this event exemplified that God's care for the humble and the weak such as Mary (Luke 1:46-56).

John the Baptist's self-denial. Although John was famous as a prophet and received attention from people, he thoroughly denied that he was the Christ. He glorified only Jesus, but regarded himself as just a feeble being before Him. His confession as a response in worship teaches worshippers, especially worship leaders, to have a humble heart. His core confessions are the following: (John 1, 3)

“He confessed freely, ‘I am not the Christ’” (1:20)

“I am the voice of one calling in the desert, ‘Make straight the way for the Lord.’” (23)

“He is the one who comes after me, the thongs of whose sandals I am not worthy to unite.” (27)

“He must become greater, I must become less.” (3:30)

People praise God. When the crowd saw that Jesus healed a paralytic, “they were filled with awe and they praised God who had given such authority to men” (Matt. 9:8). It was natural responses because they experienced His miracles through their eyes. Once, when Jesus healed a paralytic driven by friends, people “[were] amazed and gave praise to God.” (Luke 5:17-26)

Disciples and people worship Jesus. When they experienced that Jesus walked on the sea and saved Peter falling into water, they worshipped Jesus and said to Him, “Truly you are the Son of God” (Matt. 14:22-33) Worshipping Him who shows His miracle power and saying who He is are features of a responsive worshiper.

The unshakable faith of a Canaanite woman. When the Canaanite woman asked Jesus to heal her daughter suffering from a demon, Jesus denied and ignored her asking. Nevertheless, she asked again showing her deep faith toward Him and even lowering herself. (Matt. 15:21-28, Mark 6:24-30) The woman shows us other responses for worship such as asking continuously, showing faith, and lowering oneself before God.

A woman touching Jesus' cloak. The woman believed that “If I just touch his cloak, I will be healed.” So, she came close to Jesus and touched Jesus' cloak. She knew she was healed by Him, and “came and fell at His feet, and trembled with fear, and told him the whole truth” (Mark 5:24-34). Coming close to Him, desiring to touch Him, falling at His feet, trembling with fear, and telling all things to Him are very important responses in worship.

The offering of a widow. A poor widow offered two small copper coins that signified everything she had to live on. Jesus also praised her attitude and taught about her to the disciples (Mark 12:41-44). To give a precious thing to God is also a responsive behavior that comes from the heart of worship.

A woman giving a precious thing to Jesus. The woman broke an expensive perfume jar and poured it on Jesus' head. She wanted to do so because she knew who Jesus was and what He had planned to do for people. Jesus knew and described the intention of her conduct (Mark 14:3-9). In the book of Luke, “she began to wet His feet with her tears, wiped them with her hair, kissed them, and poured perfume on them” (Luke 7:38). Her responses, breaking and pouring a precious possession, are the expression of the faith that means there is no more precious than Jesus.

Categorizing Human Responses

In this section human responses will be categorized and examined by similar types as in the previous section such as verbal, behavioral, musical, memorial, and non-behavioral responses. The following figure describes the five areas of responses.

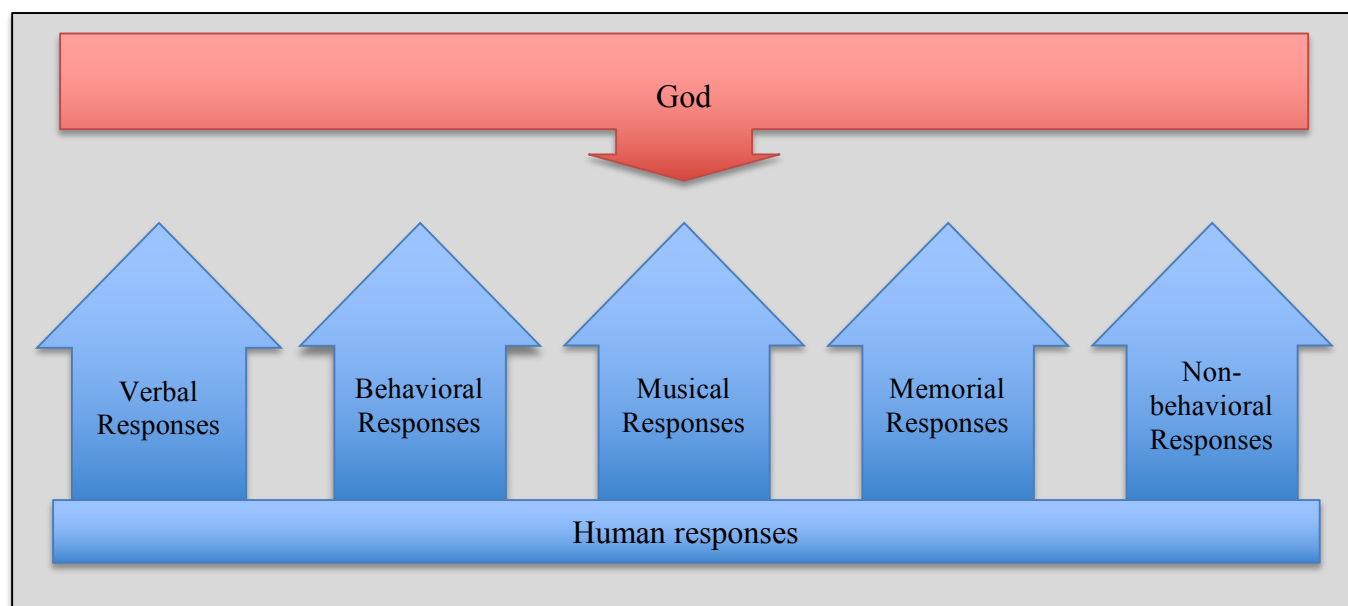


Fig. 2.9 Five Areas of Human Responses

Verbal responses

Verbal responses mean the response expressed by words and through speech.

- 1) Confess, say, proclaim, tell, declare, shout, cry out, preach, describing about who God/Jesus is, what God has done, the word of God, salvation of God, faith, commitment, current situation and heart, one's weaknesses, the Gospel, Amen, Hallelujah, and joy.
- 2) Prayer: repent of sins, ask, request, give thanks, and cry
- 3) Reply and answer to God's calling/question. "Here I am"
- 5) Call on the name of the Lord
- 6) Questions to God
- 7) Praise, sing, give thanks
- 8) Promise (commit) to do something for God
- 9) Speak by the power of God/the Holy Spirit
- 10) Deny oneself, but lift up God; lower oneself before God

Behavioral responses

Many people of the Bible respond to God through behaviors. Behavioral responses shown in the Bible are the following:

- 1) Obedience: doing as God commands (ex: Noah made an Ark as God directed), Remove idols
- 2) All behaviors for worship and prepare to worship → built an altar, set up a pillar post, gather, listen to the voice of God, welcome, minister or serve Him, bless others, come to Him, look to, see, put hope in, purify oneself, change clothes, and wrestle with God.
- 3) Bodily expressions: fall facedown (down), kneel, bow low (down), dance, stand before God, hide face (express fear), and touch him.
- 4) Hands: clapping hands, lift hands toward God
- 5) Behaviors for offering - pour oil, pour out a drink offering, pour out a precious thing, offer a tent, and pay the cost for burnt offerings
- 6) Emotional expression: cry, weep, delight
- 7) Commitment: leave one's possessions and desires in order to follow God

Musical responses

- 1) Singing
- 2) Make music and songs
- 3) Perform, play, and make a sound with music instruments

Memorial responses

- 1) Remember in heart
 - Memorize the Word of God and His deeds
 - Bring stones from the bottom of the river
 - Built a post
 - Call a place as specific name in order to remember
- 2) Record/write to remember the Word of God

Non-behavioral responses

- 1) Internal - Believe in God and that God is with oneself, trust in, rely on
vow to serve Him, awe and fear before God, welcome Him, thank, worship, wait for, and exalt.
- 2) External - Be still, cease striving

Chapter Summary

This chapter has concluded that worship is based on an encounter with God, and occurs in the presence of Him. Many examples from the Bible have been given. Worship consists of

God's revelation and human responses. Worship is that people, as the subject of worship, do something and respond to God, the object of worship, with external behaviors and internal heart. In other words, when the Word of God directly is given to people or the presence of God is upon people's hearts, they respond to God. On the other hand, the responses to God are as various as the variety of humans. The responses are categorized into five classifications by their similarity such as verbal, behavioral, musical, memorial, and non-behavioral response. In the next chapter, some styles of Korean worship will be examined that have been popularly used. Through the examination, the human response issue of Korean worship will be described by forms.

CHAPTER III

ANALYSIS OF CURRENT WORSHIP MODELS OF KOREA

Churches of various denominations and associations coexist contiguously in South Korea. According to The Ministry of Culture, Sports and Tourism of Korea, there were 118 denominations and associations of Christianity and 77,966 churches in 2011.¹ Beyond denominations and doctrines, they are cooperating with each other for the Great Commission of God. The remarkable point under these circumstances is that they inter-influence on their church works such as worship, ministry, mission, education, and management, programs, activities, and others, because they are exceedingly contiguous in their small country² and the Internet has spread enough to cover the rest of the country.³ Today regardless of denominations, they try to learn and accept other churches' works for their churches if the models are influential to church growth.

One of the inter-influences on each church is worship style. Worship is the main activity for all churches, so they could not help being interested in worship. For a long time, traditional worship, which is based on confirmed service orders and hymns, has been the mainstream in

¹ The Ministry of Culture, Sports and Tourism of Korea, they entrusted the study of present religions state of Korea in 2011 to The Academy of Korean Studies. The final data can be assessed in The National Library of Korea, assessed February 24, 2015, http://www.dlibrary.net/search/dlibrary/SearchDetail.nl?category_code=ct&service=KOLIS&vdkvgwkey=149812481&colltype=DAN_HOLD&place_code_info=133&place_name_info=정부간행물실%283층%29&manage_code=MA&shape_code=B&refLoc=portal&category=storage&srchFlag=Y&h_kwd=한국외+종교+현황%7C&lic_yn=L&mat_code=GM&guCode3=.

² The land size of South Korea is 100,267km², accessed February 25, 2015, <http://www.korea.net/AboutKorea/Society/South-Korea-Summary>.

³ Korea ranks no.1 (81%), next Hong Kong and Japan (55%) in the field of high broadband (>10Mbps) connectivity. Source from Akamai, accessed February 4, 2015, <http://www.akamai.co.kr/html/about/press/releases/2015/press-010815.html>.

Korea. But as time passed, Western worship movements came into Korea such as praise and worship, Pentecostal worship, and seeker-sensitive worship. Contemporary worship appeared with new generations, and blended formal worship comes on the stage of the worship ministry field in order to unite the congregation that has various preferences and opinions of worship style.

Korea Sunday worship has common features regardless of traditional, contemporary or blended worship. It is a sermon-centered worship and ends with benediction by a senior pastor or preacher. Centered on the sermon, offering time and prayer and announcements are positioned before and/or after it. Except the following four elements such as sermon, offertory hymn and prayer, announcements, and benediction, other elements are placed according to each church's tradition and situation. Finally, as the following figure 3.2 shows below, different styles of worship are built upon the four basic structures.

| Type 1 | Type 2 | Type 3 | Type 4 |
|------------------------------------|------------------------------------|------------------------------------|------------------------------------|
| | Announcements | | |
| | Offertory Hymn Offertory Prayer | Announcements | Offertory Hymn Offertory Prayer |
| Sermon | Sermon | Sermon | Sermon |
| Offertory Hymn Offertory Prayer | | Offertory Hymn Offertory Prayer | |
| Announcements | | | Announcements |
| Benediction | Benediction | Benediction | Benediction |

Fig. 3.1 Different Orders of Worship

A survey related to worship and human response has been used to gather information on current worship models of Korea. The survey will be discussed much more in chapter 4. One

question in the survey was “Which worship styles do you currently utilize or attend?” The result is as follows:

Ministers – 58% of participants (38) show that their current worship style is blended worship style. 22 participants’ current worship style is traditional worship. Finally, the worship style of 6 participants is contemporary worship.

Believers – The ranking of worship style that believer participants attend is the following: blended worship (48%), traditional worship (29%), and contemporary worship (18%).

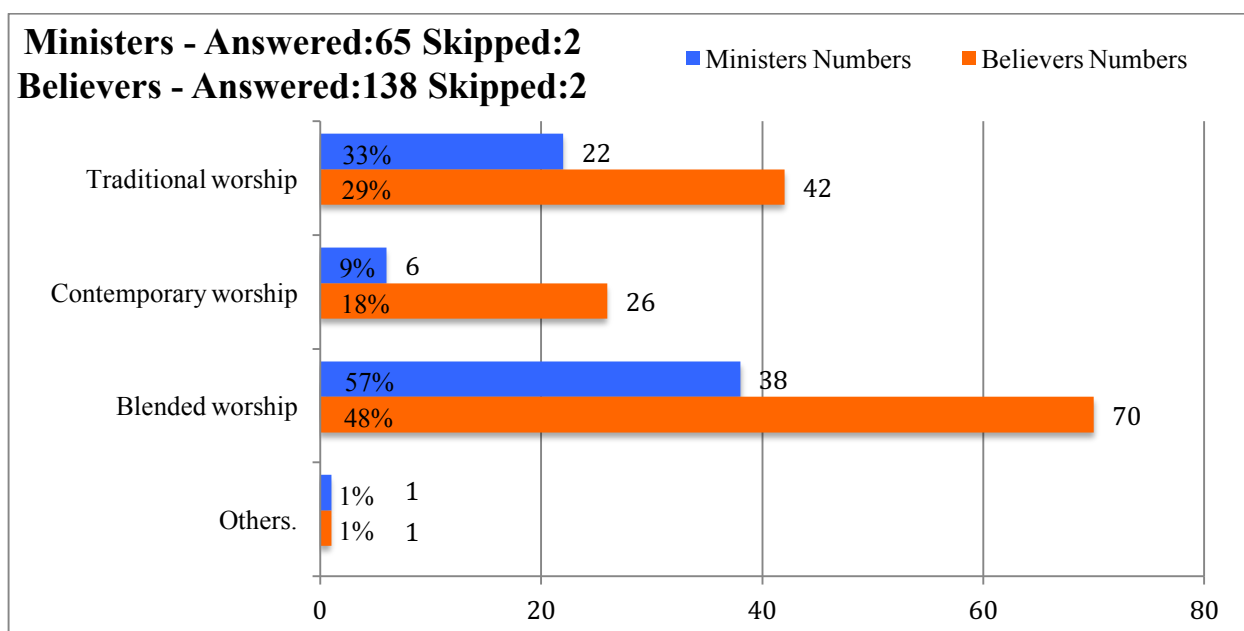


Fig. 3.2 Trends of worship styles in Korea

As the data shows, in Korea there are three main worship styles such as traditional worship (traditional and liturgical), contemporary worship (praise & worship and seeker service), and blended worship. Blended worship positions the highest percentage, and the next is traditional worship, and the third is contemporary worship. These three popular worship models will be presented in the rest of the chapter.

Traditional Worship

General Explanation

Traditional worship in Korea has been a typical worship model. When Christianity came into Korea about 100 years ago, missionaries brought traditional worship styles that were used in the organizations and denominations that delegated them to Korea. Huh notes, “The formative period of worship (1870-1900) was the period that worship began to form through introducing worship forms based on the denominations of America by missionaries who were active in Manchuria, Japan, and Korea. At that time, Korean Christianity had Sunday worship service according to foreign worship forms without their own worship style.”⁴ Since that time, traditional worship has been the representative worship style.

Generally, it is defined as a worship service that includes planned and structured orders, which were handed down from an original or initial denominational doctrine. Basden describes, “While its ministers identify this style as non-liturgical, it would be more accurate to identify this style as semi-liturgical.”⁵ Like his description, traditional worship in Korea still has some liturgical elements of worship such as the Sacrament and baptism, but usually it does not include liturgical elements.

⁴ Dowha Huh, “The Early Worship of Korea within the Formative Period of Worship: 1870-1900,” The Holiness Theology Institute, accessed February 26, 2015, <http://sgti.kehc.org>.

⁵ Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove, Ill: InterVarsity Press, 1999), 55.

Current Characteristics

Traditional worship is somewhat different by each denomination, but has common characteristics in modern Korea. First, it generally uses confirmed order. Based on each denomination's creeds, each church makes worship order and rarely changes the order except when special order is included for the church seasons. Using the typical order, the senior pastor or worship leader just change Scripture, hymns, and Psalms for each Sunday. It rarely changes among the shift of generations. In other words, it adheres to traditional forms and structures rather than changes with the times.

Second, traditional worship is led by a worship leader who leads service and one preacher who has the sermon for the service. There are also other staff members that take charge in prayer, choir, and offering in the worship. In some churches a preacher leads the whole service from the beginning to the end. The worship leader leads the congregation according to the Sunday bulletin that includes the worship order.

Third, traditional worship is a hymn-based worship. It is one of the most traditional characteristics. It is natural because traditional worship is the worship that has come down from previous generations who used singing hymns. The older generation has grown accustomed to singing hymns in their worship. There were no other songs that played the vital role in worship service as much as hymns have done in Korea. It is because hymns include previous believers' faith, creeds, testimonies, and passion for God.

Fourth, in these days, traditional worship tends to be used for the older generation. The churches that have traditional worship pursue the traditionalism of their denomination or has two different styles of worship on Sunday. The early worship (7:00 or 9:00 am) is traditional worship

for the seniors or those people who want to worship early. They keep the traditional worship for the people who are used to the traditional worship atmosphere.

Fifth, general traditional worship proceeds in a calm and solemn atmosphere. There is no band for contemporary Christian music or playing hymn songs. The worship uses piano or organ and follows the planned order and hymns for each Sunday.

Sixth, traditional worship has moderateness. Basden notes as follows, “It allows for the best of both worlds in worship. Transcendence and immanence, objectivity and subjectivity, intellect and emotions – these are all balanced fairly evenly. The service is formal enough to maintain dignity yet informal enough to warm hearts. It is structured enough to point to God, yet it is more relaxed than the liturgical style.”⁶ However, its reverent atmosphere encourages people to focus on God and keeps magnificence during the service, but its formal and consistent atmosphere makes people bored and dry.

Seventh, it also maintains and hands over traditional faith (or creeds) and a dignified atmosphere to people. Traditional worship includes many essential Christian elements that have been formed in the past. The Apostles’ Creed, which includes necessary faithful confessions for Christians, is the representative example. However, if the worship style just keeps and follows the traditional forms and atmosphere continuously, it may be out of favor with modern people and new generations. Lee also points out that issue, “Although traditional worship is part of the great heritage of the Church, it is unfamiliar to the younger generation and new believers.

⁶ Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove, Ill: InterVarsity Press, 1999), 63.

Therefore, traditional, formal, and liturgical worship should be reformed to a future worship model of the Korean church.”⁷

Finally, formal atmosphere under leading by a worship leader can prevent people from participating actively and freely in the worship. Basden also points out the dark part, “the structure that is present prevents more participatory worshipers from making the spontaneous responses that well up within them and seek less structured expression. To put it bluntly, these Christians fear that the traditional service has become ‘lukewarm and neither hot nor cold’.”⁸

Order of Service

Generally, basic elements of the service are similar but the order of them is somewhat different. Centered on the sermon, some churches put the announcements and offering after the sermon, but others put them before. The researcher chooses one different order of service and introduces it as follows:

Prelude (by piano or organ or audio music)
Prelude usually begins 10~15 minute before the service. God-focused hymns are played in order to encourage the congregation to prepare to worship and to focus on God.

Call to worship (or Invocation) Worship leader
A worship leader declares the beginning of the service through reading short verses of Scripture or praying for the worship shortly. In some churches choir takes charge in call to worship by singing.

Reading the Apostles' Creed All Together

Opening Hymn # Number and Title of the hymn
It is generally related to lifting up, praising, giving thanks to, and singing with joy to God. In special Sunday worship for Holy Week, Easter, Thanksgiving, and Christmas, hymns related to those are used.

⁷ Phillip Lee, “Blended Worship: A Future Model of Worship for the Presbyterian Churches in South Korea” (Doctor of Ministry Thesis, Liberty Theological Seminary, 2014), 63.

⁸ Ibid., 64.

Responsive Scripture Reading Psalms

Pastoral prayer (or representative's prayer) Elders or Deacons

Elders or deacons generally take charge in this prayer. Sometimes the senior pastor directly takes charge of this prayer. The contents of this prayer are about thanksgiving, repentance, and are about church/congregation/pastors/preacher.

Choir Song Title

Choir members wear a uniform like gown. A choirmaster chooses songs for each Sunday and conducts to the accompaniment of piano or organ. Song theme is matched with the theme of the sermon or Christian year.

Scripture Reading Scripture for the sermon

Sermon Preacher

Mostly the senior pastor takes charge of the sermon, the sermon follows Christian year events or the sermon plan set by the preacher.

Offertory Hymn # Number and Title of the hymn

The hymn is related to the theme of the sermon or offering.

Offertory Prayer Worship leader or Preacher

The preacher or the senior pastor takes charge in this prayer.

Announcement Worship leader

The worship leader announces the contents of the bulletin.

Ending Hymn # Number and Title of the hymn

A hymn that means dispatching the congregation and committing to God during the week.

Benediction Senior Pastor or Preacher

Postlude (by choir's song or piano play)

Elements

Music – First of all, traditional worship generally uses traditional music based on piano or organ not contemporary music. Piano (or organ) and hymns make the overall musical atmosphere of the worship. In some churches the electric keyboards substitute for piano and organ. Sometimes the worship uses contemporary Christian songs or praise songs and uses the orchestra, but the musical style is traditional and classic.

Second, hymns play a leading role in traditional worship. There are three or four times to sing hymns in the service. The time of singing hymns can be divided into two parts such as before and after the sermon. One is after call to worship and called the doxology. Its theme mainly relates to God's natures and the Trinity and the presence of God. The songs are God-centered songs for the service. Some examples are "Praise God from Whom All Blessings Flow", "Majestic Sweetness Sits Enthroned", and "All Hail the Power of Jesus' Name" On the other hand, in the section after the sermon, the hymns after the sermon are related to the theme of the sermon or for offering time.

Third, the choir is also a primary element in traditional worship. Traditionally, the choir consists of two to four parts mixed men and women such as Soprano, Alto, Tenor, and Bass. The composition is different by each church and song. The music style of songs the choir uses is hymnal, classical, and traditional because the songs are mainly hymns or songs of classical genre. The choir usually sings before the sermon or after Scripture reading.

Scripture reading – It is always included in traditional worship. Usually the worship leader reads the verses of Scripture for the sermon or reads through the responsive reading with the congregation. Sometimes the preacher directly leads. Many churches show the verses of Scripture on a screen through a projector during the time of Scripture reading.

Sermon – Mostly the senior pastor takes charge in the sermon, but sometimes churches entrusts guest pastors to preach for some special Sunday worship. In many cases, the senior pastor plans the sermon for each Sunday according to the Christian year, denominational calendars, and sometimes country's year.⁹ He additionally makes the sermon plan according to the specific theme or the book of the Bible that he decides to preach. On the other hand, regardless of worship styles, the sermon is considered as one of the core elements of worship. The theme of the sermon sometimes affects the selection of praise songs, hymns, and choir songs.

Offering – There are two kinds of offering ways in Korea. First, believers put offerings into the offering box when coming into the sanctuary. And the gathered offerings are given by the staff at the offering time. Another way is that they put offerings in the plate (or basket) during the offering time. The offering time proceeds with the following: a soloist' playing or singing, choir's singing, band or orchestra ensemble.

Announcements – There are three different time positions for the announcements: 1) after a representative's prayer before the sermon, 2) after the sermon and offering, and 3) after the whole worship service. Usually, the worship leader (or the senior pastor) announces works and activities with presentation slides. Weekly bulletin also includes the contents of announcements.

Benediction – It is an essential element for all kinds of worship because most congregational and official worship on Sunday include benediction called '*Chukdo*', like a prayer, in Korea. It means blessing the congregation through prayer and signaling the end of the worship service. The prayer plays a role that encourages the congregation to commit to God by

⁹ In Korea there are the Sunday worship for Kids (before or after the Kids' day; May, 5), the Sunday worship for parents (before or after the day for parents; May, 8, it is like the mothers' day in U.S.A).

reminding of the main points of the sermon. Generally, the senior pastor, the preacher, or a special pastor takes charge of the prayer.

Other elements – The Lord’s Supper and baptism are included in traditional worship in the church year (the first Sunday of the month, the first Sunday of the year, Easter, Thanksgiving, Christmas) or the worship service chosen by each church. The ceremonies proceed by only the senior pastor or the senior pastor with other pastors and elders.

Evaluation

God’s revelation and human response

Each element of traditional worship can be distinguished according to its meaning as follows:

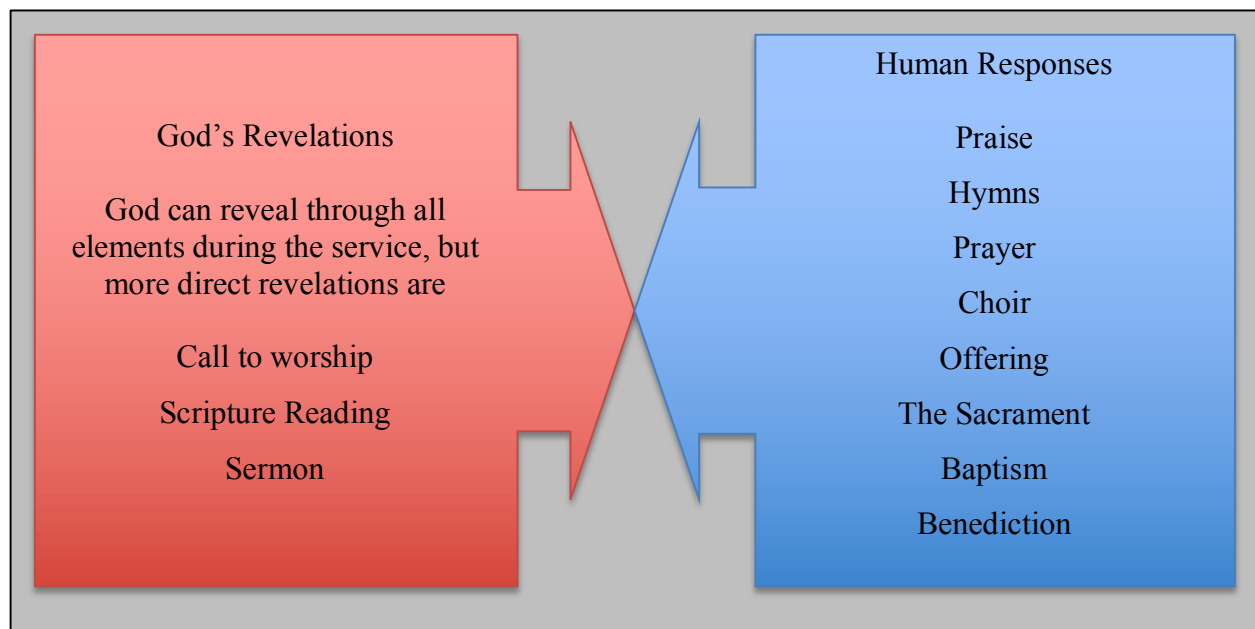


Fig. 3.3 God’s revelation and human response in traditional worship

God is able to reveal himself, His plans and will through all elements during the service. But God’s revelations appear and God’s Word is proclaimed more directly in call to worship,

Scripture reading, and sermon. The human responses to God occur in praise, hymns, prayer, choir, offering, the Sacrament, and baptism.

Human responses to the Word of God after the sermon

Human responses responding directly to God (or the Word of God) after the sermon are compartmentalized into some elements: 1) the preacher's prayer for ending the sermon, 2) an offertory or commitment hymn, which is related to the theme of the sermon, right after the sermon, and 3) the congregational prayer led by the preacher. Not all these elements are always included in the service. Each church or senior pastor chooses the elements for response to God's Word proclaimed through the sermon. Some churches have just preacher's ending prayer for the sermon, and some others sing a hymn for offering or commitment, and the others use all of the above. The next figure expresses the types of direct responses to God (the Word of God) after the sermon, which is used in traditional worship.

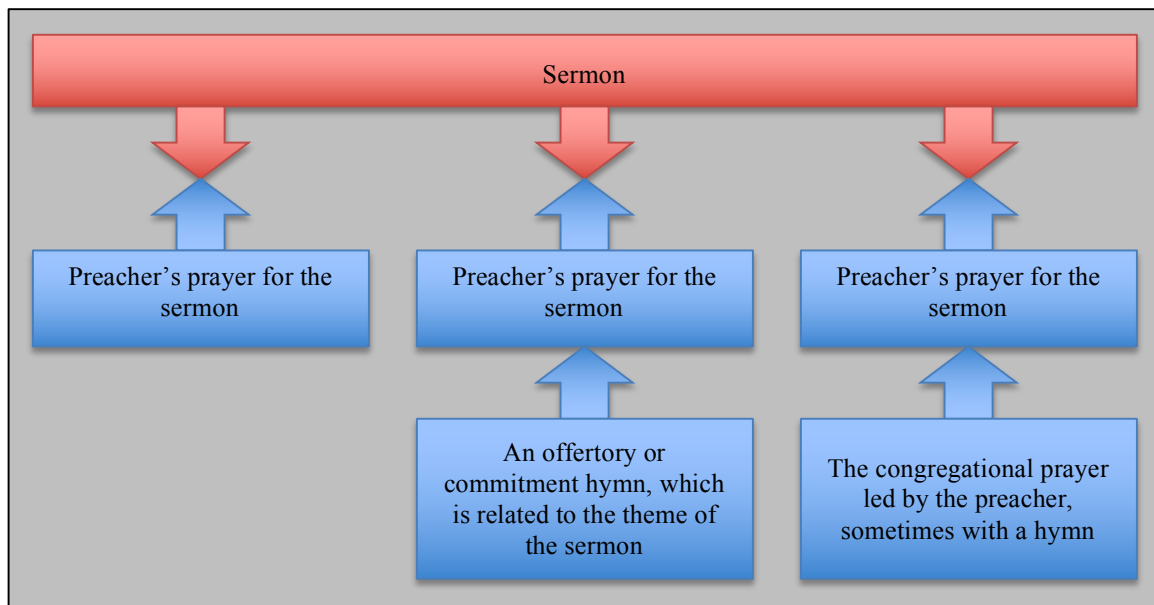


Fig. 3.4 Responses to God (the Word of God) after the sermon in traditional worship

- 1) Churches that have only preacher's prayer for the sermon: Myungsung Church,¹⁰ etc.
- 2) Churches that have preacher's prayer and an offertory or commitment hymn, which is related to the theme of the sermon: Kwanglim Methodist Church¹¹, Youngnak Presbyterian Church,¹² Saemoonan Presbyterian Church,¹³ etc.
- 3) Churches that have preacher's prayer and the congregational prayer led by the preacher, sometimes with a hymn: Yoido Full Gospel Church,¹⁴ Yonsei Central Baptist Church,¹⁵ etc.

Only the congregational prayer led by the preacher, which means that the preacher leads the congregation to pray for themselves privately on the basis of the Word of God proclaimed to them, can be a participatory and personal response to God. Others are the vicarious responses by someone or someone's confession. One's own response is necessary in worship because the worshiper is not an audience, but a participant. Webber describes and notes this issue,

During the modern era, worship became influenced by the culture of reason on the one hand and the culture of experience on the other hand. Traditional worship has been primarily oriented around reason, whereas revivalistic worship and its daughter, contemporary worship, have been primarily shaped by experience (the experiential invitation in revivalism and the emotional music of contemporary worship). But the most serious problem with both traditional and contemporary worship (with some exceptions) is that they are nonparticipatory. In sermon-driven, choir-driven, and band-driven worship, worship is done *to* the people and *for* the people, but seldom *by* the people. ... Consequently, the fundamental issue of worship style is that worship must be participatory.¹⁶

¹⁰ Myungsung Church, accessed March 27, 2015, <http://www.msch.or.kr>.

¹¹ The 3rd worship service of Kwanglim Methodist Church, accessed March 27, 2015, http://klmc.net/klb_sunday.

¹² The 3rd worship service of Youngnak Presbyterian Church, accessed March 27, 2015, <http://www.youngnak.net/portfolio-item/3월-15일-주일-3부예배/>.

¹³ The 5th worship service of Saemoonan Presbyterian Church, accessed March 27, 2015, http://www.saemoonan.org/worship/Worship03_02_View.aspx?vodType=8&idx=8807.

¹⁴ The 3rd worship service of Yoido Full Gospel Church, accessed March 27, 2015, http://www.fgtv.com/fgtv/F3/WF3_1_4.asp.

¹⁵ The 2nd worship service of Yonsei Central Baptist Church, accessed March 27, 2015, http://www.ybstv.com/bbs/board.php?bo_table=worship02&wr_id=173.

¹⁶ Paul F. M. Zahl, Paul Basden, Harold M. Best, Joe Horness, Don Williams, Robert Webber, Sally Morgenthaler, *Exploring the Worship Spectrum: 6 Views* (Grand Rapids, Mich.: Zondervan, 2004), 184-185.

Contemporary Worship

General Explanation

Since 1980's, various Christian praise and worship movements have come into Korea with Christian music. Some examples are Maranatha music,¹⁷ Hossanna integrity music,¹⁸ Hillsong music,¹⁹ and Passion music.²⁰ Under the influence of these ministry teams, Korean domestic praise teams and worship ministry organizations have arisen all over such as All Nations Worship and Praise Ministries (ANM), Youth With A Mission (YWAM), Disciples, Anointing Music and Ministries, David's Tabernacle, and Markers.

These contemporary worship ministries also have influenced Korean church worship. In the early stage of the movement, traditional worship service was the mainstream, but as time passed, many churches have accepted the new wave of worship and gradually applied it to worship services. Now many churches have praise teams and contemporary worship service.

Contemporary worship is used for the churches that consist of younger members who have grown with the praise and worship movement above, or for the worship service for young ages such as kids, youth, college students, young adults, and visitors and unbelievers. It can be divided into two different styles: 1) praise and worship, which is centered on contemporary Christian worship and music, and 2) seeker sensitive service like a service including a concert, performances, and simple message for new believers and young generations.

¹⁷ Maranatha music, accessed March 25, 2015, <http://www.maranathamusic.com/about/>.

¹⁸ Integrity music, accessed March 25, 2015, <http://integritymusic.com/about/>.

¹⁹ Hillsong church and worship, accessed March 25, 2015, <http://hillsong.com/vision>.

²⁰ Passion music and conference, accessed March 25, 2015, <http://www.268generation.com/#!/about/story>.

Current Characteristics

First of all, it is most remarkable that the service uses contemporary Christian worship songs and music. It also uses hymns, but hymns are arranged and refreshed with contemporary music styles such as rock, jazz, pop, and funk. For this reason, contemporary service tends to be used at the worship services for the younger generation and seekers.

Second, the service overall is a bright, friendly, and encouraging atmosphere not traditional religion. Worship leaders, praise team, and preachers tend to use hopeful and cheerful words, wear casual dress, make natural and active gestures, and express joy and peace on their face. Thus, it offers the congregation familiarity that means that the congregation and people on the stage are the same worshipers before God.

Third, the service tends to have praise and worship time longer than other styles of worship. There are praise and worship, solos, ensembles, performance, choir, offertory song, and commitment song in the service. All these elements are not used at a service at the same time but are used selectively according to each Sunday service. The service is filled with praise and worship.

Fourth, contemporary worship simplifies the orders of worship compared with traditional worship and blended worship. Some elements are forgone such as call to worship, responsive reading of Psalm, and many hymns. In the grand scheme, praise and worship and sermon are the two main posts of the service, and other elements are placed between them.

Order of Service

(Praise I) Praise and worship.....Praise team
It includes call to worship by greeting briefly and a welcoming song.

Special time.....Video or drama or announcements or a representative's prayer

Some churches do not have this prayer time and just shows video or drama or announcements through a video clip.

(Praise II) Solo or Praise team praise with choirSpecial praise time

SermonPreacher
Scripture reading is included. The preacher reads Scripture with the congregation but sometimes it is responsive reading.

(Praise III) Prayer of commitment or offering with praisePraise team
A preacher and a worship leader lead it. The preacher gives the congregation the contents of prayer of commitment, which is based on the Word of God proclaimed through the sermon. Some churches use this praise and prayer time for offering.

Benedictionpreacher or senior pastor

Elements

Praise and worship – It plays a vital role in the contemporary worship. It opens the worship service and people’s heart to worship God. In addition, it connects element to element between them. Songs for praise and worship have messages about lifting up and praising God, His salvation, love and grace, Jesus’ sacrifice and resurrection, and the Gospel.

Choir/Solo/Performance – For the churches that have offering before the sermon, it is used for offertory time. During singing or performing, staff collects offerings. These do not always appear in the service, but are generally used on special Sundays in the Christian year. The choir sings with the praise team in the back or side during praise and worship time. After that, they usually sing with the piano or praise band. Some churches have soloists’ singing or some people’s ensembles or instrumental performances.

Special time – It is used for announcements, a representative’s prayer, drama, and video clips. Some churches have baptism or Lord’s Supper in this time.

Sermon – The preachers of contemporary worship also preach according to Christian year and private plan for preaching. They tend to use understandable and easy words (or example

stories) so that the congregation, who lives in contemporary time, can understand and follow the sermon. Moreover, the preachers try to approach reality related to the congregation's life.

Benediction – It is also used for ending the service. Usually the preacher or the senior pastor takes charge in it. They use blessing prayer for the congregation to live with the Word of God and commit to God during the week.

Evaluation

God's revelation and human response

According to the meaning of each element, all elements of contemporary worship can be divided into two areas: God's revelations and human responses. As mentioned in previous sections, God can reveal Himself at any time during the service, but the elements that handle the Word of God directly are sermon and Scripture reading. Human responses are praise and worship including choir, solo, ensembles, performance, prayer, offering, the Lord's Supper, Baptism, and benediction.

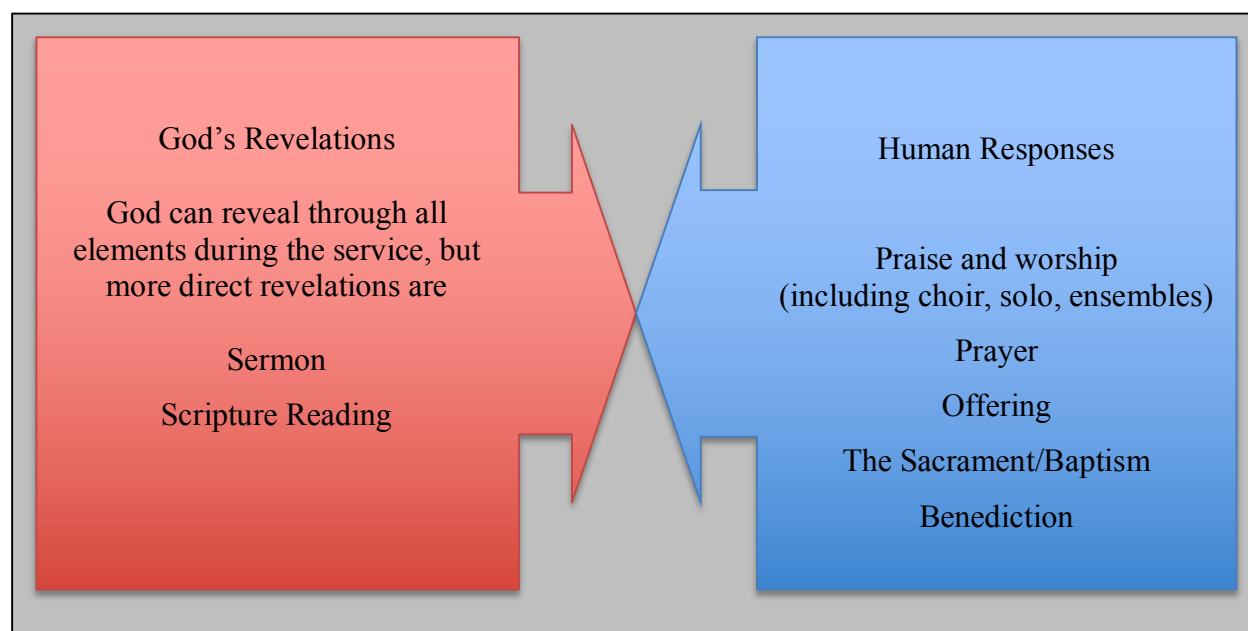


Fig. 3.5 God's revelation and human response in contemporary worship

Human responses to the Word of God after the sermon

Contemporary worship of Korea has the response time to the Word of God proclaimed through the sermon. It is similar with other styles of worship such as preacher's ending prayer, offertory or commitment praise, and the congregational prayer.

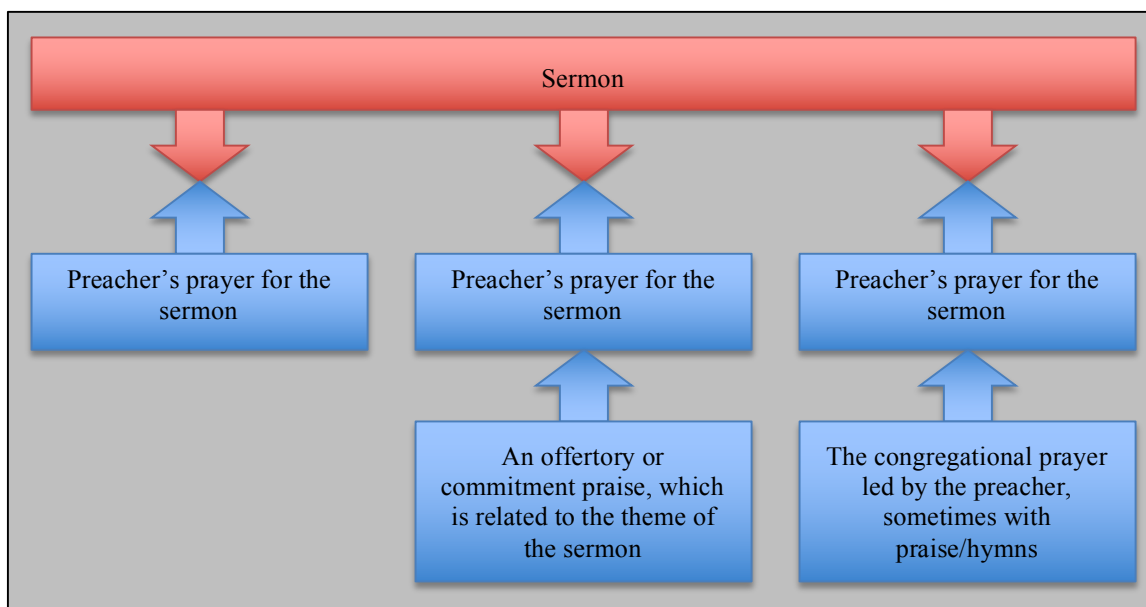


Fig. 3.6 Responses to God (the Word of God) after the sermon in contemporary worship

- 1) Churches that have only preacher's prayer for the sermon: Suwon Central Baptist Church,²¹ etc.
- 2) Churches that have preacher's prayer and an offertory or commitment hymn, which is related to the theme of the sermon: Kwangrim Methodist Church,²² etc.
- 3) Churches that have preacher's prayer and the congregational prayer led by the preacher, sometimes with a hymn: Onnuri Church,²³ Sarang Church,²⁴ etc.

²¹ The worship for young adult of Suwon Central Baptist Church, accessed March 28, 2015, <http://media.central.or.kr/vod/sermon.html?type=1&part=07>.

²² Kwangrim Methodist Church, the worship for young adults, accessed March 30, 2015, <http://klmc.net/worship>.

²³ The worship for young adult of Onnuri Church, accessed on March 28, 2015, <http://www.cgntv.net/#/tv/11112/26/52/vlist.cgn>.

²⁴ Sarang Church, the worship service for college students (November 9, 2014), accessed, March 30, 2015, <http://tv.sarang.org/sermon/sermon.asp?sflag=daehak>.

Like other styles of worship, as vicarious response ways, the preacher's prayer is used to end, summarize, and remind the congregation of the sermon. Praises for commitment (or offering) function to think of the Word of God again. Private and direct response way is only the congregational prayer led by the preacher. Like the congregational prayer, response by each person's own expression are needed after the sermon.

Blended Worship

General Explanation

Many Korean churches have endeavored to satisfy and unite the congregation in worship because there are so many different worship styles. Preferable differences for worship style occur between old and new generations, different races, different cultures, and simply different preferences. The largest gap of the conflicts above is the gap between old and new generations. In other words, it also can be called the gap between traditional and contemporary worship style. For the conflict, churches have blended some elements that come from each worship style: traditional²⁵ and contemporary worship. Webber describes, "Blended worship is a synthesis of the liturgical and contemporary worship renewal movements of the twentieth century. ... Blended worship brought the content of the liturgical movement and the experience of the contemporary movement together."²⁶ Also, they have made a new style of worship as the blended worship style by omitting and merging some elements.

²⁵ The researcher blended worship defines mixing traditional and contemporary worship. For that definition, 'Traditional' is synthetic meaning that includes liturgical worship formed the medieval age and traditional worship formed during twentieth century.

²⁶ Paul F. M. Zahl, Paul Basden, Harold M. Best, Joe Horness, Don Williams, Robert Webber, Sally Morgenthaler, *Exploring the Worship Spectrum: 6 Views* (Grand Rapids, Mich.: Zondervan, 2004), 175-178.

The blended worship basically means the worship that mixes two different styles of worship according to needs and characteristics of church members. The combination can vary by each church, but the blended worship in Korea, which adds praise and worship time to the beginning part of the traditional worship, consists of contemporary and traditional worship. Through the combination, strengths of each worship style can be magnified, and various generations and different taste people can worship God together in the same space and time.

Current Characteristics

First of all, blended worship has become a new worship style for the Sunday worship in Korea. As the data of the survey shows above, it has become a new popular trend worship style. It seems like another traditional worship because many churches use this style of worship that structures the first half part (praise and worship) and the second half part (traditional worship). It can be called as a contemporized-traditional worship. It means that traditional worship has been changed with the change of age such as preferring contemporary worship songs and hymns, simplifying the worship orders, and contemporizing traditional worship atmosphere.

Second, the first half part of the blended worship consists of praise and worship based on band music. The elements like call to worship, responsive reading Psalms, and reading the Apostles' Creeds, are skipped. The time for those elements above is substituted for praise and worship time. Praise and worship time has increased in worship and it takes around 20 minutes. Praise and worship uses band music that consists of keyboards, electric guitars, and drums.

Third, the blended worship uses contemporary Christian music and songs. Various genre of Christian music, such as rock, pop, country, Celtic, rhythm & blues, and funk are used with

band music. Rearranged hymns to contemporary genres are also used. The rearranged hymns revitalize traditional hymns and worship atmosphere and finally can embrace many generations.

Fourth, the blended worship reduces the number of worship elements. Reducing means skipping, omitting, merging, and simplifying. For example, there are no traditional elements in the first half before the sermon, but it just begins with praise and worship. The next elements are as follows: representative's prayer, choir, sermon, offertory or commitment praise, and benediction. Announcements are freely positioned at any point according to each church's needs.

Finally, blended worship can embrace multiple generations because it includes two or more kinds of worship styles. The more time goes by, the more the gaps of culture, thought, and values between generations increases. These gaps also occur in worship. The old generation preserves traditional heritage of faith and atmosphere for worship, while the new generation wants to bring contemporary matters into worship. Through blended worship, they can co-exist in a worship service simultaneously.

Order of Service

Praise and worship Praise team

Representative's prayer Elders or deacons

Announcements Worship leader or pastor

Some churches place announcements in the first part of the service

Choir Choir team

Scripture Reading Worship leader or Preacher

Sermon Preacher

*(*Prayer of commitment)* The congregational prayer

Offertory or commitment song Together

(**Announcements*..... some churches place announcements in the end of the service)

Benediction Preacher or senior pastor

*order can be somewhat different by each church

Elements

Music – Different styles of music, such as traditional and contemporary, are used according to each elements of the worship service. Praise and worship time generally uses contemporary music consisting of a band. Some churches keep using praise and worship style from the beginning to the end of the service. Others use a piano or organ at different time such as prelude, offering hymns and choir.

Songs for the worship service are usually mixed with contemporary Christian worship songs and hymns. There is no rule that hymns must be used one or more times. But well-known songs are mostly used because the congregation envelops various generations. New songs are frequently selected for people to acclimatize. According to the theme of each service, worship leaders, preacher, and senior pastor select the songs for each elements of the service.

The band uses contemporary music that consists of keyboards, drums, and electric guitars. Some churches use piano for ensembles. The band plays contemporary songs and hymns. Hymns are arranged to modern styles and rhythms so that all generations can praise with refreshed and reborn hymns. In some larger churches the orchestra is used for all praise and worship time with an arranged musical score for each instrument.

The choir is also used in blended worship. Some churches' choirs still seem like a traditional choir because they wear traditional choir gowns with changing colors by church

seasons, and because they use traditional style of songs such as hymns. But some churches' choirs do not use traditional gowns, but wear casuals or similar color casuals or same-color semi-formal attire.

Call to worship – The blended worship begins simply through the prayer of the worship leader, greeting each other or reading Scripture.

Scripture reading – A worship leader or preacher leads this time through responsive reading or alternately reading with the congregation. Sometimes they read the Scripture alone. The whole verses of Scripture are shown on the screen through a projector.

Sermon – Mostly the senior pastor takes charge in the sermon for Sunday service. He (or she) selects a Scripture passage according to personal plan for preaching, Christian year, and denominational year. By preaching gift of each preacher, the sermon practically appeals to the congregation's heart and head so that they realize God's plan and apply to life. Themes of the sermon are awakening people as salt and light in Christian life, consoling the wounded hearts, and encouraging them to live out as disciples.

Offering – It proceeds with soloist's singing or playing, vocal or instrument ensembles, the congregational hymns or contemporary praise songs. During this time, offertory staff collects offerings with baskets (or plates), and then the staff bring them to the table in front of the stage. In some churches the congregation put offerings into offertory boxes placed beside the doors of the sanctuary before coming into the sanctuary. Like traditional worship, offering time of blended worship is placed at the first half (before the sermon) or the second half (after the sermon) according to each church's selection.

Announcements – It is also placed before or after the sermon according to each church's need. A worship leader or senior pastor proceeds announcement time with the weekly bulletin. It

is also shown on the screen. Some churches make and use video clips including announcement content.

Benediction – In Korea benediction prayer is a very important element in worship service. Most official worship services end with benediction by preacher or senior pastor. Blended worship is also based on traditional worship, so benediction plays a vital role and must be used at the end of worship. The preacher or senior pastor usually lifts up his hands and blesses the congregation through the Triune name of God.

Other elements – Lord's Supper and Baptism proceed on the Sunday service that each church confirms according to Christian year or pastoral plans such as Easter and Christmas.

Evaluation

God's revelation and human response

Each element of blended worship can be distinguished as follows:

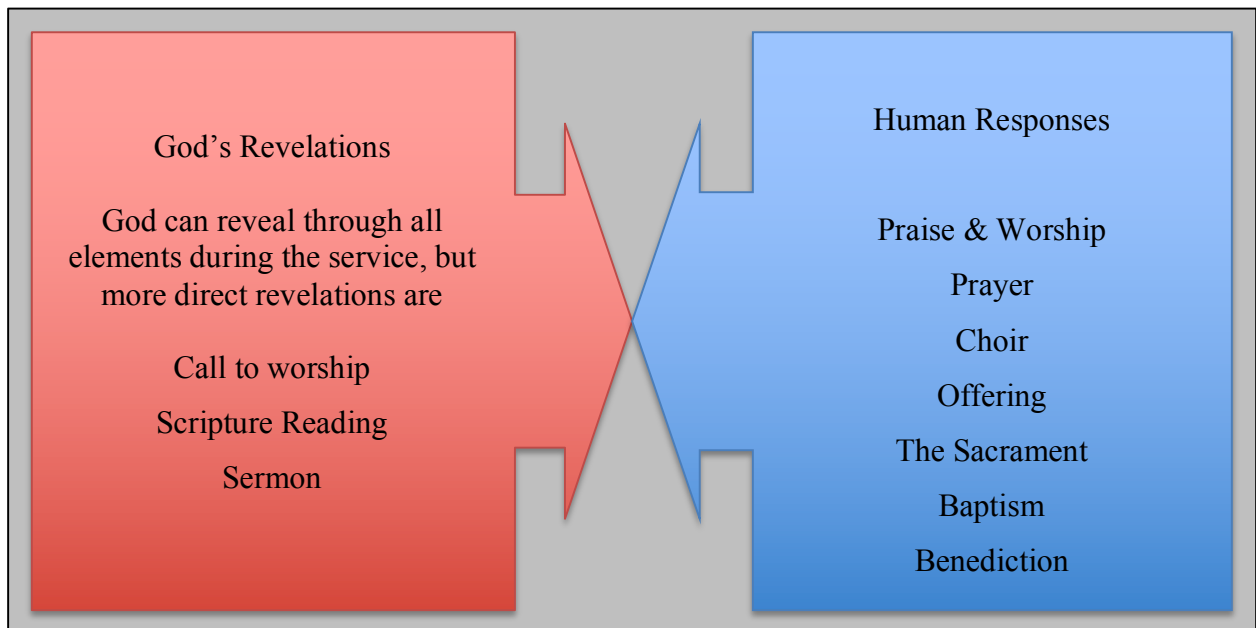


Fig. 3.7 God's revelation and human response in blended worship

Like traditional worship, except using contemporary songs and music, blended worship in Korea is almost similar to traditional worship. God reveals himself, the Word, His will, plans, and heart through all elements during the whole service. However, the elements meaning God's direct revelation are call to worship, Scripture reading, and sermon. On the other hand, the elements meaning human response are praise and worship, choir, offering, the Lord's Supper, Baptism, and benediction.

Human responses to the Word of God after the sermon

Like traditional worship, the elements meaning response directly to the Word of God after the sermon are preacher's prayer for ending the sermon, praise songs or hymns related to the theme of the sermon, and the congregational prayer of commitment.

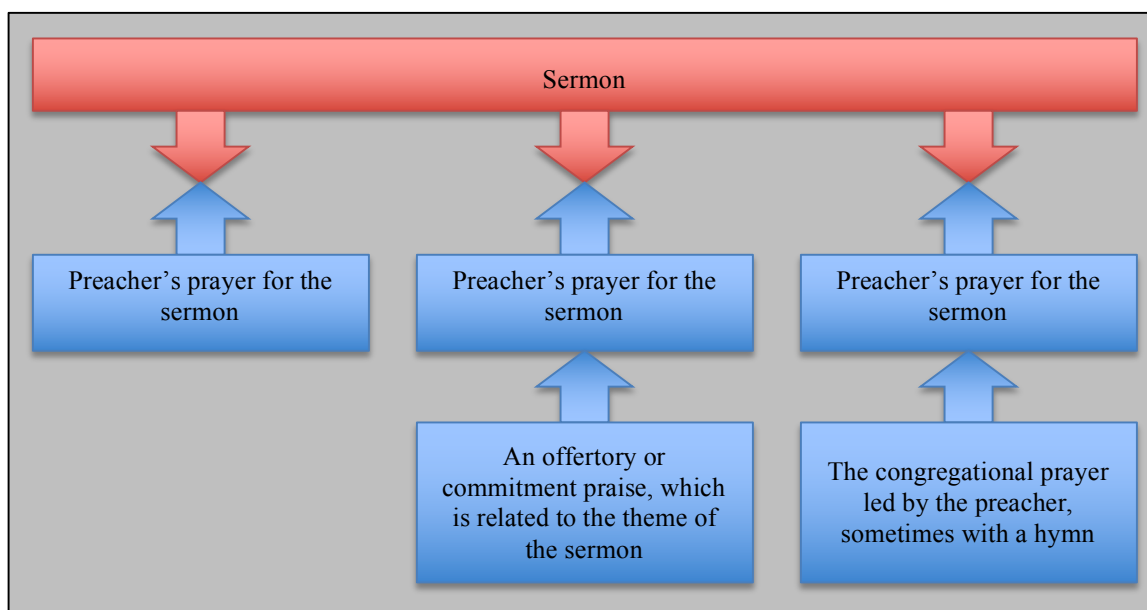


Fig. 3.8 Responses to God (the Word of God) after the sermon in blended worship

1) Churches that have only preacher's prayer for the sermon: Sarang Church,²⁷ etc.

²⁷ Sarang Church, accessed Mar. 30, 2015, http://tv.sarang.org/sermon/sermon.asp?page=1&sflag=suntot&db_idx=15421&search=title&searchstring=.

2) Churches that have preacher's prayer and an offertory or commitment hymn, which is related to the theme of the sermon: Hallelujah Community Church,²⁸ etc.

3) Churches that have preacher's prayer and the congregational prayer led by the preacher, sometimes with a hymn: Onnuri Church,²⁹ Boondang Woori Church,³⁰ etc.

Preacher's prayer and praise songs or hymns play roles such as summarizing, reminding, and remembering the sermon. They are representative prayer and songs not private confessions of each congregation member. Congregational confession, i.e. personal and private response is needed to respond to the Word of God after the sermon. Some churches do not have any response time after the sermon. They simply end the service with preacher's prayer or benediction.³¹ Only the congregational prayer of commitment is the response time that the congregation can confess to God with their own words and confessions. The churches using the

²⁸ Hallelujah Community Church, accessed March 27, 2015, <http://www.hcc.or.kr/HallelujahTV/WorshipView.aspx?bt=101>.

²⁹ The 1st worship service of Onnuri Church, accessed March 27, 2015, <http://www.cgntv.net/#/tv/11111/13/26/vlist.cgn>.

³⁰ The 3rd worship service of Boondang Woori Church, accessed March 27, 2015, http://www.woorichurch.org/bwoori/tv/index.asp?sub_page=Y&menu=11&idx=.

³¹ In the chapter 4, the survey proceeded regardless of any kind of worship styles. The results do not come from the people who participate or serve in blended worship, nevertheless the results provide significant data of Korea church related to response after the sermon.

The result of the survey question #9, *Is there a response time for the Word of God after the sermon in your current church worship?* shows current condition about the response time after the sermon.

<Result> **Ministers** – 56 of participants (85%) answer that their churches have a response time for the Word of God after the sermon. Other 10 answer No that means a response time is not after the sermon in their churches. **Believers** – 92 of participants (63%) have a response time for the Word of God after the sermon. 47 of participants (32%) do not have a response time for the Word of God after the sermon.

The result of the survey question #11, *if you answered 'no' to #9 question, what orders are after sermon? Please, list any ritual after the sermon*, shows the current condition of the churches that do not have any response time after the sermon. <Result> **Ministers** – Some participants who answer no to #9 question list their orders after the sermon like the following; 1) greeting each other – announcements - benediction 2) offering -dispatching song-benediction, 3) praise – benediction, 4) prayer, praise, benediction, 5) praise, messenger's prayer. **Believers** – 31 believers answer to this question like the following; 1) preacher's finishing prayer, offering, 2) offering with praise, benediction, 3) praise – benediction, 4) prayer together for church, 5) offering- announcement – benediction, 6) preacher's finishing prayer, offering praise, announcement, unison church visions, praise, benediction, 7) offering, prayer, announcement, praise, benediction, 8) benediction, 9) fellowship (greeting), 10) Lord's prayer.

congregational prayer of commitment have only the prayer method even though the Bible shows various ways of response to God.

The important point is to find out whether the congregation (or each person) responds to God *privately* with their own words and behaviors after the sermon, and whether there is time (or elements) to respond to God after the sermon, and with what ways they respond to God after the sermon. Worship is to respond to God when He speaks to us. Hoon notes, “Christian worship is God’s revelation of himself in Jesus Christ and man’s response; that it is the dialogue between man and God through the Word.”³²

Chapter Summary

Worship styles that are used popularly in Korea can be divided into three kinds: traditional, contemporary, and blended worship. Traditional worship follows the faith and spiritual heritages that ancient believers and denominations passed down. Contemporary worship uses contemporized methods such as words, structure, and music in order to be in sync with a younger congregation. Blended worship mixes two different styles in order to embrace multiple generations that have different preference to worship style. Although each style is different, they have common characteristics in response time and ways to the Word of God after the sermon. Their response ways after the sermon are preacher’s prayer for the sermon, preacher’s prayer and an offertory or commitment hymn, which is related to the theme of the sermon, and preacher’s prayer and the congregational prayer led by the preacher, sometimes with a hymn. The first two ways are vicarious ways by someone’s confession, but not private and direct way by the

³² Paul Waitman Hoon, *The integrity of worship; ecumenical and pastoral studies in liturgical theology* (Nashville: Abingdon Press, 1971), 77.

congregation. Only the third way is a private response way. Thus, churches need to find and apply private, direct, and various response ways in order to respond to God who speaks to people through the sermon. According to this issue, in chapter 5, the researcher will suggest five essential ways to respond to God after the sermon.

CHAPTER IV

RESEARCH AND RESULTS

Overview of the Surveys

Purpose

Through the results of the surveys, the researcher will examine current issues related to worship and human response: 1) worship definitions that Korean ministers and believers think of; 2) characteristics and necessity of human response in worship; 3) influences of human response after the sermon; 4) actual current condition of worship styles and human response. In addition, through analyzing the results of the surveys, the author will discuss the necessity and benefits of human response after the sermon, and the possibility to use a variety of response ways after the sermon.

Method and Process

As mentioned earlier, over 30 Korean ministers and 50 Korean believers participated in the survey. The analysis of the results supports worship ministers' ministry because this study is for worship leaders such as praise leaders and senior pastors. However, depending on needs, the result of the surveys for the two groups will be compared in order to show different thoughts of worship and human responses.

The first thing the researcher did for the surveys was to contact them through Email and text messages with links to the surveys. Second, the researcher used the online survey tool, Google Questionnaire "drivegoogle.com", to collect data from the two different groups: Korean

ministers (November 22, 2014 to February 6, 2015) and believers (November 20, 2014 to January 14, 2015).

Limitations

The survey for ministers: Participants of this survey were only Korean ministers who graduated from theological seminary in Korea and have served Korean churches as a pastor over one year. They were recruited regardless of their denominations, but they were pastors who have preached and led worship services.

The survey for general believers: the second survey is for only for Korean believers. They are not pastors or ministers. They were recruited regardless of their denomination, but they are over 18 years old.

Participants

Ministers: Total participants are sixty-seven people who are serving local churches as a pastor in South Korea. They participated in the surveys anonymously because questionnaires did not include specific questions about private information. They answered each question through an online survey tool.

Believers: Total participants are one hundred-forty who were attending local churches as a child of God in South Korea. The researcher did not limit their denominations.

Survey Analysis and Findings

General Background

A. The ministers survey

1. Summary of Total Participants by denomination

The following chart summarizes total participants by denomination. Sixty-seven Korean ministers participated in this survey. Presbyterian Church ministers rank the highest at 33. Baptist church ministers were ten, Holiness church ministers were 12, Methodist church ministers were eight, and Pentecostal church ministers and others were two each.

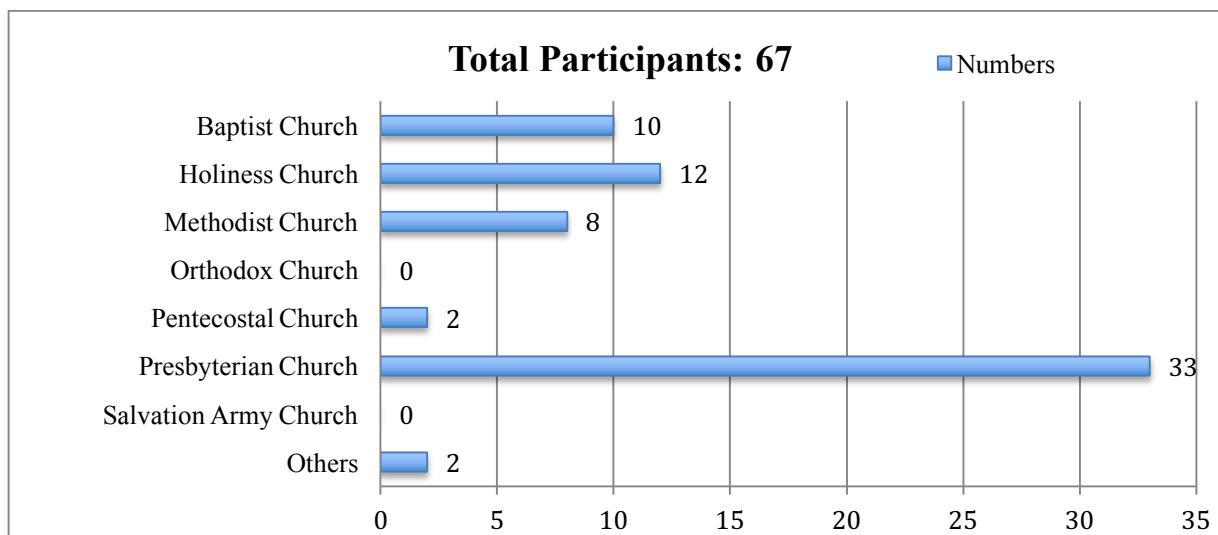


Fig. 4.1. Participants' denominations

2. Years served as a minister

The researcher examined years served as ministers in order to show that their answers come from extensive and credible experiences. 37 of 67 participants were ministers who have served over 10 years. Ministers who have served for 4 - 10 years were 20. Other 10 ministers have served for 0 - 3 years.

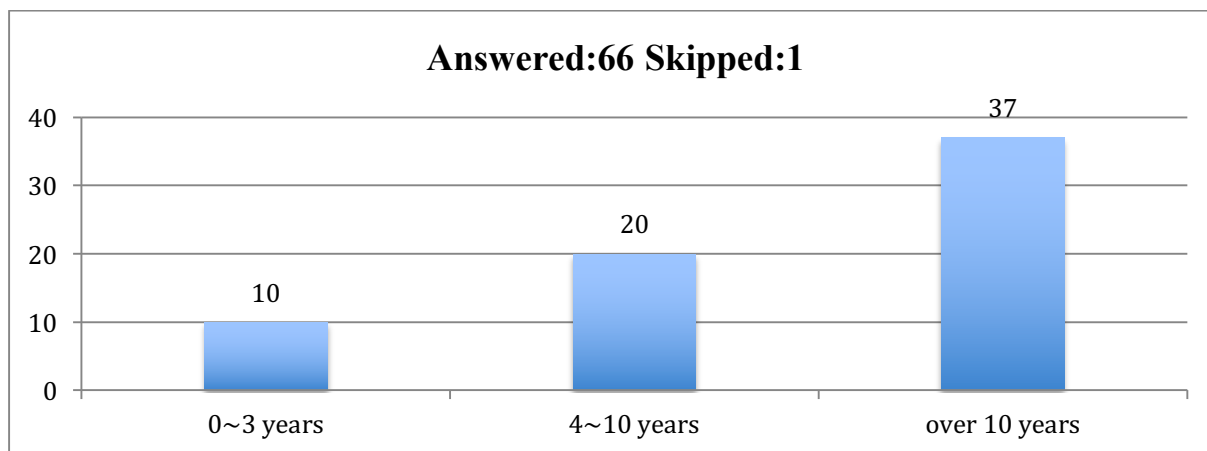


Fig. 4.2. Participants' serving years

3. Worship styles they have served

The question is *which worship style have you experienced the most? Please, rank them below*. Through this question, the researcher wanted to know which worship style is popular and their rank in Korean churches. Their answers that come from various experiences of worship styles provide the actual worship trend of Korea. This chart describes that traditional worship style is the most popular in Korea and blended worship is used more than contemporary worship.

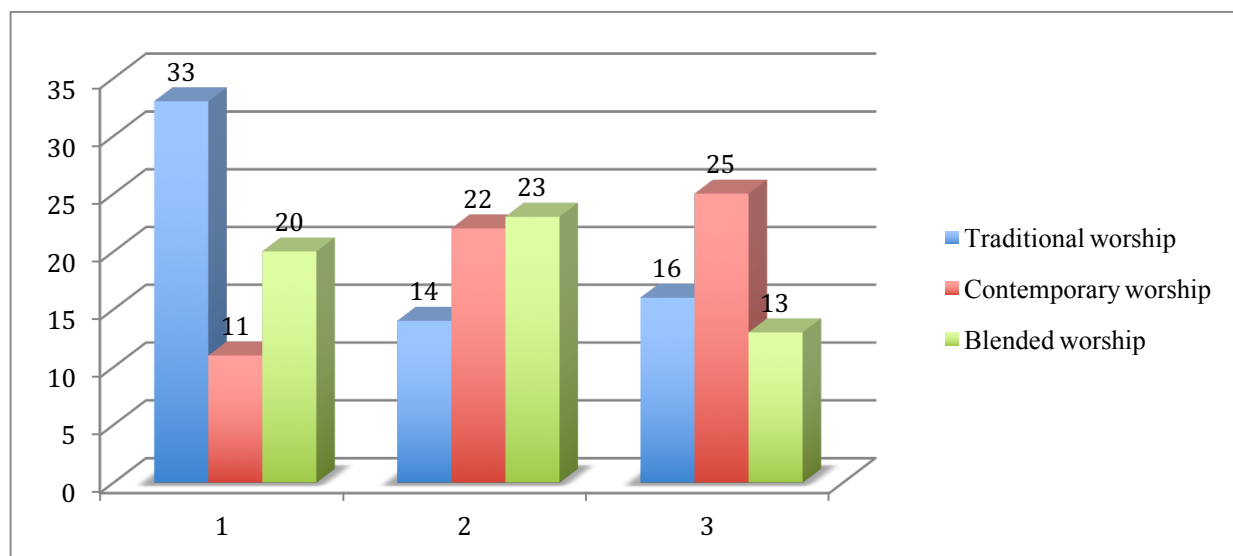


Fig. 4.3. Ranking of worship styles

B. The believer survey

1. *How old are you?*

52% of the participants were 41 - 50 years and 31 - 40 years were 42 (30%). 51 - 60 years was 18 (13%) and 18 - 30 years was 6 (4%). Over 60 years was 1 (1%).

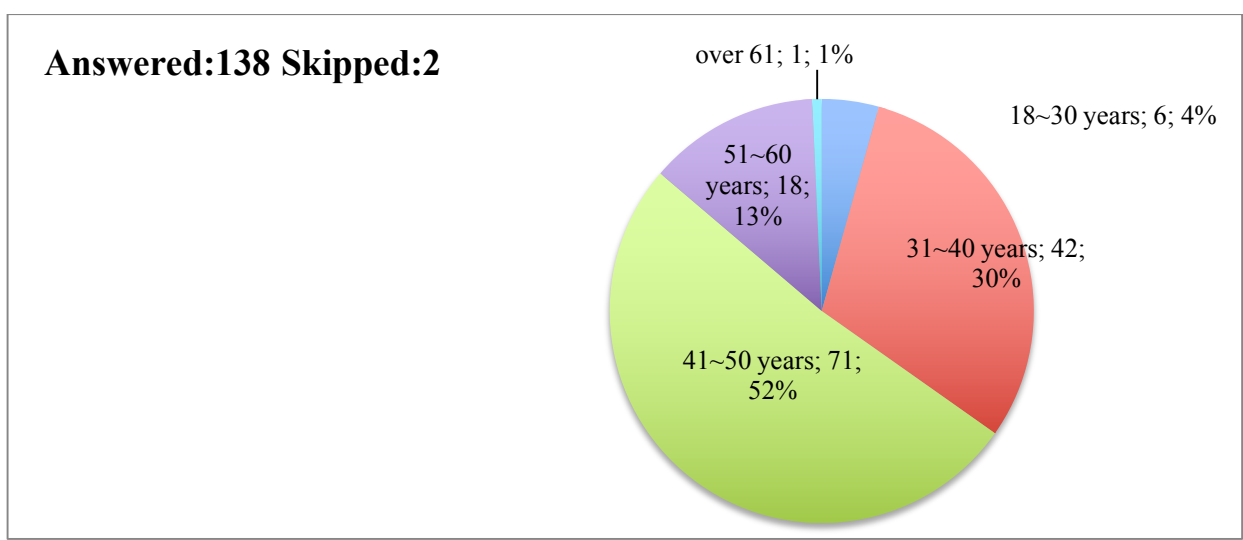


Fig. 4.4. Age distribution of participants

2. *What is the denomination of your church? (*Ordered alphabetically)*

78 of the participants (57%) were Presbyterian Church ministers and 22% were Methodist Church ministers. Holiness Church was 12% (17), Pentecostal Church was 4% (5), Baptist Church was 3% (4), and others were 2% (3).

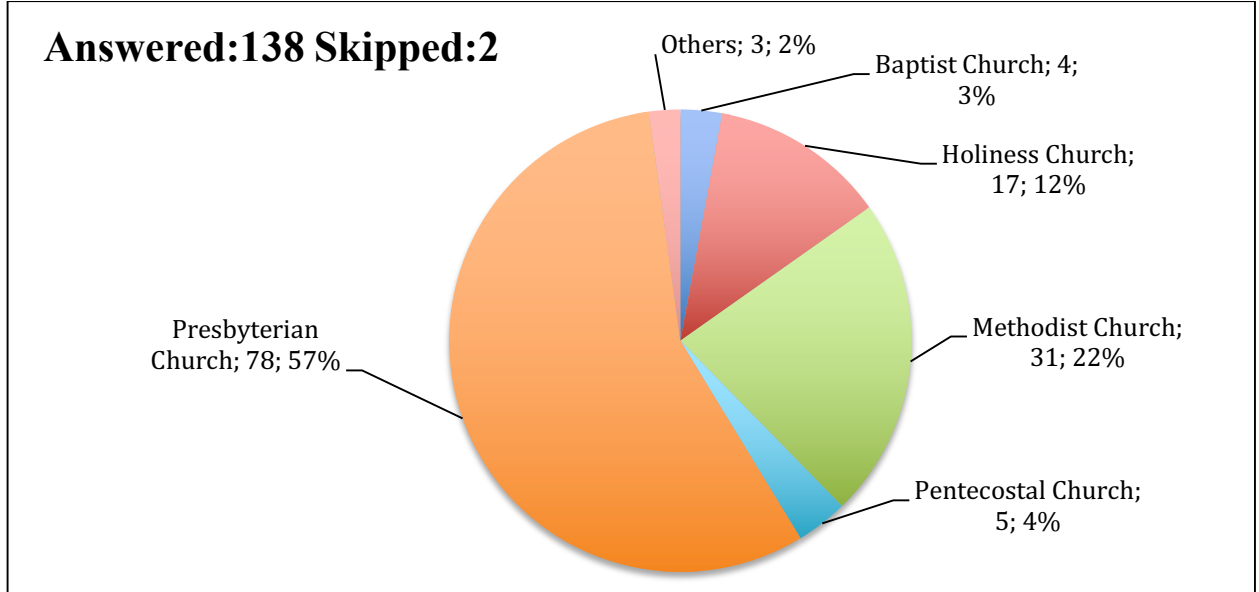


Fig. 4.5. Denominations distribution

3. *How long have you attended church?*

127 of the participants (93%) have attended over 10 years. 9 participants (6%) were 4 - 10 years and 1 was 0 - 3 years.

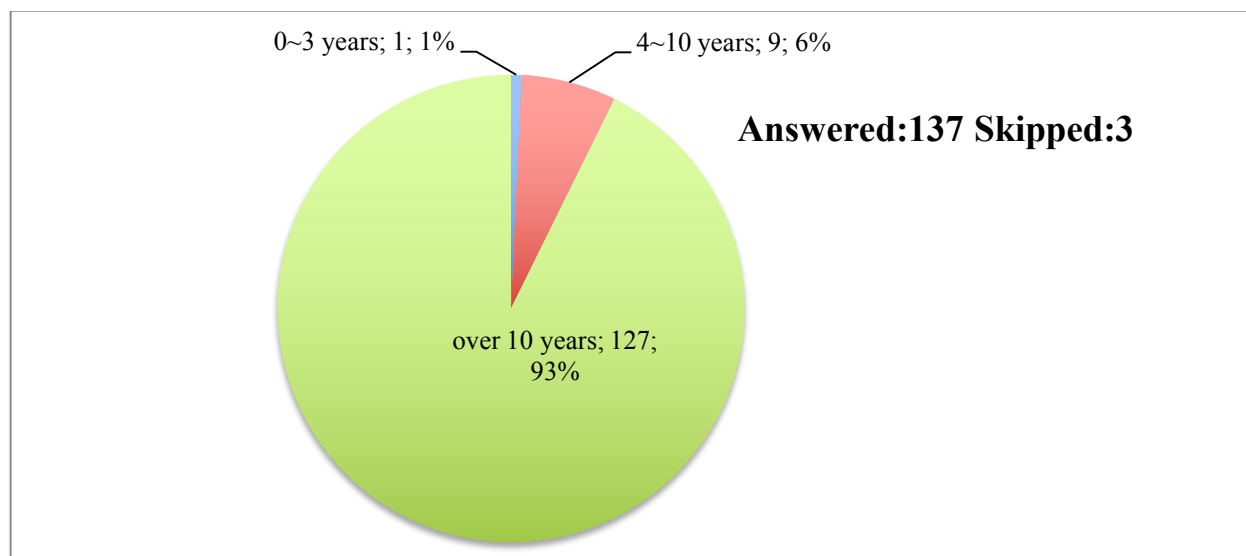


Fig. 4.6. Years attended

General questions about worship

4. *Which of the following statements come the closest to your view of the definition of worship? (Select one or more possible answers.)*

Ministers – Participants selected one or more possible answers. Finally, 51 of the 67 participants (76%) selected the definition of worship, “worship is an encounter with God.” The next ranked ratio (63%) is “Worship is human response to God’s revelation.” 42% was “Worship is to express our love and adoration to God.” To sum up, according to the participants’ answers, worship is based on an encounter with God and human responses by expressing awe and faith, and giving sacrificial offerings.

Believers – The participants of believers rank definitions of worship as 1) ‘worship is encounter with God’ (93; 64%), 2) ‘worship is to offer our body as living sacrifices’ (57; 39%),

3) “worship is to express our love and adoration to God” (54; 37%), and 4) “worship is human response to God’s revelation” (52; 36%).

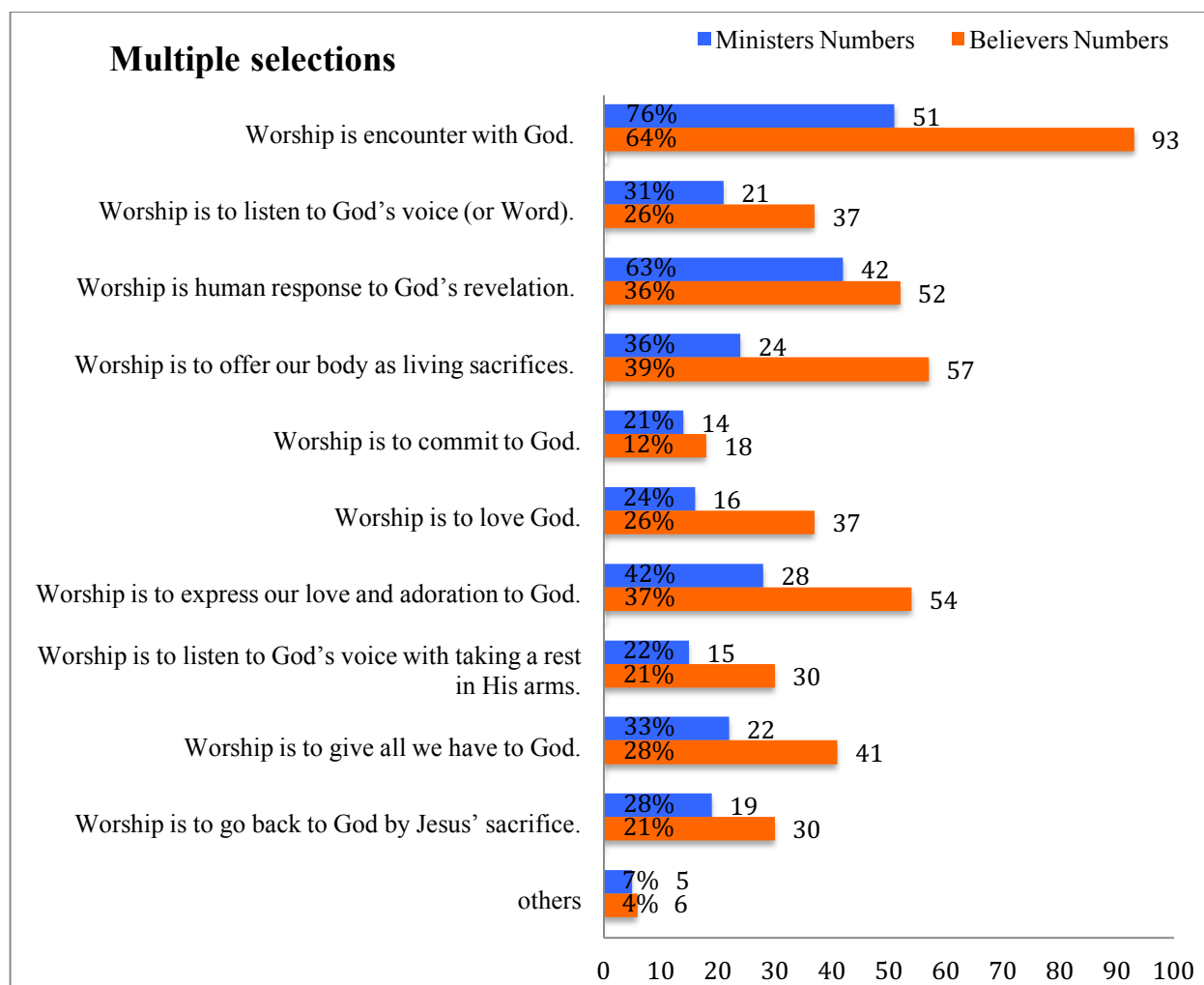


Fig. 4.7. Definitions of worship

5. *Which of these statements reflects your view about the content of worship?*

Ministers – 95% of participants agree that worship includes God’s revelation and human responses.

Believers – 86% of participants agree that worship includes God’s revelation and human responses.

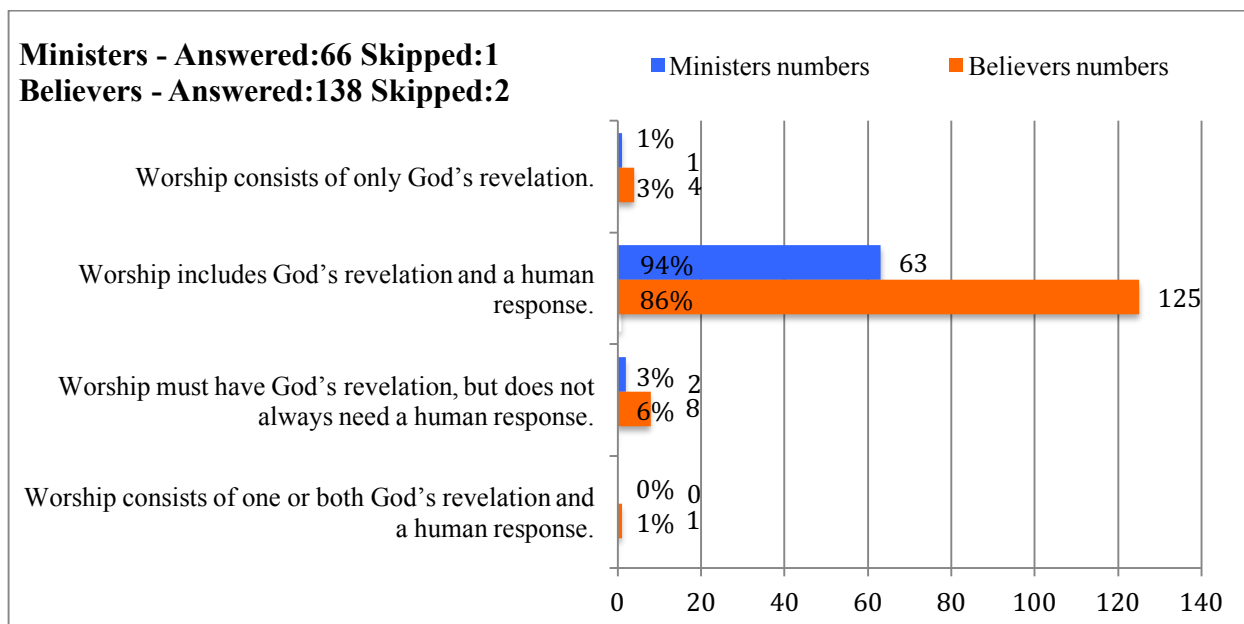


Fig. 4.8. Contents of worship

6. *Which of these statements reflects your view regarding human response in worship?*

Ministers – 38 of participants (58%) answered that human response in worship can be expressed both outwardly and inwardly at the same time. On the other hand, 20 participants (31%) agreed that human response can be expressed differently depending on the situation and the sermon.

Believers – 70 of participants (48%) agreed that human response in worship can be expressed both outwardly and inwardly at the same time. 52 of participants (36%) answered that human response can be expressed differently depending on the situation and the sermon.

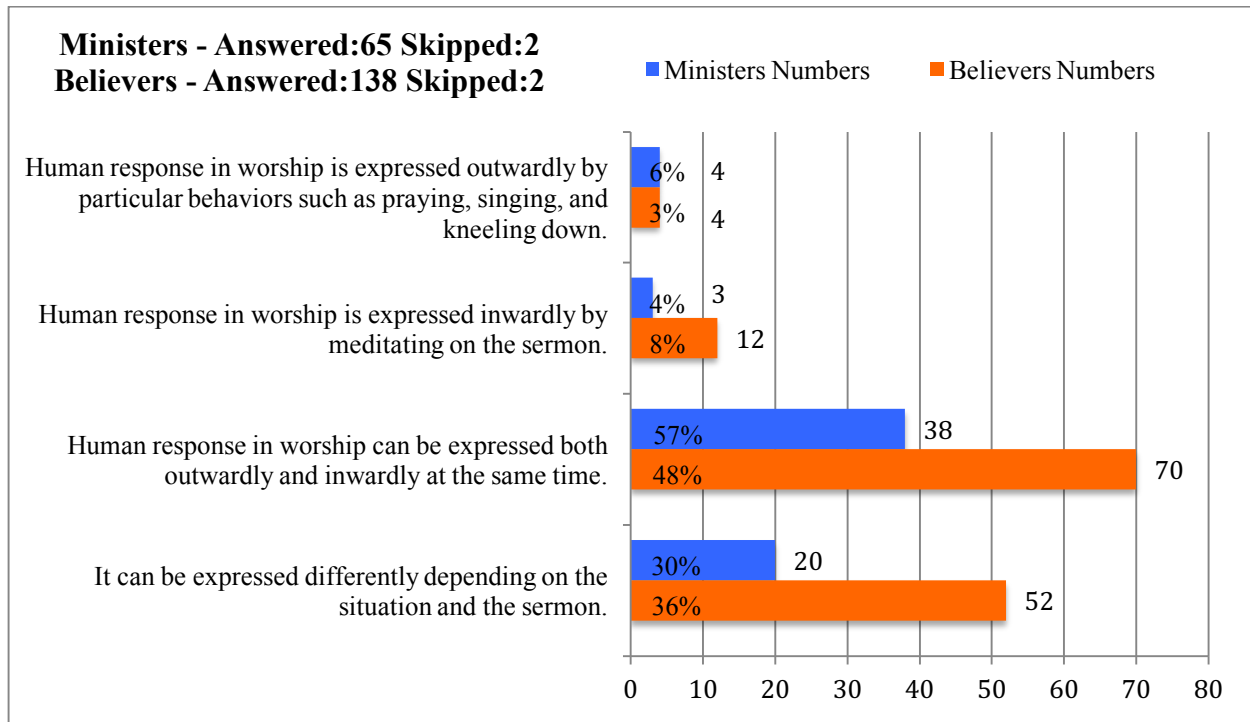


Fig. 4.9. Expression of human response

7. *Which of these statements reflects your view of human response in worship?*

Ministers –The answers were separated into two groups; “Human response is natural and voluntary” (45%) and “human response is both voluntary and obligatory at the same time.” (54%)

Believers – 103 of believers (71%) agreed with natural spontaneous human response. 24% of believers answered that human response is both voluntary and obligatory at the same time.

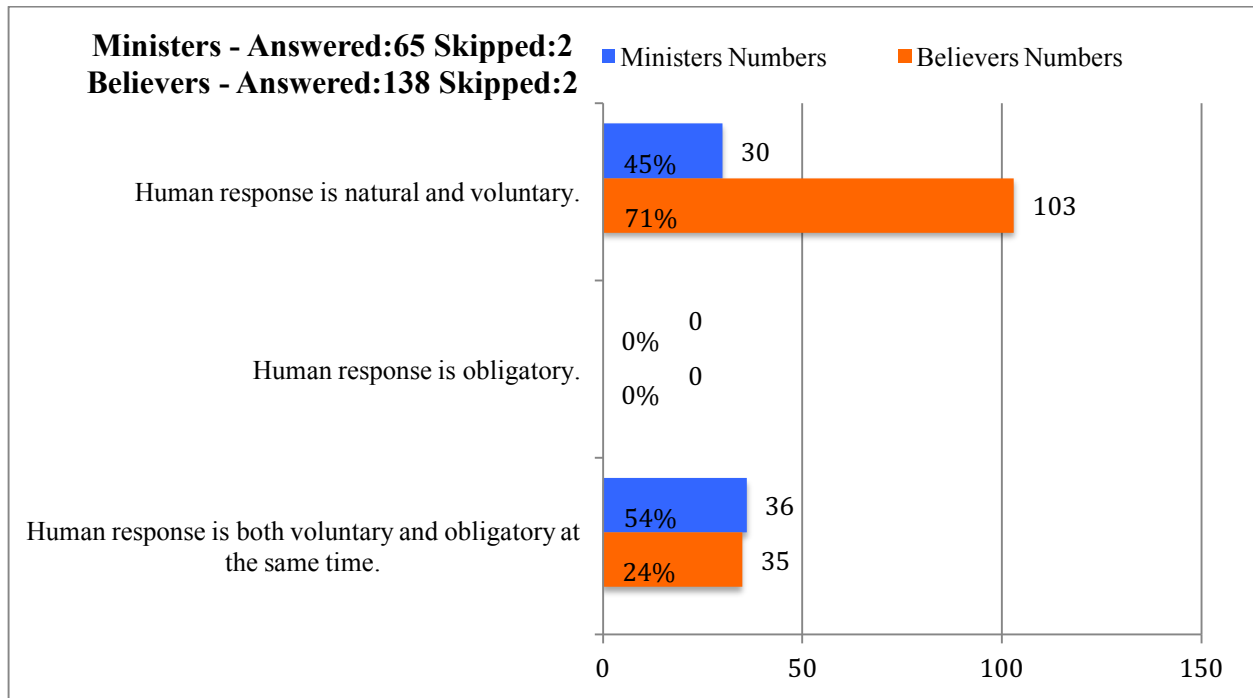


Fig. 4.10. Nature of human response

About your current church worship and human response

8. Which worship styles do you currently utilize?

Ministers – 58% of participants (38) showed that their current worship style is blended worship. 22 participants' current worship style is traditional worship. Finally, the worship style of six participants is contemporary worship. (Fig. 4.8)

Believers – The worship styles ratio of the believer participants was as follows: blended worship (48%), traditional worship (29%), and contemporary worship (18%).

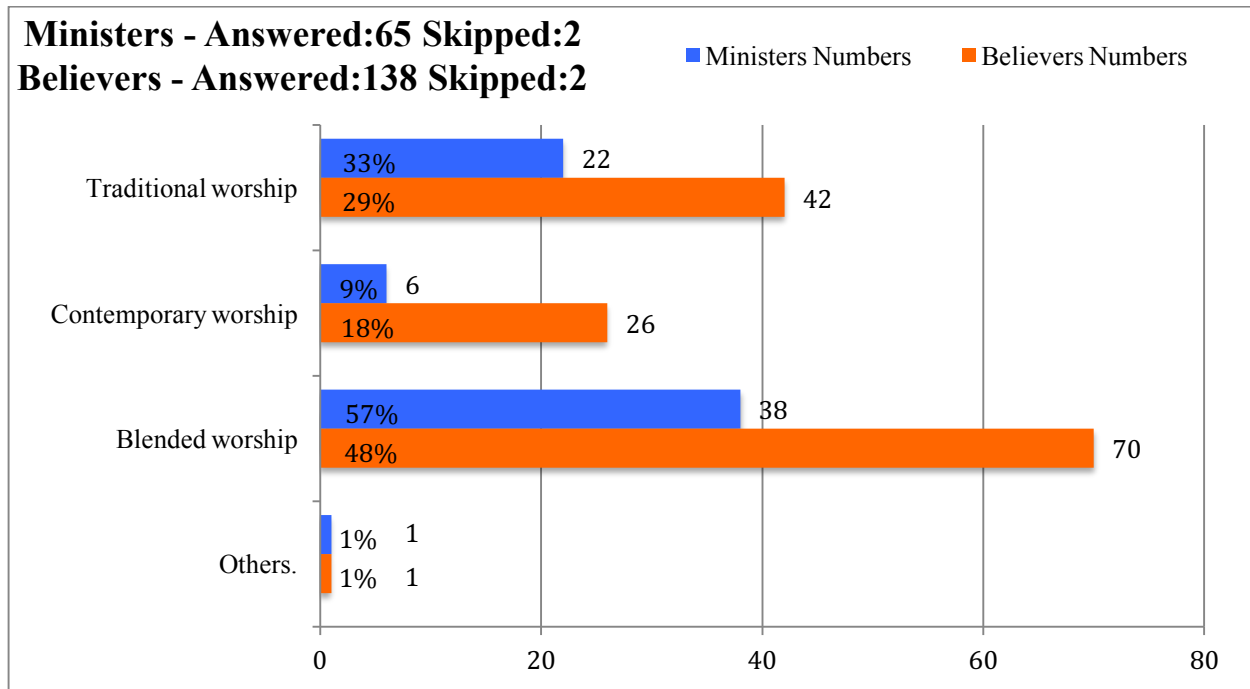


Fig. 4.11. Trends of worship styles

9. *Is there a response time for the Word of God after the sermon in your current church worship?*

Ministers – 56 of participants (85%) answered that their churches have a response time for the Word of God after the sermon. Other ten answered no that means a response time is not held after the sermon in their churches. (Fig. 4.9)

Believers – 92 of participants (63%) have a response time for the Word of God after the sermon. 47 of participants (32%) do not have a response time for the Word of God after the sermon.

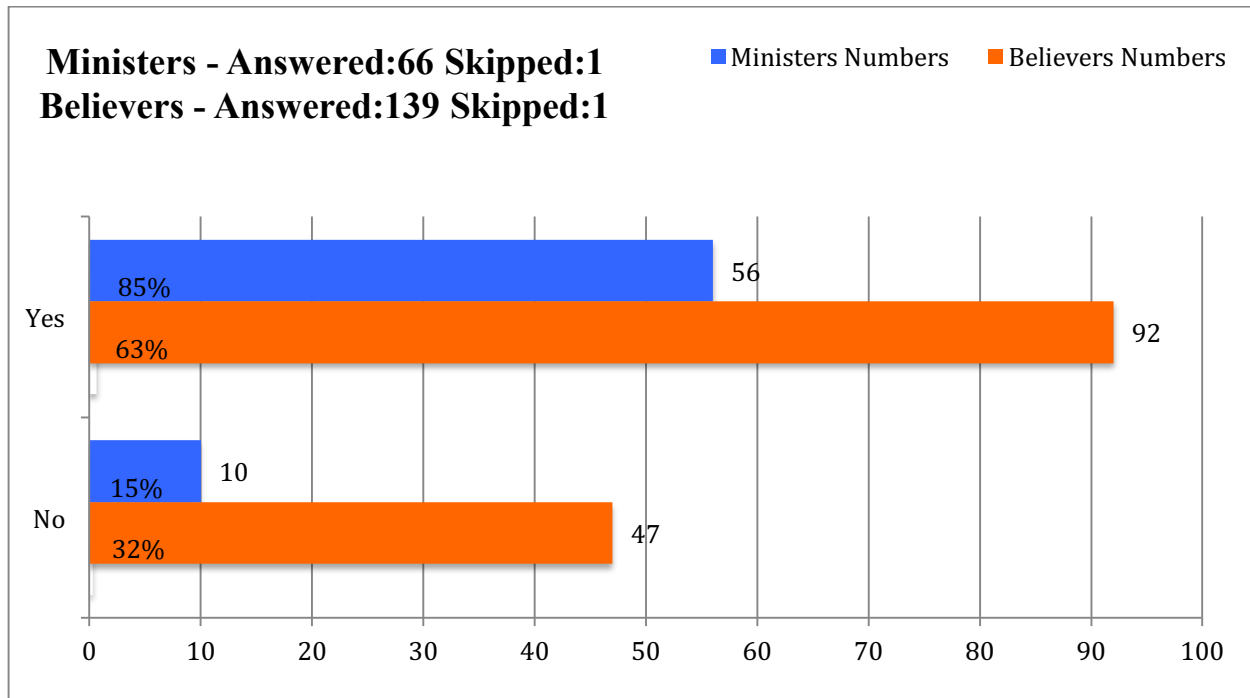


Fig. 4.12. Human response time after the sermon

10. *If you answered 'yes' to #9 question, how does your church respond/react to God after (or at the end of) the sermon?*

Ministers – 35 of participants (61%) answered that their churches have a time to respond/react to God after (or at the end of) the sermon by prayer with praise. 23% of participants have the time through messenger's finishing prayer for the sermon. Only prayer without praise was two (3%), and praise related to the sermon was 5 (9%). (Fig. 4.10)

Believers – 58 of participants (40%) have a response time by praying with praise. In the churches of 15% participants, the preachers pray in order to finish the sermon as a response way.

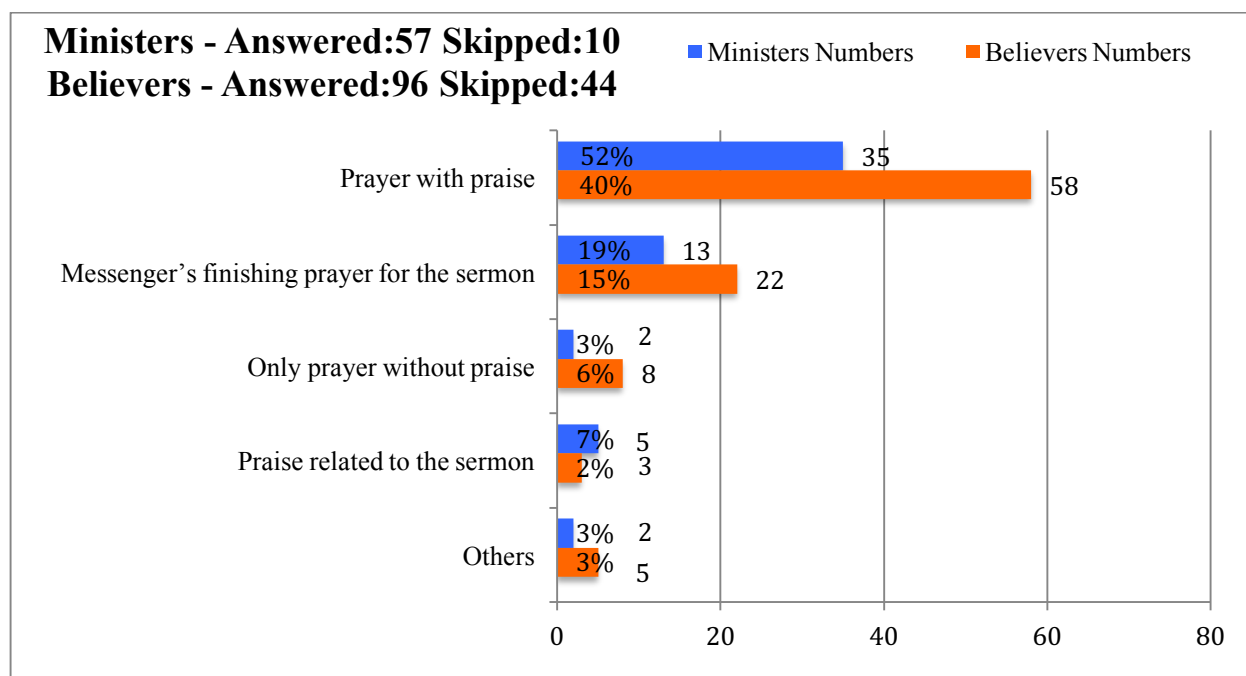


Fig. 4.13. Ways of response after the sermon

11. *If you answered 'no' to #9 question, what orders are after sermon? Please, list any ritual after the sermon.*

Ministers – Some participants who answer no to #9 question listed their orders after the sermon like the following. The researcher summarizes nine people's answers. (Table. 4.1)

Believers – 31 believers answer to this question like the following:

| Ministers | Believers |
|---|---|
| <ul style="list-style-type: none"> -Greeting each other and announcements -Offering, dispatching song, benediction -Praise, benediction -Prayer, praise, benediction -Praise, messenger's prayer | <ul style="list-style-type: none"> - Preacher's finishing prayer, offering - Offering with praise, benediction - Praise – benediction - Prayer together for church - Offering- announcement – benediction - Preacher's finishing prayer, offering praise, announcement, unison church visions, praise, benediction - Offering, prayer, announcement, praise, benediction - Benediction - Fellowship (greeting) - Lord's prayer - Welcoming visitors, announcement, fellowship (greeting), and benediction. |

Table. 4.1. Different orders after the sermon

Relationship between sermon and human response

12. *Do you think that the sermon directly explains and proclaims the Word of God?*

Ministers – 99% of participants agreed that the sermon directly explains and proclaims the Word of God.

Believers – 91% of participants answered yes meaning that the sermon directly explains and proclaims the Word of God. But 5% of participants disagree with that.

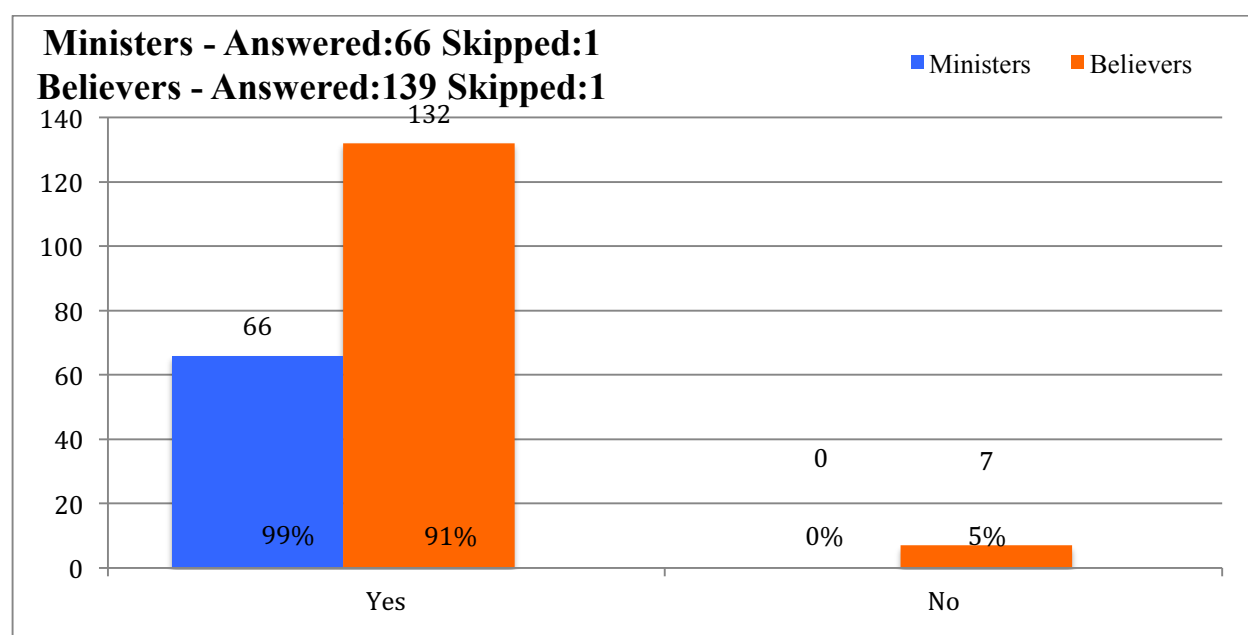


Fig. 4.14. Summary of Question 12

13. *If you answered 'yes' to #12 question, do you think that the congregation should respond to God after (or at the end of) the sermon?*

Minister – 54 of participants (81%) answered yes that means the congregation should respond to God after (or at the end of) the sermon. 13 participants answered no.

Believers – 99 of participants (76%) agreed that the congregation should respond to God after (or at the end of) the sermon. 32 participants disagreed with that.

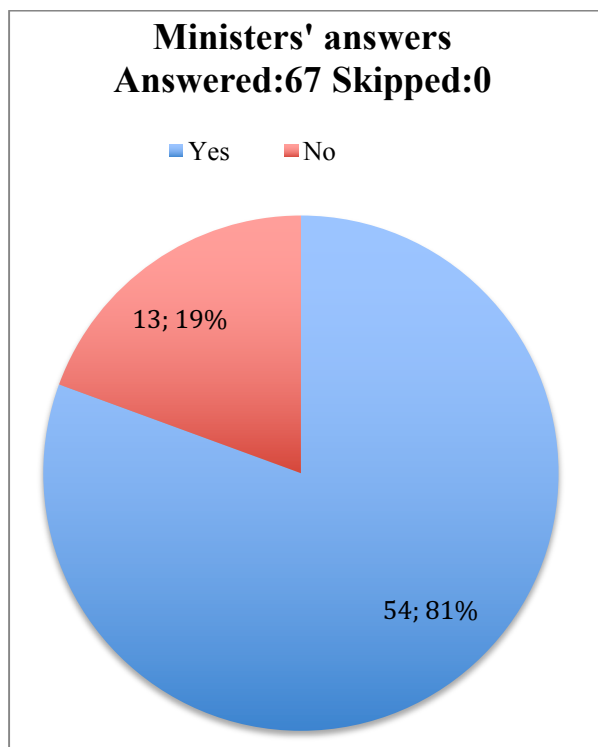


Fig. 4.15. Summary of Question 13

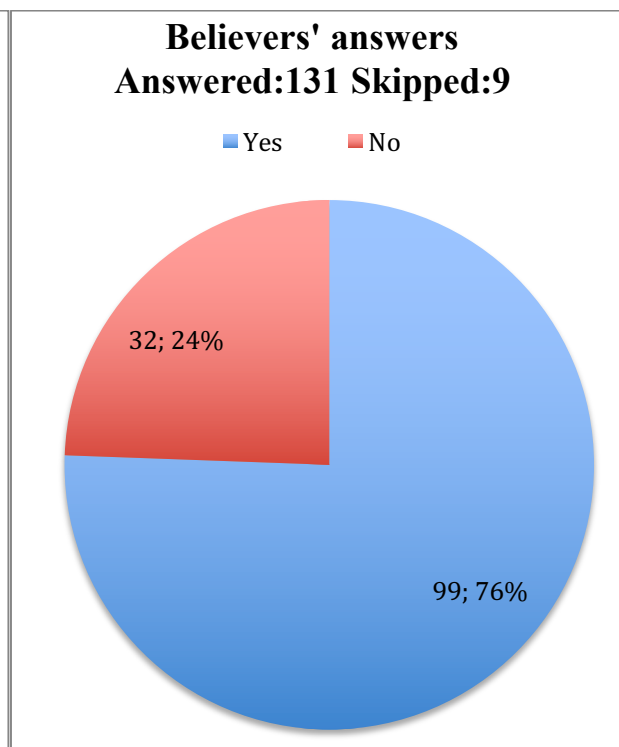


Fig. 4.16. Summary of Question 13

14. *If you answered 'yes' to #13 question, what is the reason why we should respond?*

Ministers – 51 of the 67 participants (76.12%) answered. The data shows that 31 of participants (46%) agreed that response/reaction will be the first step in applying the Word of God to daily life. In addition, 14 participants (21%) answered that “God speaks” and a “human response” exists in the encounter between God and humans in the Bible.

Believers – 64 of participants (44%) think that response/reaction will be the first step in applying the Word of God to daily life. Other answers were ranked under 10%.

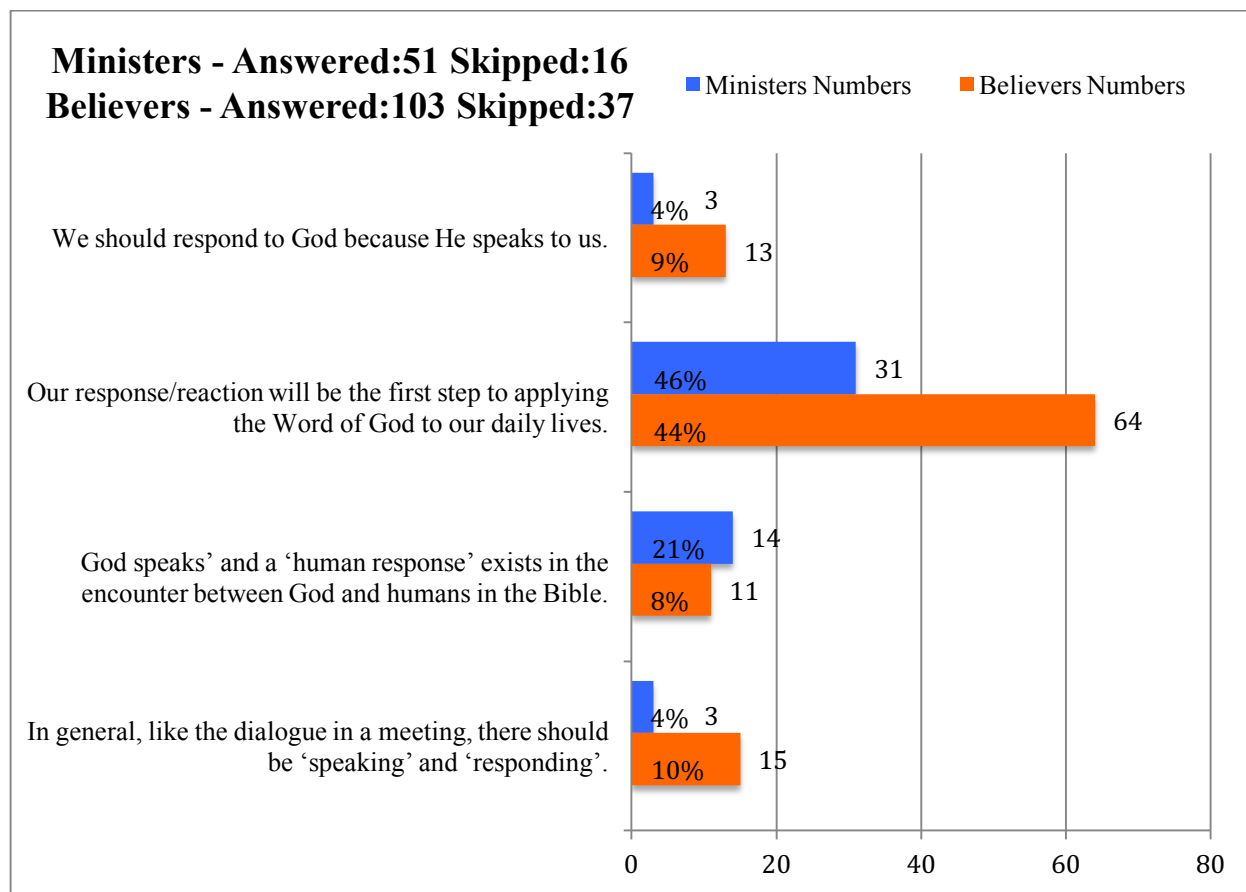


Fig. 4.17. The reason of human response

15. *Human response/reaction to God after (or at the end of) the sermon is ...?*

Ministers – 30 of participants (45%) answered that human response after the sermon occurred inwardly and outwardly at the same time. 40% of participants answered that human response after the sermon can occur differently depending on the sermon.

Believers – 57 of participants (39%) agreed that human response after the sermon can be expressed inwardly and outwardly at the same time. 32% consented that human response after the sermon can be expressed differently depending on the situation and the sermon. Unlike ministers, 21% of believer participants agreed that human response after the sermon is expressed inwardly by meditating on the sermon.

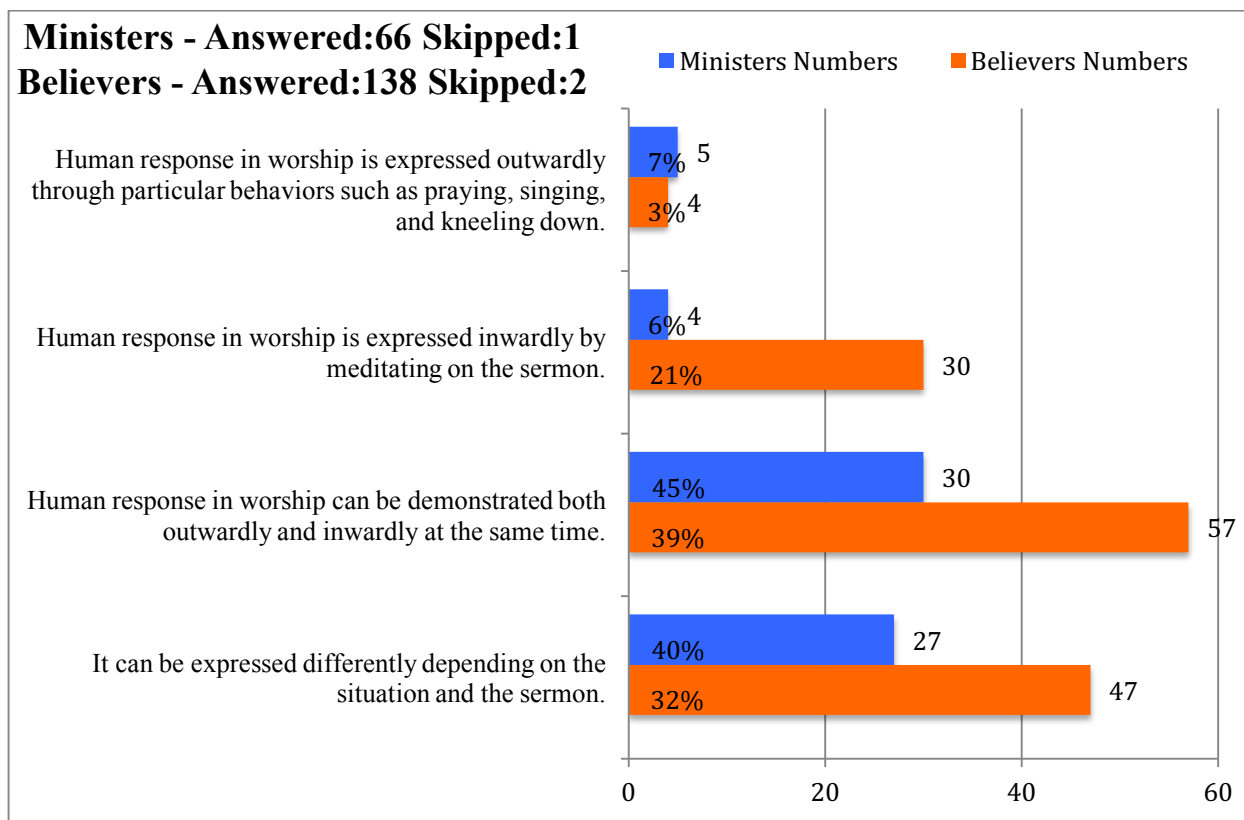


Fig. 4.18. The nature of human response after the sermon

16. *Would you please list response ways that you have experienced? (ex. a prayer of commitment)*

Ministers / Believers – Most participants listed response ways that they have experienced.

The researcher summarizes their answers like the following:

| Ministers' experiences after the sermon |
|---|
| <ol style="list-style-type: none"> 1) A prayer of commitment with praise The contents of the prayer of commitment <ul style="list-style-type: none"> - Decide to live out as God commands through the sermon - Ask God to help me to live out through the power of God - The prayer is the time for applying the Word of God 2) Contemplation of the Word of God in order to apply it for daily life 3) Inviting congregation who want to live with the Word of God comes from the sermon 4) Repentance time 5) Sharing the Word of God with next people 6) Request a minister the imposition of hands 7) It is not a regular time to respond to God 8) A prayer of thanks to God 9) The time is not always for human response, but is the time that God leads us to the deeper presence of Him. 10) Joyful praises 11) Decision for new life 12) A praise of commitment 13) Stand up before God 14) Kneel down before God 15) Write down heart of commitment briefly 16) A prayer and praise of commitment, offering for help, the Lord's Supper 17) A prayer of commitment and benediction |
| Believers' experiences after the sermon |
| <ol style="list-style-type: none"> 1) A prayer of commitment, repent prayer, prayer for others. 2) Memorizing the Word or write down it. 3) Responsive scripture reading 4) Dialectic prayer 5) Thinking about how and what I can apply the Word to life. 6) Vow in heart and meditation 7) Lifting up hands 8) Give thanks to God 9) Repentance 10) Being Realized the Word 11) Memorizing, rethinking, and trying to apply the Word. 12) Writing prayer in order for applying the Word. 13) Praise and prayer with lifting up hands 14) Reviewing and reminding the Word. 15) Expressing by drawing, making body gestures, dancing, and writing. 16) Praise, prayer of commitment, offering, communion, and fellowship. 17) Memorizing the Word through prayer 18) Calling the Lord 19) Inward praise and worship. 20) Seeking God's face |

Table. 4.2. Summary of Experienced Response ways

17. *It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the purpose (or role) of a prayer of commitment as a way of response?*

Ministers – According to this data, the prayer of commitment is used to live relying on the Word of God (20; 30%), to respond to what God speaks (16; 24%), to commit to the Word of God (15; 22%), to apply the Word of God (9; 13%), others (4; 6%), and to remember the Word of God (1; 1%).

Believers – 49 of believers (34%) think that the prayer of commitment is used to live relying on the Word of God. The next ranking is 26% (38) that it is used to apply the Word of God. 18% answered that it is used to commit to the Word of God.

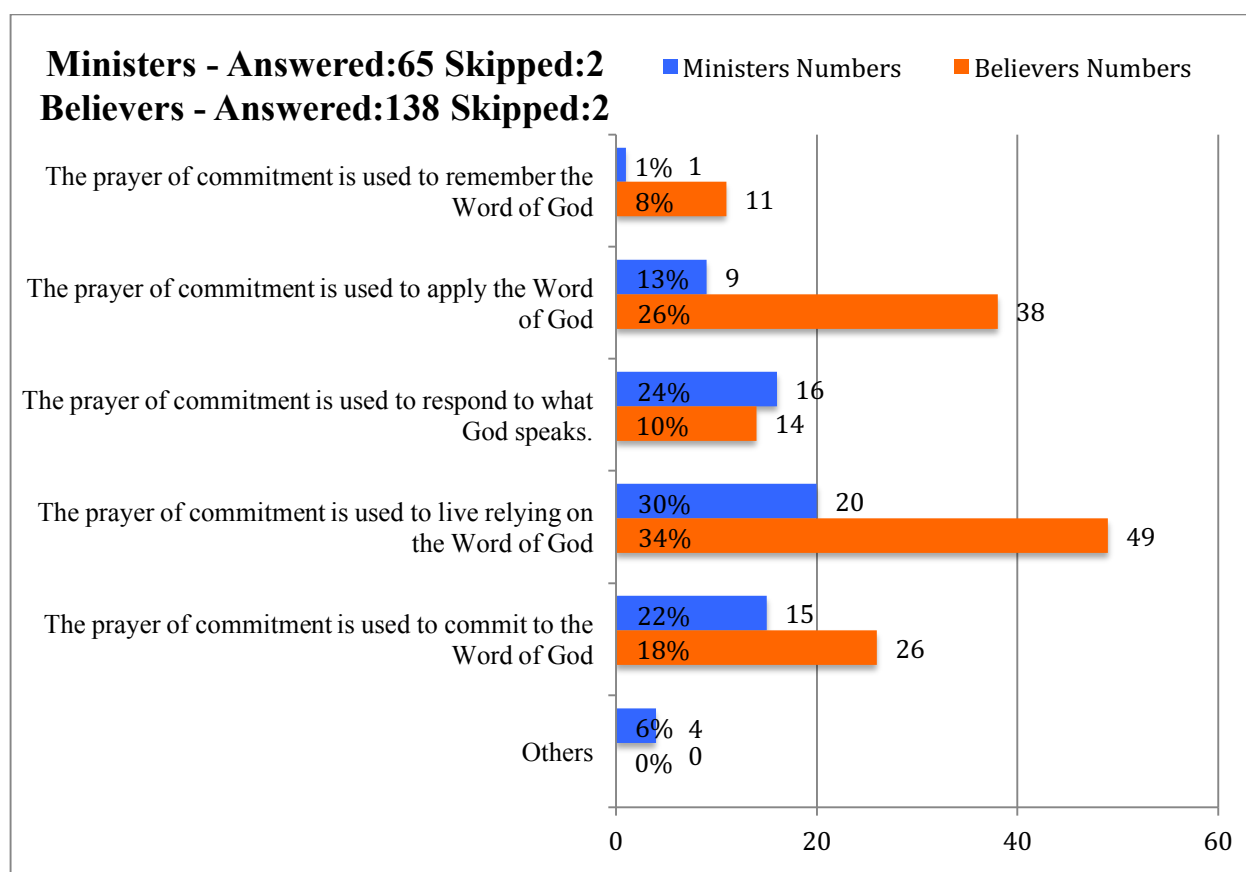


Fig. 4.19. The purpose of the prayer of commitment

18. *It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the reason?*

Ministers – 65 of the participants (97.01%) answered. The data shows that 48% agree that a prayer of commitment is the personal way to respond to God, and the prayer of commitment is useful and effective to emphasize the message of the sermon (24%). It is a popular way to respond to God (18%).

Believers – According to the data, 71 of believers (49%) agree that the prayer of commitment is the personal way to respond to God. 21% regarded it as a useful and effective way to emphasize the message of the sermon.

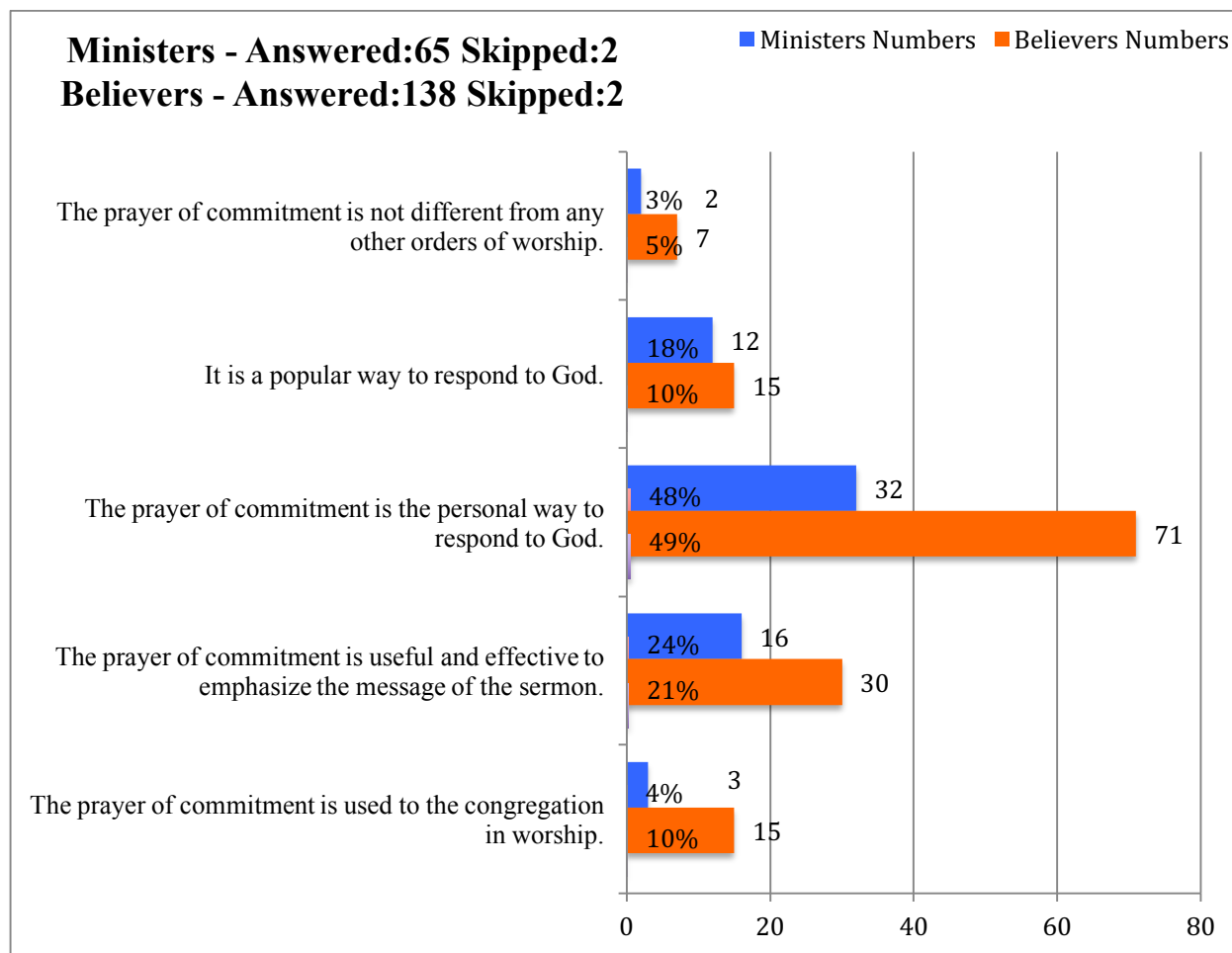


Fig. 4.20. The reason of human response after sermon

19. *It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. Besides the prayer of commitment, how do you think that we can use any other ways to respond to God?*

Ministers – 63 of the participants (94%) answered. The data shows that 53 (79%) think using any other way is possible for the congregation to respond like a prayer of commitment.

Believers – 80 of the participants (55%) agree that it is possible for the congregation to respond like a prayer of commitment. 24% have never thought about that.

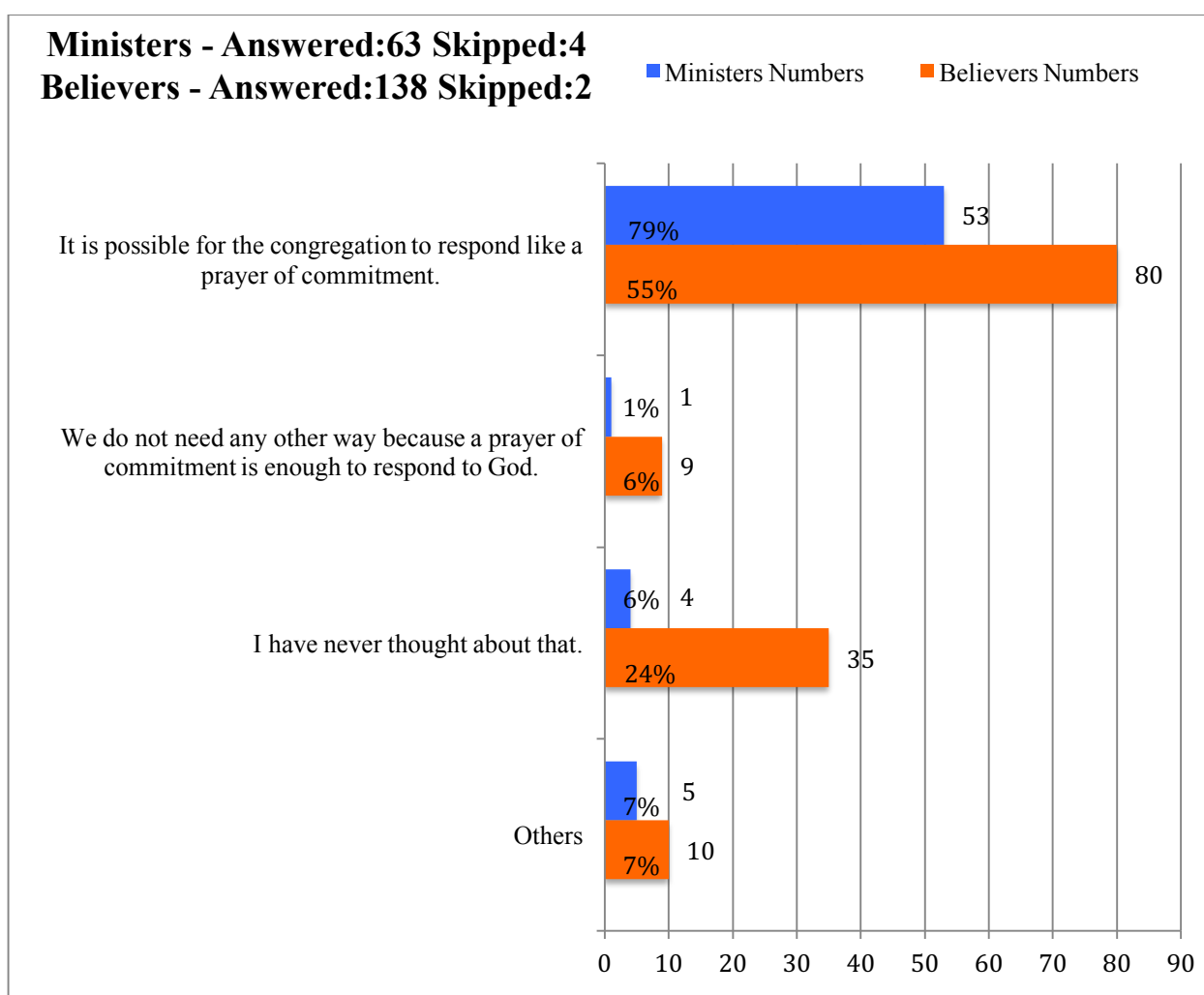


Fig. 4.21. Possibility of any other response way

20. *What do you think are possible ways for responding to God after the sermon in Sunday worship? (Please, select all possible answers)*

Ministers – Possible ways that ranked over 45% are praise, prayer, meditation, and briefly writing a commitment to God for the week. They think that other response ways are possible to use for the response time.

Believers – Believers rank possible ways like the following: praise (83%), prayer (75%), meditation (63%), briefly writing a commitment to God for the week (40%), silence (27%), memorizing the Word of God (24%), and responding through behavior (22%).

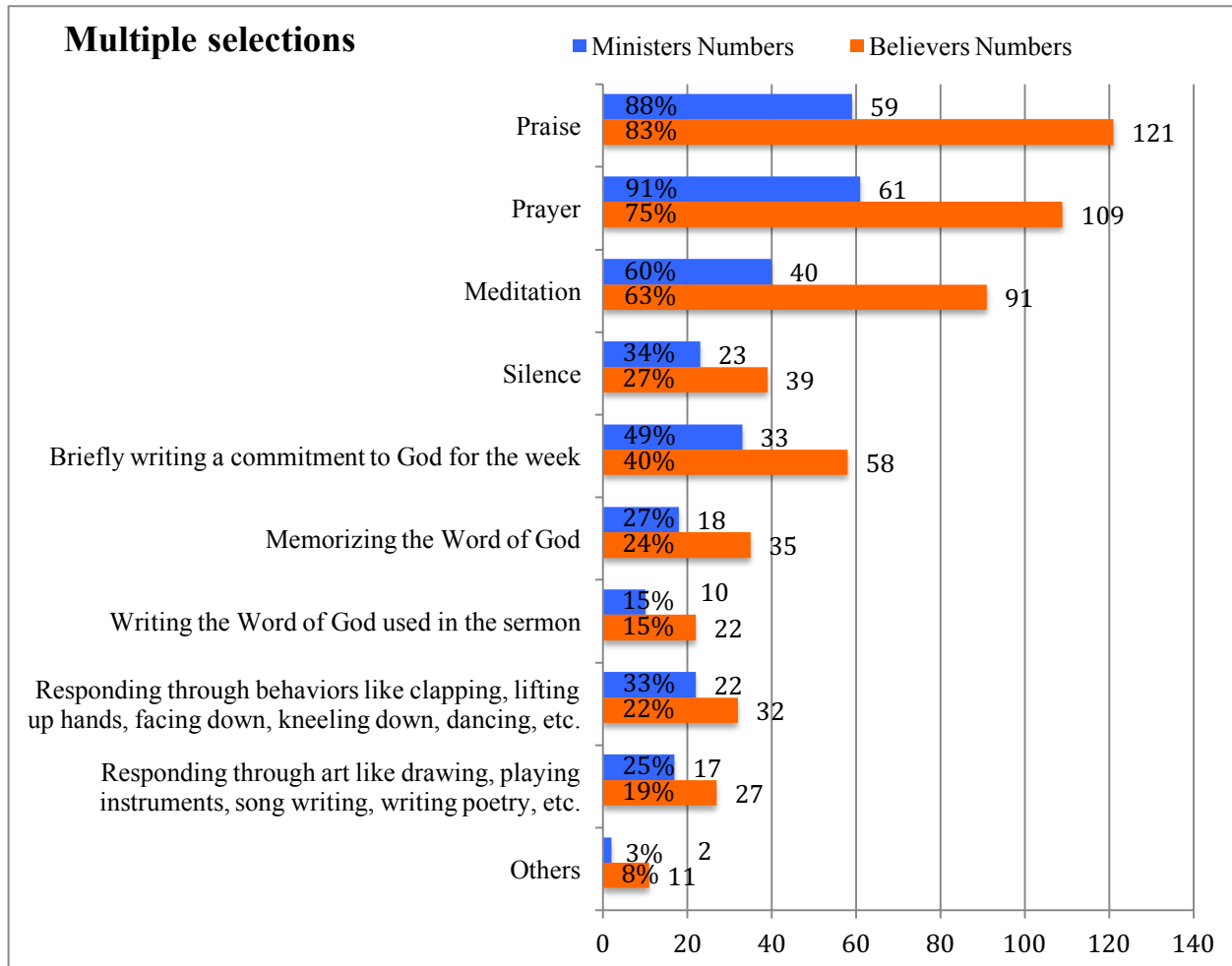


Fig. 4.22. Possible response ways

21. Please rate the influence of the response time after the sermon on your Christian life.
(1 – not at all influential, 2 – slightly influential, 3 – somewhat influential, 4 – very influential, 5 – extremely influential)

Ministers – 34% of participants answered that the response time after the sermon influences their Christian life somewhat. 33% answered it is very influential and 24% answered that it is extremely influential on Christian life.

Believers – 48% of participants thinks that the response time after the sermon is very influential and 29% thinks that it is somewhat influential.

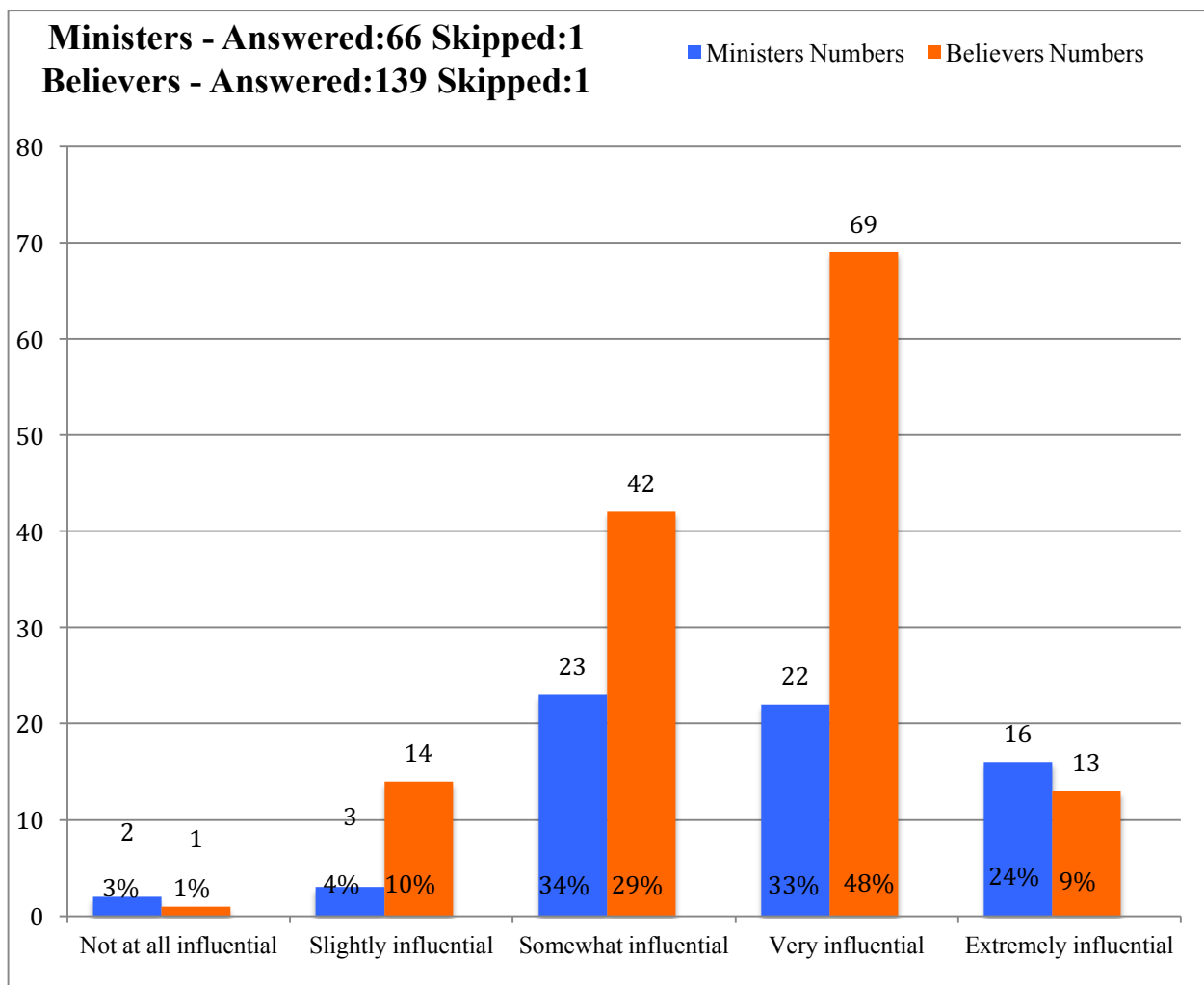


Fig. 4.23. The influence of the response time after the sermon on Christian life

22. *Like a prayer of commitment, how does human response to the Word of God after the sermon influence daily Christian life? (Select one or more possible answers.)*

Ministers – Two high rankings are as follows: the first that it is the first step to commitment to the Word of God (48; 78%), and the second that it helps us to apply the Word of God to life (40; 60%). Over 40% are that it helps to remember that God speaks to us (46%), and to remember the Word of God (46%), and to mature spiritually (42%).

Believers – Believer participants rank the selections like the following: 1) it helps us to apply the Word of God to life (83%), 2) it is the first step to commitment to the Word of God (47%), 3) it helps us to mature spiritually (43%), 4) it helps us to remember that God speaks to us (37%), and 5) it helps us to remember the Word of God (32%).

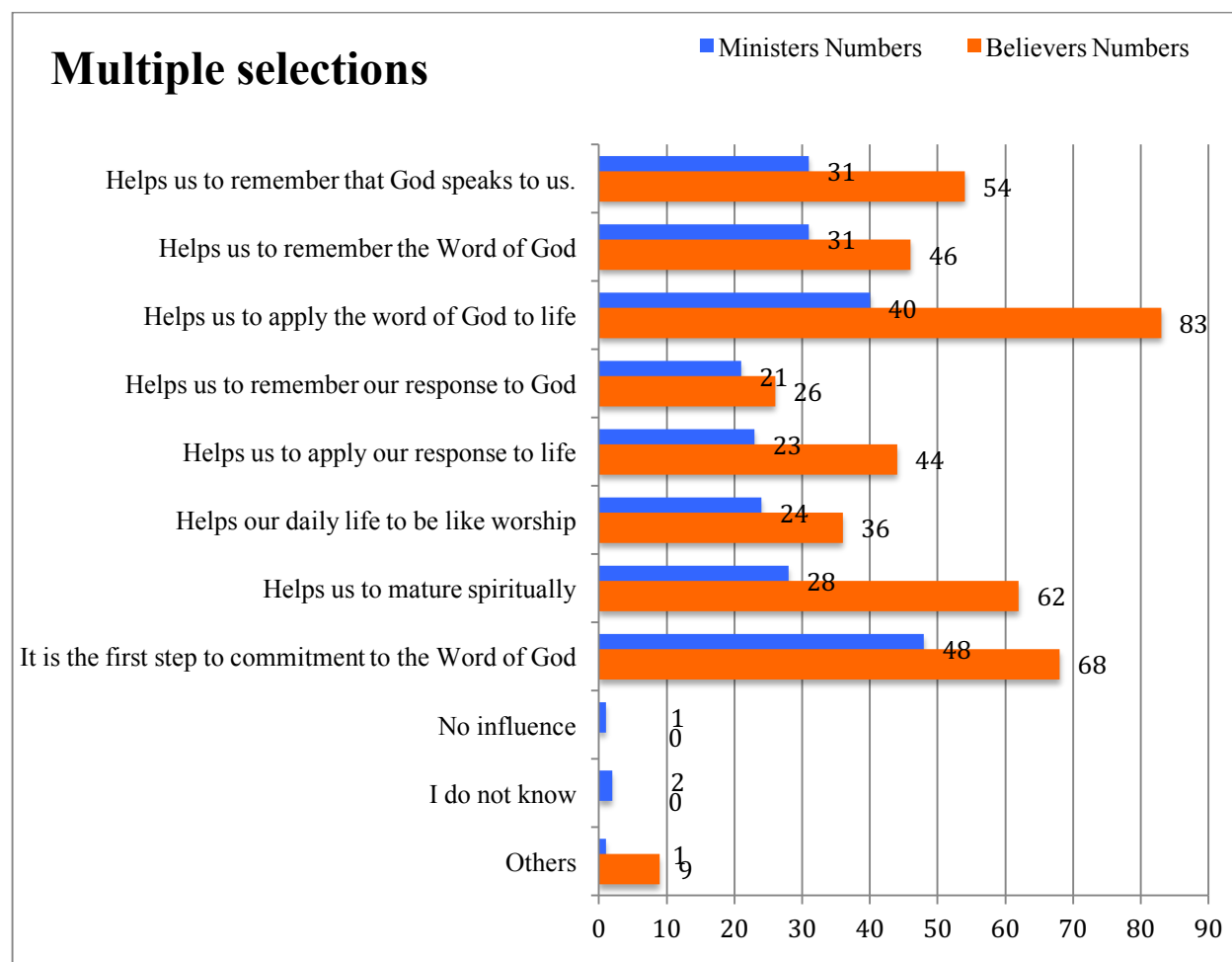


Fig. 4.24. The specific influences of human response after the sermon

About Experience of leading congregation (Ministers Only)

23. *Have you ever led the congregation to respond to God after the sermon?*

61 of participants (94%) answered yes that means that they have led the congregation to respond to God after the sermon. Four of the participants have not led the congregation to do so. (Fig. 4.25)

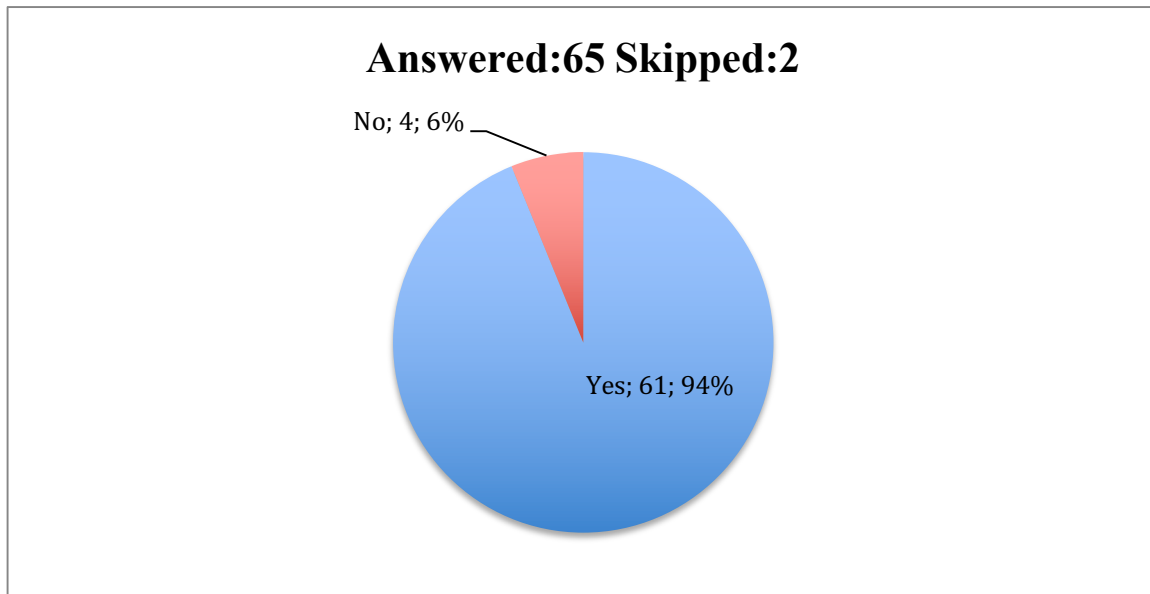


Fig. 4.25. Experience to lead the congregation to respond to God after the sermon

24. *Would you please provide personal and congregational benefits that you have experienced through the response time after the sermon that you have led?*

Some participants answered about the benefits. The researcher summarizes and lists their answers like the following:

- During the response time to God after the sermon, the praise and prayer that happen in the faith through God and His Word encourage people to desire to apply His Word to daily life specifically. And they make people feel that they are communing with God deeply.
- It is effective to memorize the Word of God.

- It helps me to practice the Word of God and to experience God when I have to choose righteously in important situations.
- It leads people to apply the Word of God and to make a commitment for God.
- It is important to end worship service with prayer of commitment with praise and meditation.
- Through praise related to the sermon, people can make a commitment for God more eagerly.
- Through the response time, the congregation responds to the Word of God and endeavor to live with the Word.
- It encourages a family to be united. Moreover, it makes one to reconsider oneself and to follow the will of God.
- Through the response time, I have endeavored to live with the Word and experienced the Word. Finally, the Word became real in my life.
- It makes people to memorize the message of the sermon in their hearts.
- We have response time to write the message that each person is touched and to share it with each other. Through that, people become able to remember it.
- After the sermon, the Word of God heals and comforts the congregation. They faithfully and earnestly confessed that they received the power and bravery from the sermon to live the week. Some people offered money for building their church even though they are not enough to offer the amount of money.
- Beyond single meaning of response, it becomes a connection to go into the presence of God. In addition, people finally can experience deeper worship after the sermon. The sermon is rational works, while praise and prayer work emotionally to experience God and help people to live with the Word of God more deeply, earnestly, and faithfully.
- Through the silence time as a response way, the proclaimed Word is engraved on heart of the congregation, and finally the worship became to be deeper.
- Spiritual maturity
- It is hard to find the fruits of the response time every time, but the change of the congregation's life is the evidence for the response time.
- They realized the truth that the commitment through the response time is important because they try to apply to their daily life more actively.

- For the congregation, the response time encourages them to apply the Word of God to their life seriously. Moreover, for ministers, it helps them to live out more passionately.
- It is obvious that the response time such as a prayer of commitment is the starting point that remembers and applies the Word. Through continuous leading the congregation to respond to God after the sermon, the fruits absolutely appear in God's time.
- The response time encourages preachers to live out as they proclaim the Word. In addition, for the congregation, it leads them to restore their life and to mature.
- The congregation confesses to me that their lives change through the response time more when they praise and pray with the Word, which proclaimed the sermon after the sermon, rather than when they do not so. The reason is that they respond to God by themselves and make a commitment for Him during the time.
- Through the response time, the congregation repents of their sins and decides to turn back to God from sins.
- People confess that they will live as the light and salt in life and effort to do so.

Evaluation

General questions about worship (Question 4-7)

Ministers and believers basically believe that worship is an encounter with God (Question 4: Ministers: 76%, Believers: 64%¹). Many of them think that worship consists of God's revelation and human response (Q 5: M-94%, B-86%). They also agree that human responses can be expressed inwardly and outwardly at the same time (Q 6: M-57%, B-48%), but it can happen differently depending on the sermon (Q 6: M-30%, B-36%). However, thoughts about characteristic of human responses are different. Half of ministers (Q 7: 45%) think that human response is natural and voluntary, but the other half (Q 7: 54%) thinks that it is voluntary and

¹ Q: Question, M: Ministers, B: Believers

obligatory at the same time, while many of believers think that human response is natural and voluntary (Q 7: 71%).

To sum up, upon the basic and common thought of worship as an encounter with God, worship consists of God's revelation and human responses expressing human's love and adoration and offering something to God. In addition, human responses are expressed not only inwardly and outwardly but also differently depending on the sermon.

About your current church worship and human response (Question 8-11)

Ministers and believers show current worship styles they attend. According to ranking, the most used style is blended worship (Q 8: M-57%, B-48%), traditional worship (Q 8: M-33%, B-29%), and contemporary worship (Q 8: M-9%, B-18%). Regardless of worship styles, over 50% of participants have the response time after the sermon (Q 9: M-85%, B-63%), but the response ways are limited such as prayer, praise, and messenger's prayer. On the other hand, some churches (Q 9: M-15%, B-32%) do not have the response time after the sermon. From the result of question 11, churches, which do not have the response time after the sermon, just have offering, benediction, fellowship, and announcements rather than response to the Word of God proclaimed through the sermon. Churches that have the limited response ways or that do not have the response time after the sermon are the target of this thesis project.

Relationship between sermon and human response (Question 12-22)

Most ministers and believers think that the sermon directly explains and proclaims the Word of God (Q 12, M-99%, B-91%) and the congregation should respond to God after the sermon (Q 13, M-81%, B-76%). The reason why we should respond to God after the sermon is that response/reaction will be the first step to applying the Word of God to our daily lives (Q 14,

M-46%, B-44%). Moreover, many participants advocate other reasons for appropriateness of response time after the sermon. For the natures of responses after the sermon, ministers obviously show that human response in worship can be expressed inwardly and outwardly at the same time and depending on the sermon. Believers evenly show the natures of response with three areas.² Through the answers of participants, the necessity of response time after the sermon is proven.

In order to find the influence of response time after the sermon, the researcher examined influences of the prayer of commitment used popularly in Korean worship service. Finally, both ministers and believers agree with its influences to their lives. It is used to live relying on, to apply, to commit to, and to respond to the Word of God (Q 17). Furthermore, the specific influences of the prayer of commitment are that 1) it is the personal ways to respond to God and 2) useful and effective to emphasize the message of the sermon (Q 18). On the other hand, they agree that the congregation can respond to God with other response ways if the ways are possible for the congregation to do in worship service like the prayer of commitment (Q 19). They answered the possible various response ways that can be used in worship service (Q 20). Over 85% of participants (M-91%, B-86%, over somewhat influential) also agree with the influence of response time after the sermon to their lives is influential (Q 21). Through these answers, it is obvious that the congregation wants (or needs) the personal and various response ways to God after the sermon in order to emphasize the Word of God to their lives. Furthermore, response time after the sermon influences the congregation's life by helping apply, emphasize, remember, rely on, and commit to the Word of God. The two highest rankings among the influences are that

² 39%: Human response in worship can be demonstrated both outwardly and inwardly at the same time. 32%: It can be expressed differently depending on the situation and the sermon. 21%: Human response in worship is expressed inwardly by meditating on the sermon. (See. The result of question 15)

response time helps people to apply the Word of God to life (Q22: M-60%, B-57%) and is the first step to commitment to the Word of God (Q22: M-72%, B-47%). Finally, they highly think of the possibility to use various ways for response time after the sermon like the prayer of commitment. Various ways that they select are already mentioned on the result of the question 22.

Chapter Summary

Through the result of surveys, this chapter has concluded that many ministers and believers basically agree that worship is an encounter with God and consists of human responses and God's revelation, and that human response can be expressed inwardly and outwardly at the same time and can be described differently depending on the sermon. Ministers, as a leader leading worship, and believers, as a follower following worship leaders, mostly agree that the sermon directly proclaims the Word of God, so the congregation should respond to God after the sermon and can use various response ways for the response time.

CHAPTER V

FIVE ESSENTIAL WAYS TO RESPOND TO THE WORD OF GOD AFTER THE SERMON

As mentioned in previous chapters, human responses after the sermon in Korean churches are preacher's prayer to end the sermon, offertory or commitment hymn/praise, and a prayer of commitment. They are limited because they are vicariously done by another party not by each member privately. In order to overcome this issue, based on the five areas that categorized human responses in chapter 2 such as verbal, musical, behavioral, memorial, and non-behavioral, this chapter will build up each way practically to use them for response time after the sermon by introducing general biblical foundation, explanation, ways, how to lead and example.

Among the five ways, a worship leader or preacher can select one or more ways according to the theme of the sermon. It is fine not only to apply one way, but also to use two or more ways simultaneously after explaining each way and announcing that the congregation can select their preference. This chapter will suggest some examples matched with themes of sermons. In order to choose correct response ways, preachers need to know the characteristics and methods of each response, and to match the response with the sermon.

Verbal Response Way

General Explanation

This way is a basic response way for the relationship between human and God. Furthermore, it is one of the private response ways that believers use mainly in worship service. Verbal response means expressing by words and through speech. Many characters of the Bible

show various verbal expressions such as prayer, confession, telling, whispering, and shouting. Regardless of the types of expression, the words coming from one's mouth can be called prayer, which is substitutive for the verbal response way, and a direct, private response way toward God.

Biblical foundation

May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer (Ps. 19:14)

But I trust in you, O LORD; I say, "You are my God." (Ps. 31:1)

Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD "-- and you forgave the guilt of my sin. Selah (Ps. 32:5)

O Lord, open my lips, and my mouth will declare your praise (Ps. 51:15)

Because your love is better than life, my lips will glorify you (Ps. 63:3)

May my lips overflow with praise, for you teach me your decrees (Ps. 119:171)

The writer of Psalm 19 desires that the words of his mouth may be pleasing in God's sight. In addition, other writers describe different confessions of their lips toward Him. The words coming from one's mouth and heart are verbal confessions, which is called as prayer that includes various kinds of expression as explained above.

Ways

In the grand scheme, the verbal response way is prayer because it means telling something to God with words regardless of open or closed eyes. Prayer toward God means the following: confess, say, proclaim, tell, declare, shout, cry out, preach, describe, speak of, ask, question, praise, exalt, lift up, glorify, bless, love, give thanks, swear, promise, commit, repent,

reply on, answer to His calling, and call on the name of Lord. These verbal responses will be expressed differently depending on each person's heart and situation.

How to Lead

Background music or praise song helps the congregation to pray with voice because with people together one's prayer sound can interrupt other people's prayers around him or her. A preacher or worship leader leads people to pray by reviewing the main points of the sermon, reading the verses of Scripture used for the sermon, describing how God appeared in the sermon, and explaining what God said in the sermon. In addition, worship leaders encourage the congregation to pray naturally because every person responds differently. Some use praise, commitment, and repentance, and some do it silently, loudly, and whispery.

Example

This chapter explains the basic information about the sermon so that a reader understands the background to use following the sermon.

The title of the sermon: In the name of Jesus Christ

Scripture: Acts 3:1-11 (Peter heals a crippled man in the name of Jesus Christ)

Main three points of the sermon

1. Where do you stay in front of or in the temple? We should be in His presence.
2. Whom do you look at, people or Jesus Christ? We should look at Him not people.
3. Whom do you rely on? The name of Jesus Christ? We should rely on Him.

How to lead at the end of the sermon

1. Piano or keyboard plays a praise song (ex: In Christ alone¹) or praise team leads the song.

2. The preacher or worship leader:

(Slowly and surely) “What did God say to you during the sermon? Where do you stay? Outside or inside of the presence of God? And whom do you look at? People or Jesus Christ? Finally, whom do you rely on? Do you rely on the name of the Lord Jesus?”

“If you feel that you have not been in His presence, and if you feel that you need to commit to God to rely on Him, and if you thank God for giving this moment to realize His heart, please express your heart, commitment, thanks, praise, and whatever.”

“You may pray with whatever kinds of silence and loud voice, also you may praise with the praise team. No matter what, we need to respond to Him with our private expression. Everybody let us pray and praise freely.”

3. Praise team sings the song continuously until the preacher or worship leader gives the sign to stop in order to help the congregation to pray and praise.
4. After the prayer time, the preacher or worship leader ends the time by representative prayer.

¹ (verse 1) In Christ alone my hope is found; He is my light, my strength, my song; this cornerstone, this solid ground, Firm through the fiercest drought and storm. What heights of love, what depths of peace, when fears are stilled, when strivings cease! My comforter, my all in all Here in the love of Christ I stand. (verse 2) In Christ alone, who took on flesh, Fullness of God in helpless babe! This gift of love and righteousness, scorned by the ones He came to save. Till on that cross as Jesus died, the wrath of God was satisfied; for every sin on Him was laid, here in the death of Christ I live. (verse 3) There in the ground His body lay, light of the world by darkness slain; then bursting forth in glorious day, up from the grave He rose again! And as He stands in victory, Sin's curse has lost its grip on me; for I am His and He is mine, Bought with the precious blood of Christ. (verse 4) No guilt in life, no fear in death, this is the power of Christ in me; from life's first cry to final breath, Jesus commands my destiny. No power of hell, no scheme of man, can ever pluck *me from His hand; Till He returns or calls me home, here in the power of Christ I'll stand*, accessed April 16, 2015, <http://www.gettymusic.com/hymns-inchistalone.aspx>.

Behavioral Response Way

General Explanation

Behavioral response is to respond to God with bodily actions. Many people of the Bible respond to God through behaviors such as facedown, kneeling, lifting up hands, clapping, dancing, and standing.² These reactions are visible response ways that people can actively express their hearts toward God in worship.

Biblical Foundation

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. (Rom. 12:1)

Let them praise his name with dancing and make music to him with tambourine and harp. (Ps.149:3)

My feet stand on level ground; in the great assembly I will praise the LORD. (Ps. 26:12)

But I, by your great mercy, will come into your house; in reverence will I bow down toward your holy temple (Ps. 5:7)

Let us kneel before the LORD our Maker. (Ps. 95:6)

Lift up your hands in the sanctuary and praise the LORD. (Ps. 134:2)

Clap your hands, all you nations; shout to God with cries of joy. (Ps. 147:1)

The Bible encourages people to offer their body as living sacrifices, holy, and pleasing to God. In addition, various behavioral responses are a spiritual act of worship if worshipers offer them with genuine hearts toward God.

Ways

² In the chapter 2 various ways were introduced.

Behavioral responses shown in the Bible are as follows: 1) Bodily expressions: falling down, facing down, kneeling, bowing low (down), dancing, and standing before God, and 2) Hands: clapping hands, lift hands toward God.³

How to Lead

The most important point for behavioral response way is naturalness. In other words, expression of behavioral response turns to the free will of each person. A worship leader and preacher should make a comfortable and natural atmosphere, and help the congregation to recognize that they can respond to God with various behavioral ways without shame like the Bible characters. In order for that, the worship leader and preacher introduce behavioral responses to them, and explain that they can choose one of the ways and express it freely.

Example

The title of the sermon: Offer your body as living sacrifice.

Scripture: 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. (Rom. 12:1)

Main three points of the sermon

1. Offer yourself as living sacrifices like a woman giving her everything (Mark 14:3-9)
2. Offer yourself as holy sacrifices like Jesus Christ (Isa. 53:5)
3. Offer yourself as pleasing sacrifices like David (1 Sam. 6:13-19)

How to lead at the end of the sermon

The preacher or worship leader leads singing a song with the praise team (ex: Lord, I

³ The author selected possible ways to apply for congregational worship service on Sunday.

offer my life to you⁴).

Keep playing the song by praise team even though the song is over.

The preacher or worship leader says, “In this moment, we have realized again we received new life through Jesus Christ’s sacrifice on the cross. He moved us from the darkness of death to His wondrous light. As He gave His everything and even His body for us, now we give our body by kneeling down, facing down, standing before Him, and lifting up hands. Let us show our love and thanks to Him whatever way you want to express bodily respect.”

Praise team plays and sings the song continuously.

Musical Response Way

General Explanation

This way is the response that uses musical ways such as singing songs (Psalms, hymns, and spiritual songs), and performing instruments. Singing response way has already been used widespread in Christian worship. But, in order to increase participation of the congregation and to help them to express their private hearts, the preacher or worship leader encourages them not only to sing already-existing songs as they have done so far, but also to sing freely spiritual songs including their confession and simple melody. Performing instruments response is also an effective tool to respond to God even though it is limited in sense of that some people of the praise team can play instrument during worship service.

⁴ (verse 1) All that I am, all that I have, I lay them down before You, oh Lord, All my regrets, all my acclaims, The joy and the pain, I'm making them Yours (chorus) Lord, I offer my life to You, Everything I've been through, use it for Your glory, Lord I offer my days to You, Lifting my praise to You as a pleasing sacrifice, Lord I offer You my life (verse 2) Things in the past, things yet unseen, Wishes and dreams that are yet to come true, All of my heart, all of my praise, My heart and my hands are lifted to You, accessed April 17, 2015, <http://www.azlyrics.com/lyrics/donmoen/ioffermylife.html>.

Biblical Foundation

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord. (Eph. 5:19)

Praise the LORD. Praise God in his sanctuary; praise him in his mighty heavens. Praise him for his acts of power; praise him for his surpassing greatness. Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with the clash of cymbals, and praise him with resounding cymbals. Praise him with tambourine and dancing, praise him with the strings and flute, let everything that has breath praise the LORD. Praise the LORD. (Ps. 150)

The Bible requests us to speak with psalms, hymns, and spiritual songs. In addition, it says that we need to sing and make music to the Lord. The writer of Psalm 150 commands to praise God with voice (singing), instruments, and dancing.

Ways

There are two kinds of musical ways as follows: first of all, singing which includes the Word, the lyrics about and to God, and people's heart toward Him. Another way is performing musical instruments.

How to Lead

The most popular way after the sermon is to sing the song, which is related to the theme of the sermon and selected by a preacher or worship leader. People can sing the already-existing hymns and praise songs with praise team's leading. In addition to that, the congregation can sing by using the word used for the sermon and the prayer of their hearts toward God. It is like humming to oneself or spontaneous singing with simple melody and private lyrics. Various songs, melody, and lyrics together will make harmony in the sanctuary because they will be

made by different preferences and confessions of each person. The circulating-simple-pattern playing of band or piano⁵ will help people to sing freely.

It can be somewhat limited because some performers of the praise team can express their hearts on performing during worship service. However, if the congregation sings their private expressions and praise team players express their hearts toward Him through performing instruments at the same time, the performing response to God after the sermon will also be a part of creative, private, congregational response way with the singing way above. It will allow them to be united in His presence.

Example

Singing and performing response

Describing the situation

Around the end of the sermon, the praise team band plays the prepared song by preacher or worship leader. After singing the song, private singing and performing time is given freely to the congregation.

Preacher or worship leader: “We are going to sing a song. This song summarizes and speaks for the sermon, and also I believe this song will express our hearts to God. Let us sing with remembering the Word of God for us given during the sermon, and feeling God’s hearts for us, and confessing our hearts to Him.”

(Singing the song)

“Now, it is your turn to sing with your lyrics toward God and the Word that touched your heart. Also, players can express your heart by performing for Him. It is like a sounded prayer. You are fine to pray, sing, and play for God however you want. Let us make the sound for Him!!”

(Singing and playing spontaneously)

⁵ The chord pattern is like I – IV/I pattern (ex: C – F/C – C – F/C), or I- vi – IV – V pattern (ex: C – Am – F – G)

Memorial Response Way

General Explanation

Based on the biblical foundations, this response way is to memorize, write, keep, and remind the Word of God proclaimed through the sermon. The congregation chooses one or more verses of Scripture that impressed their hearts during the sermon, and memorize it in order to remind them of the Word in daily life. Previous way is to memorize in heart, while the next way is to write down the Word or the contents of commitment and application on a small memo paper. Then keep it in an easily seen place.

Biblical Foundation

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. <Deut. 6:6-9>

Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. <Josh. 1:8>

As the verses describe, God commands us to live with the Word by engraving it on the heart, talking about it every moment, keeping it with the body, writing it on the house, and meditating on it. Through these conducts, the children of God can be reminded of the Word, obey God, and apply it for daily life.

Ways

There are three ways: 1) memorizing one or more verses of the Word, 2) writing one or more verses of the Word on a memo card and bringing it into daily life, and 3) writing commitments and application on a memo card and bringing it into daily life.

How to Lead

Memorizing way

After or at the end of the sermon, the preacher leads the congregation to think of the whole sermon and the Word, and asks them which verses grasp and touch their hearts. After that, the preacher lets them choose and memorize one or more verses for a few minutes. The congregation can whisper to memorize. If memorizing way is difficult for some of them, the preacher encourages them to use the writing way.

Writing way

Like the previous way, the preacher helps the congregation to choose one or more verses from the whole sermon, and write the Word on a ready-made memo card, and to keep the card. Finally, the preacher encourages them to place the card somewhere they can frequently see it in daily life.

Example

Memorizing and writing the Word

Preacher or worship leader: (Slowly and encouragingly) “Which verses of the Word impress, touch, and grasp your heart during the sermon? Which verses guide you to see God, to rely on Him, to live with Him? (Give some seconds) If some verses touch your heart and are still

revolving in your heart, memorize them in your heart. You may also write them on a ready-made card in front of you. (Give some time to memorize or write) For people who write the Words on the card, please place it where you see it easily and frequently. I hope that this response time will be the first step connecting you with daily worship.”

Non-behavioral Way

General Explanation

The four ways above are external, visible, and sounding response ways, while non-behavioral way is an inner way. In other words, it is an internal acting response way without action and sound. Webber points out its importance in his book, *Worship Old and New*, “the Scripture goes deeper than the outward acts of worship and prescribes the inner, heartfelt response of the people of God. God wants more than ritual. God wants the worship of the inner person.”⁶ It is an important point for worshipers because He looks at the center of people’s heart.⁷ It may seem like meditation in external appearance because it is just staying not moving or not making sounds. Worshipers can respond to God through the internal way, non-behavioral way, as active and multifarious as the external ways such as verbal, behavioral, musical, and memorial ways.

Biblical foundation

Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth. <Ps. 46:10>

⁶ Robert E. Webber, *Worship, Old and New* (Grand Rapids: Zondervan Pub. House, 1982), 29.

⁷ 1 Sam. 16:7 (NIV), But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."

The LORD will fight for you; you need only to be still. <Exod. 14:14>

Now then, stand still and see this great thing the LORD is about to do before your eyes!
<2 Sam. 12:16>

May the words of my mouth and the meditation of my heart be pleasing in your sight, O LORD, my Rock and my Redeemer (Ps. 19:14)

God asks people to be still before Him. In other words, He requests people to show internal expressions toward Him. It is not about external sound or behaviors. People can show their hearts to God without moving and sounding. Be still means silence of idle talking, standing firm instead of a shaken heart, and meditating on Him.

Ways

Meditation

There are some meditation ways including: 1) reminding the Word of God proclaimed through the sermon, 2) recalling what God has done and who He is, 3) expecting what God will do, 4) reading the Word of God inwardly, 5) memorizing the Word of God, 6) meditating on the things realized about God and what to apply in daily life, 7) imagining the scenes of the Bible story related to the sermon. Some example are Christ's birth, His calling to each disciple, His teaching and healing, the Last Supper, His sacrifice at the cross, His resurrection from the grave, etc.

Silence

Silence way means the following: being still, welcoming God, listening to His voice, and feeling God's fullness and presence.

Expression

Expression way includes 1) believing in, trusting in, and relying on God, 2) committing, promising, and vowing to God, 3) praising and giving thanks to God, 4) expressing what to do for God in the week and future, and 5) repenting sins.

How to Lead

Basic needs

Non-behavioral response proceeds in sitting or standing freely and naturally according to each person. Playing the background music by the piano/keyboards/band is more helpful for the congregation to do the response way. The background music related to the theme of the sermon is better to help them. Sometimes no background music is also better according to each atmosphere.

Leading

According to the theme of the sermon, a worship leader or preacher decides which one is proper response way to the Word of God, choosing one or more among the following ways, and lead the congregation to meditate, be silent, or express inwardly.

Example

The title of the sermon: Be still

Scripture: <Ps. 46:10> Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.

<Mark 4:39> He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm.

Main three points of the sermon

1. Know who God was, is, and will be for me.
2. Know what the waves are for me. "Is it bigger and stronger than Him?"

3. Know how to do my best. “Quiet, be still before Him!”

How to lead at the end of the sermon

1. Piano or keyboard plays a praise song (ex: Still⁸) or hymn (ex: Master the tempest is raging⁹) calmly.
2. The preacher or worship leader leads people according to each main point at the end of the sermon as follows:

(With calm and sure voice)

(For the first point) “In this moment no matter how your situation is, let us meditate on who God is. He loves us, being with us, and is faithful. He never fails us. Our life is under His great plan.”

(Give 10 seconds)

(For the second point) “Also, please, make sure that God is much stronger than any mountains of life, believe His faithfulness for us, His perfect ways and time.”

(Give 10 seconds)

(For the third point) “Please, think about what is the best way to treat the hard time and suffering, listen to His voice for us now, Quiet, and be still! And Know that I am God!”

(Give 10 seconds)

According to the preacher’s decision, the given time can be changed. Three times are given to respond through meditation above, but it also can be once and takes a longer time to respond. In other words, preacher gives the meditation time once with a longer time.

⁸ Hillsong Music, “Still”, (Verse 1) Hide me now Under Your wings Cover me Within Your mighty hand (Chorus) When the oceans rise and thunders roar I will soar with You above the storm Father you are King over the flood I will be still, know You are God (Verse 2) Find rest my soul In Christ alone Know His power In quietness and trust, accessed April 4, 2015, <https://youtu.be/O6Fw8DgvTQA>.

⁹ (Verse1) Master, the tempest is raging! The billows are tossing high! The sky is o’ershadowed with blackness. No shelter or help is nigh. Carest thou not that we perish? How canst thou lie asleep When each moment so madly is threat’ning A grave in the angry deep? (Chorus) The winds and the waves shall obey thy will: Peace, be still. Whether the wrath of the storm-tossed sea Or demons or men or whatever it be, No waters can swallow the ship where lies The Master of ocean and earth and skies. They all shall sweetly obey thy will: Peace, be still; peace, be still. They all shall sweetly obey thy will: Peace, peace, be still. accessed April 4, 2015, <https://www.lds.org/music/library/hymns/master-the-tempest-is-raging?lang=eng>.

Chapter Summary

Based on the biblical response ways, the researcher introduced five essential and effective ways such as verbal way through words and speaking, behavioral way through actions, musical way through singing and performing, memorial way through writing and memorizing, and non-behavioral way through heart. Each way consists of several ways. A preacher or worship leader decides which way is proper for the sermon when they finished to prepare the sermon. They can select and use one or more ways at the same time for response time after the sermon. Through these ways, the congregation can participate in the worship service more deeply, and express their hearts privately, and respond to God with various ways freely.

CHAPTER VI

CONCLUSION

Final Summary

This study began with the issues in worship that some Korean churches do not offer the response time to God for the congregation after the sermon by using vicarious response way such as preacher's prayer for ending the sermon, or just use one response way for them such as prayer with praise. The author had researched biblical principles and examples of worship from the Bible and many theologians, and studied human responses after the sermon from current Korea worship services, and surveyed from Korean ministers and believers to collect their opinions related to the issues. Finally, the necessity of human response after the sermon was mentioned throughout the whole study, and the categorized five effective responses ways were suggested in the last chapter. Through summarizing the results of each chapter, the researcher assessed this study overall.

Chapter One: Introduction

As the introduction of this study, first of all, it showed the purposes of this research. This study is to discuss the principles of worship based on the Bible, the necessity of human response after the sermon, and the response ways for the response time after the sermon. For those, the author researched in the biblical and theological field that worship has two main posts: God's revelation and human response, and that like a dialogue many biblical characters responded to God's calling and speaking with various ways such as answer, prayer, obedience, behaviors, singing, etc.

Related to the purposes, the author pointed out the current problems conflicting with the biblical principles. First of all, many ministers are not aware of what the biblical principles of worship is and why human response is needed after the sermon. In addition, some churches do not have the response time toward God after (or at the end of) the sermon even though God reveals himself and speaks to the congregation through the sermon. Some others use only one type of response such as prayer even though the Bible already suggested various samples of responses.

This study has some limitations. First, it is to research only Korean churches, worship, ministers, and believers. Thus, it is limited to apply the ways to other countries' worship, but the worship principles and response ways are based on the biblical and theological foundation. In addition, this study focused on the human response after the sermon not before, and the role and way for worship leaders in order to lead the congregation. Finally, it is not about human response ways depending on the types of sermon. This study's main focus is that regardless of styles of sermon, people should respond to God with various ways after the sermon.

Chapter Two: Studies of human response in biblical worship

The researcher approached worship from biblical, theological, terminological, and contemporary fields. Worship in the Bible is divided into two kinds: worship in direct encounter with God and worship in presence of God. Two different encounters all consist of God's revelation and human responses. Moreover, many theologians show the biblical principle of worship, which means that worship consists of God as the object and human as the subject of it, and that worship has a dialogic structure co-responding between God and humans, and that worship is human reactions/responses to God with various response ways such as behaviors,

praise, prayer, offerings, etc. when God reveals himself through speaking with the Word or revealing in nature. On the other hand, biblical terms related to worship also have meanings including responsive behaviors toward God such as serve, work, give thanks, etc. Finally, the author provided that various contemporary worship services emphasize on private response time and ways. From the four fields, it is proven that human responses are necessarily needed after (at the end of) the sermon and various kinds of responses can be used for the response time.

Based on the two biblical worships, worship in direct encounter and in the presence of God, the author researched various response ways of biblical characters, and categorized them into five areas: verbal, behavioral, musical, memorial, and non-behavioral response ways. It is proved that human response can be various kinds in worship. The five areas become the foundation for the five effective ways that the author suggests in chapter five.

Chapter Three: Analysis of current worship models in Korea

The author researched the current and actual situation of human response after the sermon within worship styles that are used popularly in Korea such as traditional, contemporary, and blended worship. The three styles were selected from the results of the survey for this study. Remarkably, each worship style uses the same common response ways after the sermon: preacher's prayer for ending of the sermon, an offertory or commitment song, which is related to the theme of the sermon, and the congregational prayer with praise. For the congregation, the first two ways are vicarious responses by the preacher and songwriter's expression. The congregational prayer is the only private way, but there are no other ways. The author found that no matter what worship styles in Korea, the congregation currently needs to respond to God after the sermon with private, direct, and various response ways.

Chapter Four: Research and report

Through the results of the survey, the author has found common opinions of many ministers and believers. Those were that worship as an encounter with God consists of God's revelation and human responses, and that human response can be expressed inwardly and outwardly at the same time, and that various response ways can be used for the response time after the sermon if they are possible for the congregation like prayer (Q 19, 20). The author also found that the reason why the prayer of commitment is popularly used after the sermon is that the prayer is a private response (Q 18). It shows that different private response ways like prayer are needed and possible to use.

Furthermore, many participants admit the high influence of human response after the sermon on their lives (Q 21), and that human response after the sermon becomes the first step to commitment to the Word of God (Q22). This data supports the necessity of human response after the sermon. With the vital reasons, the researcher found that human response should be done after the sermon because God speaks to people directly through the sermon, and worship is a dialogic encounter with Him, and it offers people many benefits: connecting them to life worship, applying and remembering the Word, and helping them to rely on the Word. Finally, the congregation can select various response ways depending on preferences. Private, direct, and various ways derive their participation from worship.

Chapter Five: Five ways to revitalize worship

Based on the categorized five response areas in chapter two, the author suggested the practical ways in five response areas: 1) verbal way which is called as prayer including singing,

shouting, asking, crying out, etc., 2) behavioral ways meaning the responses made by actions such as facedown, stand, and dance, etc., 3) musical ways like singing and performing, 4) memorial ways through writing the Word on a small paper and memorizing it into the heart, 5) non-behavioral ways that means the expressions of the heart. Because each person wants to differently express their hearts with different ways depending on preferences, the ways of five areas offer them various choices. In order for that, a preacher or worship leader selects the proper one or more ways for the response time after the sermon according to the theme and characteristics of the sermon. These ways help the congregation to participate in the worship service more deeply, encouraging them to confess privately, and guide them to respond to God with various ways freely.

Final Suggestions for Korean Worship Leaders

As a worship leader, first of all, praise leaders, preachers, and pastors always need to realize that they are a significant part of worship because they are both a worshiper who worships God and a worship model who should lead the congregation to God simultaneously. Thus, worship leaders should be a genuine and passive worshiper before the service starts. They should experience and imagine the response time after the sermon in advance. In other words, they need to regard the human response time as the ending part of the sermon, and to find proper and natural response ways in advance through the private worship with God.

Second, in order to apply each response way of five areas gradually, worship leaders need to choose one by one for each Sunday worship service. It means that they and the congregation need to experience enough from one among five areas. The author recommends applying five ways for five weeks, one per one week. During applying them, worship leaders should explain

each way enough so that the congregation understands and applies them naturally. It is fine to use one response way for two weeks and more so that the congregation is accustomed to the way.

Third, worship leaders need to explain the principle of biblical worship, examples of biblical worship, and five ways researched in this study so that the congregation uses five ways naturally. When understanding the ways deeply, the congregation, which gathers various types of people, can use them comfortably and inartificially. Furthermore, worship leaders also should know which way is a proper response for the sermon they prepare, how they lead the response time with the way, what order is needed for the time, how they speak to people to use, and what praise song is needed for the time.

Finally, worship leaders must keep in touch with the congregation and church leaders in order to make sure of what spiritual fruits they reap in daily life through the response ways after the sermon, and what private and communal growth and change happen in the church. Through their feedback, worship leaders can find more effective ways and powerful combination of the five ways to fit each person and the church.

Proposals for future study related to this project

The author proposes some issues related to necessity and various ways of human response after (or at the end of) the sermon, but are not researched in this study. First, this study has researched Korean churches, collected data from Korean ministers and believers, and suggested some effective ways for Korean churches. However, if future researchers expand to research other countries' current issues related to human response time after (or at the end of) the sermon, it will be helpful to understand their opinions about worship, worship culture, and human response ways, and to find new strategies to apply participatory and private responses

fitting with the real condition of each country church. Second, it has focused on the human response after (at the end of) the sermon and suggested practical response ways for that time. Thus, it needs to study practical human responses that can apply to the first half of service, i.e., before the sermon, and to research strategies of human response for a whole service that select each human response way and place them to proper position of the service in order to keep balance over all the service. Third, the project also needs to research to apply the suggested five ways to a church or more. Through that, researchers can get the actual results and fruits from the congregation of each church, study which way is more practical, effective, and powerful for each person and church. Finally, it is valuable to study the change and types of human response depending on the type of sermon. There are some different kinds of characteristics of the sermon such as emotional, intellectual, reasonable, expository, etc. It is worth to research how each type of sermon affects to the congregation's response to God.

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APPENDICES

A. THE INITIAL QUESTIONNAIRE FROM MINISTERS (ENGLISH)

Date: November 20, 2014

Dear Korean Ministers

As a graduate student in the Music and Worship Center at Liberty University, I am conducting research as part of the requirements for a Doctor of Worship Studies.

The purpose of this study is to examine reach the a biblical principle of worship: God's revelation and the human response, and to impart the necessity and importance of the human response in worship. Today, many churches in Korea do not take time in the worship service for their congregations to respond to the Word of God proclaimed through sermons. They also may be unaware of biblical reasons for the response. In this sense, this project will suggest five essential ways that a pastor can lead a congregation to respond to God's Word at the end of each sermon. This project will lay a foundation for the understanding and development of the congregational response through an examination of biblical and theological backgrounds. Finally, this project will be a tool for approaching biblical worship, for fostering an awareness of the necessity for the human response to God, and for encouraging people to respond in their daily lives.

I am writing to invite you to participate in my study.

If you as a pastor who desires to fulfill biblical worship are willing to participate, you will be asked to complete a questionnaire. It should take approximately 25 minutes for you to complete the procedures listed. Your participation will be completely anonymous, and no personal identifying information will be required.

To participate, click on the link provided, complete the questions, and submit it.

A consent document is attached to this email. The consent document contains additional information about my research, but you do not need to sign and return it. Please click on the survey link at the end of the consent information to indicate that you have read the consent information and would like to take part in the survey.

Sincerely,

Changhwan Choi

Student in Doctor of Worship Studies of Music and Worship at Liberty University

B. THE INITIAL QUESTIONNAIRE FROM MINISTERS (KOREAN)

날 짜: 11 월 20 일 2014 년

한인 목회자

존경하는 목회자님께

리버티 대학 음악과 예배 대학의 학생으로서, 저는 예배학 박사 과정 필수학의 하나로 연구를 진행 중입니다.

본 연구의 목적은 성경적 예배 원리(하나님의 계시와 인간의 응답)에 접근하고 예배에서 인간의 응답의 필요성과 중요성을 알리기 위함입니다. 오늘날 한국의 많은 교회들은 설교를 통해 선포된 하나님 말씀에 응답하는 시간이 회중에게 주어지지 않고 있습니다. 또한 그들은 그러한 응답의 성경적 이유를 모르듯 보입니다. 이런 관점에서, 이 연구는 목회자가 설교 끝 부분에서 회중이 하나님의 말씀에 응답하도록 이끄는 본질적인 다섯가지 방법들을 제시할 것입니다. 이 연구는 성경적 신학적 배경의 연구를 통해 회중적 응답의 이해와 발전을 위한 바탕을 제시할 것입니다. 마지막으로, 이 연구는 성경적 예배에 접근하며, 하나님께 드리는 인간의 응답의 필요성 인식을 증진하고, 회중이 그들의 일상에서도 응답하도록 격려하는 도구가 될 것입니다.

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참여하시려면, 주어진 연결 부분을 클릭하시고 답변을 완성하시고 제출해 주시기 바랍니다.

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진심으로,
최 창 환

리버티 대학교, 음악과 예배 대학, 예배학 박사 학생

C. THE INITIAL QUESTIONNAIRE FROM BELIEVERS (ENGLISH)

Date: November 20, 2014

Korean Christians

Dear Korean Christians,

As a graduate student in the Music and Worship Center at Liberty University, I am conducting research as part of the requirements for a Doctor of Worship Studies.

The purpose of this study is to examine the biblical principle of worship: God's revelation and the human response and to impart the necessity and importance of human response in worship. Today, many churches in Korea do not take time in the worship service for their congregations to respond to the Word of God proclaimed through sermons. They also may be unaware of biblical reasons for the response. In this sense, this project will suggest five essential ways that a pastor can lead a congregation to respond to God's Word at the end of each sermon. This project will lay a foundation for the understanding and development of the congregational response through an examination of biblical and theological backgrounds. Finally, this project will be a tool for approaching biblical worship, for fostering an awareness of the necessity for the human response to God, and for encouraging people to respond in their daily lives.

I am writing to invite you to participate in my study.

If you are a Christian who worships God in spirit and truth, desires to fulfill biblical worship, and are willing to participate, you will be asked to complete a questionnaire. It should take approximately 25 minutes for you to complete the procedures listed. Your participation will be completely anonymous, and no personal identifying information will be required.

To participate, click on the link provided, complete the questions, and submit it.

A consent document is attached to this email. The consent document contains additional information about my research, but you do not need to sign and return it. Please click on the survey link at the end of the consent information to indicate that you have read the consent information and would like to take part in the survey.

Sincerely,

Changhwan Choi

Student in Doctor of Worship Studies of Music and Worship at Liberty University

D. THE INITIAL QUESTIONNAIRE FROM BELIEVERS (KOREAN)

날 짜: 11 월 20 일 2014 년

한인 기독교인

존경하는 한인 기독교인에게

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최 창 환

리버티 대학교, 음악과 예배 대학, 예배학 박사 학생

E. THE RESULTS OF THE ONLINE QUESTIONNAIRE FOR MINISTERS AND BELIEVERS

General Background

1. (Ministers)What is your denomination?

| Denominations | Numbers | % |
|-----------------------|---------|-----|
| Baptist Church | 10 | 15% |
| Holiness Church | 12 | 18% |
| Methodist Church | 8 | 12% |
| Orthodox Church | 0 | 0% |
| Pentecostal Church | 2 | 3% |
| Presbyterian Church | 33 | 49% |
| Salvation Army Church | 0 | 0% |
| Others | 2 | 3% |

1. (Believers)How old are you?

| | Numbers | % |
|-------------|---------|-----|
| 18~30 years | 6 | 4% |
| 31~40 years | 42 | 30% |
| 41~50 years | 71 | 51% |
| 51~60 years | 18 | 13% |
| over 61 | 1 | 1% |

2. (Ministers)What long have you served as a pastor?

| | 0~3 years | 4~10 years | over 10 years |
|---------|-----------|------------|---------------|
| Numbers | 10 | 20 | 37 |
| % | 15% | 30% | 55% |

2. (Believers)What is the denomination of your church? (*ordered alphabetically)

| | Numbers | % |
|--------------------|---------|-----|
| Baptist Church | 4 | 3% |
| Holiness Church | 17 | 12% |
| Methodist Church | 31 | 22% |
| Orthodox Church | 0 | 0% |
| Pentecostal Church | 5 | 4% |

| | | |
|---------------------|----|-----|
| Presbyterian Church | 78 | 57% |
| Salvation Army | 0 | 0% |
| Others | 3 | 2% |

3. (Ministers) Which worship style have you experienced the most? Please, rank them below.

| | No.1 | No.2 | No.3 |
|----------------------|------|------|------|
| Traditional worship | 33 | 14 | 16 |
| Contemporary worship | 11 | 22 | 25 |
| Blended worship | 20 | 23 | 13 |

3. (Believers) How long have you attended church?

| | Numbers | % |
|---------------|---------|-----|
| 0~3 years | 1 | 1% |
| 4~10 years | 9 | 6% |
| over 10 years | 127 | 88% |

About Worship

4. Which of the following statements come the closest to your view of the definition of worship?
(Select one or more possible answers.)

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Worship is encounter with God. | 51 | 76% | 93 | 64% |
| Worship is to listen to God's voice (or Word). | 21 | 31% | 37 | 26% |
| Worship is human response to God's revelation. | 42 | 63% | 52 | 36% |
| Worship is to offer our body as living sacrifices. | 24 | 36% | 57 | 39% |
| Worship is to commit to God. | 14 | 21% | 18 | 12% |
| Worship is to love God. | 16 | 24% | 37 | 26% |
| Worship is to express our love and adoration to God. | 28 | 42% | 54 | 37% |
| Worship is to listen to God's voice with taking a rest in His arms. | 15 | 22% | 30 | 21% |
| Worship is to give all we have to God. | 22 | 33% | 41 | 28% |
| Worship is to go back to God by Jesus' sacrifice. | 19 | 28% | 30 | 21% |
| others | 5 | 7% | 6 | 4% |

5. About the content of worship.

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Worship consists of only God's revelation. | 1 | 1% | 4 | 3% |
| Worship includes God's revelation and a human response. | 63 | 94% | 125 | 86% |

| | | | | |
|--|---|----|---|----|
| Worship must have God's revelation, but does not always need a human response. | 2 | 3% | 8 | 6% |
| Worship consists of one or both God's revelation and a human response. | 0 | 0% | 1 | 1% |

6. Regarding human response in worship.

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Human response in worship is expressed outwardly by particular behaviors such as praying, singing, and kneeling down. | 4 | 6% | 4 | 3% |
| Human response in worship is expressed inwardly by meditating on the sermon. | 3 | 4% | 12 | 8% |
| Human response in worship can be expressed both outwardly and inwardly at the same time. | 38 | 57% | 70 | 48% |
| It can be expressed differently depending on the situation and the sermon. | 20 | 30% | 52 | 36% |

7. Human response in worship ...

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Human response is natural and voluntary. | 30 | 45% | 103 | 71% |
| Human response is obligatory. | 0 | 0% | 0 | 0% |
| Human response is both voluntary and obligatory at the same time. | 36 | 54% | 35 | 24% |

About your current church worship

8. Which worship styles do you currently utilize?

| | Ministers | | Believers | |
|----------------------|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Traditional worship | 22 | 33% | 42 | 29% |
| Contemporary worship | 6 | 9% | 26 | 18% |
| Blended worship | 38 | 57% | 70 | 48% |
| Others. | 1 | 1% | 1 | 1% |

9. Is there a response time for the Word of God after the sermon in your current church worship?

| | Ministers | | Believers | |
|-----|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Yes | 56 | 85% | 92 | 63% |
| No | 10 | 15% | 47 | 32% |

10. If you answered 'yes' to question #9, how does your church respond/react to God after (or at the end of) the sermon?

| | | Prayer with praise | Messenger's finishing prayer for the sermon | Only prayer without praise | Praise related to the sermon | Others |
|-----------|---------|--------------------|---|----------------------------|------------------------------|--------|
| Ministers | Numbers | 35 | 13 | 2 | 5 | 2 |
| | % | 52% | 19% | 3% | 7% | 3% |
| Believers | Numbers | 58 | 22 | 8 | 3 | 5 |
| | % | 40% | 15% | 6% | 2% | 3% |

11. If you answered 'no' to question #9, what orders are after sermon? Please, list any ritual after the sermon.

Minister's answer

| Ministers' answers | Believers' answers |
|---|--|
| Fellowship and announcements Offering, Sending Song, Benediction Hymn, Benediction Prayer, praise, benediction Praise, a representative's prayer Prayer None Hymn | None Preacher's prayer, Meditation, praise Offering Praise, Offering Prayer Offering, announcements, benediction Preacher's prayer, Offering, prayer for offering, benediction Praise, benediction, offering Praise Prayer, welcoming visitors Offering, prayer for offering, announcements, praise, benediction Prayer of commitment, praise Benediction Offering, praise, benediction Prayer, praise, benediction Preacher's prayer, offering with praise Fellowship Lord's prayer Welcoming visitors, announcements, greeting each other, Benediction |

Relationship between the sermon and human response

12. Do you think that the sermon directly explains and proclaims the Word of God?

| | Yes | No |
|-----------|-----|----|
| Ministers | 66 | 0 |
| | 99% | 0% |
| Believers | 132 | 7 |
| | 91% | 5% |

13. If you answered 'yes' to question #12, do you think that the congregation should respond to God after (or at the end of) the sermon?

| | Ministers | | Believers | |
|---------|-----------|-----|-----------|-----|
| | Yes | No | Yes | No |
| Numbers | 54 | 13 | 99 | 68% |
| % | 81% | 19% | 32 | 22% |

14. If you answered 'yes' to question #13, what is the reason why we should respond?

| | | | | | |
|-----------|---------|----|-----|-----|-----|
| Ministers | Numbers | 3 | 31 | 14 | 3 |
| | % | 4% | 46% | 21% | 4% |
| Believers | Numbers | 13 | 64 | 11 | 15 |
| | % | 9% | 44% | 8% | 10% |

15. If you answered 'no' to question #13, what is the reason why there is no response time after the sermon? (Select one or more possible answers.)

| | Ministers | | Believers | |
|--|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| After the sermon, the preacher ends the sermon with prayer as a way of the congregation's response as a way of response. | 5 | 7% | 8 | 6% |
| After the sermon, the congregation praises as a way of response. | 3 | 4% | 2 | 1% |
| A response time after the sermon is not needed because it rarely influences the congregation's lives. | 0 | 0% | 1 | 1% |
| Because the response time interrupts worship. | 0 | 0% | 0 | 0% |
| Because we must not respond to the Word of God during worship, but it is ok that we respond to God in daily life. | 8 | 12% | 23 | 16% |
| Worship time is limited | 0 | 0% | 7 | 5% |
| Because there has not been a response time after the sermon. | 0 | 0% | 3 | 2% |
| Because ministers do not lead the congregation to respond. | 2 | 3% | 5 | 3% |
| I do not have any idea about that. | 1 | 1% | 1 | 1% |
| Others. | 3 | 4% | 2 | 1% |

16. Human response/reaction to God after (or at the end of) the sermon is ...?

| | Ministers | Believers |
|--|-----------|-----------|
|--|-----------|-----------|

| | Numbers | % | Numbers | % |
|--|---------|-----|---------|-----|
| Human response in worship is expressed outwardly through particular behaviors such as praying, singing, and kneeling down. | 5 | 7% | 4 | 3% |
| Human response in worship is expressed inwardly by meditating on the sermon. | 4 | 6% | 30 | 21% |
| Human response in worship can be demonstrated both outwardly and inwardly at the same time. | 30 | 45% | 57 | 39% |
| It can be expressed differently depending on the situation and the sermon. | 27 | 40% | 47 | 32% |

17. Would you please list response ways that you have experienced? (ex. a prayer of commitment)

| |
|--|
| Ministers' experiences after the sermon |
| <ul style="list-style-type: none"> - A prayer of commitment with praise - The contents of the prayer of commitment - Decide to live out as God commands through the sermon - Ask God to help me to live out through the power of God - The prayer is the time for applying the Word of God - Contemplation of the Word of God in order to apply it for daily life - Inviting congregation who want to live with the Word of God comes from the sermon - Repentance time - Sharing the Word of God with next people - Request a minister the imposition of hands - It is not a regular time to respond to God - A prayer of thank to God - The time is not always for human response, but is the time that God leads us to the deeper presence of Him. - Joyful praises - Decision for new life - A praise of commitment - Stand up before God - Kneel down before God - Write down heart of commitment briefly - A prayer and praise of commitment, offering for help, the Sacrament - A prayer of commitment and benediction |
| Believers' experiences after the sermon |
| <ul style="list-style-type: none"> - A prayer of commitment, repent prayer, prayer for others. - Memorizing the Word or write down it. - Responsive scripture reading - Dialectic prayer - Thinking about how and what I can apply the Word to life. - Vow in heart and meditation - Lifting up hands - Give thanks to God - Repentance - Being Realized the Word - Memorizing, rethinking, and trying to apply the Word. - Writing prayer in order for applying the Word. |

- Praise and prayer with lifting up hands
- Reviewing and reminding the Word.
- Expressing by drawing, making body gestures, dancing, and writing.
- Praise, prayer of commitment, offering, communion, and fellowship.
- Memorizing the Word through prayer
- Calling the Lord
- Inward praise and worship.
- Seeking God's face

18. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the purpose (or role) of a prayer of commitment as a way of response?

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| The prayer of commitment is used to remember the Word of God | 1 | 1% | 11 | 8% |
| The prayer of commitment is used to apply the Word of God | 9 | 13% | 38 | 26% |
| The prayer of commitment is used to respond to what God speaks. | 16 | 24% | 14 | 10% |
| The prayer of commitment is used to live relying on the Word of God | 20 | 30% | 49 | 34% |
| The prayer of commitment is used to commit to the Word of God | 15 | 22% | 26 | 18% |
| Others | 4 | 6% | 0 | 0% |

19. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. What do you think is the reason?

| | Ministers | | Believers | |
|--|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| The prayer of commitment is not different from any other orders of worship. | 2 | 3% | 7 | 5% |
| It is a popular way to respond to God. | 12 | 18% | 15 | 10% |
| The prayer of commitment is the personal way to respond to God. | 32 | 48% | 71 | 49% |
| The prayer of commitment is useful and effective to emphasize the message of the sermon. | 16 | 24% | 30 | 21% |
| The prayer of commitment is used to the congregation in worship. | 3 | 4% | 15 | 10% |

20. It is common that the congregation responds to God through a prayer of commitment after the sermon in Korean churches. Besides the prayer of commitment, how do you think that we can use any other ways to respond to God?

| | Ministers | | Believers | |
|--|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| It is possible for the congregation to respond like a prayer of commitment. | 53 | 79% | 80 | 55% |
| We do not need any other way because a prayer of commitment is enough to respond to God. | 1 | 1% | 9 | 6% |
| I have never thought about that. | 4 | 6% | 35 | 24% |
| Others | 5 | 7% | 10 | 7% |

21. What do you think are possible ways for responding to God after the sermon in Sunday worship? (Please, select all possible answers.)

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Praise | 59 | 88% | 121 | 83% |
| Prayer | 61 | 91% | 109 | 75% |
| Meditation | 40 | 60% | 91 | 63% |
| Silence | 23 | 34% | 39 | 27% |
| Briefly writing a commitment to God for the week | 33 | 49% | 58 | 40% |
| Memorizing the Word of God | 18 | 27% | 35 | 24% |
| Writing the Word of God used in the sermon | 10 | 15% | 22 | 15% |
| Responding through behaviors like clapping, lifting up hands, facing down, kneeling down, dancing, etc. | 22 | 33% | 32 | 22% |
| Responding through art like drawing, playing instruments, song writing, writing poetry, etc. | 17 | 25% | 27 | 19% |
| Others | 2 | 3% | 11 | 8% |

22. Please rate the influence of the response time after the sermon on your Christian life. (1 – not at all influential, 2– slightly influential, 3 - somewhat influential, 4 - very influential, 5 – extremely influential)

| | Ministers | | Believers | |
|------------------------|-----------|----|-----------|-----|
| | Numbers | % | Numbers | % |
| Not at all influential | 2 | 3% | 1 | 1% |
| Slightly influential | 3 | 4% | 14 | 10% |

| | | | | |
|-----------------------|----|-----|----|-----|
| Somewhat influential | 23 | 34% | 42 | 29% |
| Very influential | 22 | 33% | 69 | 48% |
| Extremely influential | 16 | 24% | 13 | 9% |

23. Like a prayer of commitment, how does human response to the Word of God after the sermon influence daily Christian life? (Select one or more possible answers.)

| | Ministers | | Believers | |
|---|-----------|-----|-----------|-----|
| | Numbers | % | Numbers | % |
| Helps us to remember that God speaks to us. | 31 | 46% | 54 | 37% |
| Helps us to remember the Word of God | 31 | 46% | 46 | 32% |
| Helps us to apply the word of God to life | 40 | 60% | 83 | 57% |
| Helps us to remember our response to God | 21 | 31% | 26 | 18% |
| Helps us to apply our response to life | 23 | 34% | 44 | 30% |
| Helps our daily life to be like worship | 24 | 36% | 36 | 25% |
| Helps us to mature spiritually | 28 | 42% | 62 | 43% |
| It is the first step to commitment to the Word of God | 48 | 72% | 68 | 47% |
| No influence | 1 | 1% | 0 | 0% |
| I do not know | 2 | 3% | 0 | 0% |
| Other | 1 | 1% | 9 | 6% |

About the Experience of Leading a Congregation

24. Have you ever led the congregation to respond to God after the sermon?

| | |
|-----|----|
| Yes | No |
| 61 | 4 |
| 91% | 6% |

25. Would you please provide personal and congregational benefits that you have experienced through the response time after the sermon that you have led?

- During the response time to God after the sermon, the praise and prayer that happen in the faith through God and His Word encourage people to desire to apply His Word to daily life specifically. And they make people feel that they are communing with God deeply.
- It is effective to memorize the Word of God.
- It helps me to practice the Word of God and to experience God when I have to choose

righteously in important situations.

- It leads people to apply the Word of God and to make a commitment for God.
- It is important to end worship service with prayer of commitment with praise and meditation.
- Through praise related to the sermon, people can make a commitment for God more eagerly.
- Through the response time, the congregation responds to the Word of God and endeavor to live with the Word.
- It encourages a family to be united. Moreover, it makes one to reconsider oneself and to follow the will of God.
- Through the response time, I have endeavored to live with the Word and experienced the Word. Finally, the Word became real in my life.
- It makes people to memorize the message of the sermon in their hearts.
- We have response time to write the message that each person is touched and to share it with each other. Through that, people become able to remember it.
- After the sermon, the Word of God heals and comforts the congregation. They faithfully and earnestly confessed that they received the power and bravery from the sermon to live the week. Some people offered money for building their church even though they are not enough to offer the amount of money.
- Beyond single meaning of response, it becomes a connection to go into the presence of God. In addition, people finally can experience deeper worship after the sermon. The sermon is rational works, while praise and prayer work emotionally to experience God and help people to live with the Word of God more deeply, earnestly, and faithfully.
- Through the silence time as a response way, the proclaimed Word is engraved on heart of the congregation, and finally the worship became to be deeper.
- Spiritual maturity
- It is hard to find the fruits of the response time every time, but the change of the congregation' life is the evidence for the response time.
- They realized the truth that the commitment through the response time is important because they try to apply to their daily life more actively.
- For the congregation, the response time encourages them to apply the Word of God to their life seriously. Moreover, for ministers, it helps them to live out more passionately.

- It is obvious that the response time such as a prayer of commitment is the starting point that remembers and applies the Word. Through continuous leading the congregation to respond to God after the sermon, the fruits absolutely appear in God's time.
- The response time encourages preachers to live out as they proclaim the Word. In addition, for the congregation, it leads them to restore their life and to mature.
- The congregation confesses to me that their lives change through the response time more when they praise and pray with the Word, which proclaimed the sermon after the sermon, rather than when they do not so. The reason is that they respond to God by themselves and make a commitment for Him during the time.
- Through the response time, the congregation repents of their sins and decides to turn back to God from sins.
- People confess that they will live as the light and salt in life and effort to do so.

F. THE ONLINE QUESTIONNAIRE OF MINISTERS (KOREAN)

목회자들 위한 설문지

일반 배경에 대하여 (1 ~ 3)

1. 어느 교단 목회자입니까?
 - 1) 침례교회
 - 2) 성경교회
 - 3) 감리교회
 - 4) 정교회
 - 5) 순복음교회
 - 6) 장로교회
 - 7) 구세군교회
 - 8) 기타
2. 얼마동안 목회자로 섬겨오셨습니까?
 - 1) 0~3 년
 - 2) 4~10 년
 - 3) 10 년 이상
3. 지금까지 가장 많이 경험하신 예배 스타일은 무엇입니까? 순위를 매겨주세요.
 - 1) 전통예배
 - 2) 열린예배 (현대예배)
 - 3) 혼합형 예배(전통예배+열린/현대예배)

예배에 대하여 (4 ~ 7)

4. 예배에 대한 정의로 당신이 생각하는 것과 가장 유사한 것은 무엇입니까?
(*하나 이상 선택할 수 있습니다)
 - 1) 예배는 하나님과의 만남이다.
 - 2) 예배는 하나님의 음성(말씀)을 듣는 것이다.
 - 3) 예배는 하나님의 계시에 대한 인간의 반응이다.
 - 4) 예배는 우리의 몸을 거룩한 산 제물로 드리는 것이다.
 - 5) 예배는 하나님께 헌신하는 것이다.
 - 6) 예배는 하나님을 사랑하는 것이다.
 - 7) 예배는 하나님께 우리의 사랑과 경의를 표현하는 것이다.

- 8) 예배는 하나님의 품에서 쉬면서 그의 목소리를 듣는 것이다.
- 9) 예배는 하나님께 우리의 모든 것을 드리는 것이다.
- 10) 예배는 예수님을 통해 하나님께 더 가까와 지는 것이다.

5. 다음 중 예배 내용에 대하여 귀하의 견해를 반영한 것은 무엇입니까?

- 1) 예배는 하나님의 계시로만 이루어져 있다.
- 2) 예배는 하나님의 계시와 그에 대한 인간의 응답/반응 둘 다 포함한다.
- 3) 하나님의 계시는 반드시 있어야 하지만 인간의 응답/반응은 항상 없어도 된다.
- 4) 하나님의 계시, 인간의 반응/응답 둘 중 하나만 있으면 된다.

6. 다음 중 예배에서 개인적인 응답에 관하여 귀하의 견해를 반영한 것은 무엇입니까?

- 1) 예배에서 개인적인 응답/반응은 기도, 노래, 무릎꿇기와 같이 특정한 행위로서 외형적으로 표현되어진다.
- 2) 예배에서 개인적인 응답/반응은 설교에 대한 묵상 같이 내면적으로 표현되어진다.
- 3) 예배에서 개인적인 응답/반응은 외형적/내면적 동시에 나타난다.
- 4) 예배에서 개인적인 응답/반응은 상황과 설교에 따라 다르게 표현될 수 있다.

7. 다음 중 예배에서 개인적인 응답에 관하여 귀하의 견해를 반영한 것은 무엇입니까?

- 1) 자연스럽고 자발적이다.
- 2) 의무적이다.
- 3) 자발적이며 동시에 의무적이다.

현재 참석하시는 교회의 예배에 대하여 (8 ~ 11)

8. 어떤 예배에 현재 참석하고 계십니까?

- 1) 전통예배
- 2) 열린예배 (현대예배)
- 3) 혼합형 예배(전통예배+열린/현대예배)
- 4) 기타 (여기에 적어주세요 _____)

9. 예배에 설교 후에 받은 말씀에 대해 회중이 반응/응답하는 예배 순서가 있습니까?

- 1) 예 있습니다.
- 2) 아니오 없습니다.

10. 9 번에서 ‘예’라고 답하셨다면, 귀하의 교회에서는 어떻게 회중들에게 설교 후(혹은 설교 끝부분)에 하나님께 응답/반응하는 기회를 제공하고 있습니까?

- 1) 찬양과 함께 하는 기도

- 2) 설교자의 설교 마무리 기도
- 3) 찬양은 없고 결단기도만
- 4) 설교와 관련된 찬양만
- 5) 다른 방법으로 인도함.(다른 방법이 무엇인지 적어주세요)

11. 9 번에서 ‘아니오’라고 답하셨다면, 설교 이 후의 순서는 무엇이 있습니까? 설교 후의 순서를 말씀해 주십시오.

설교와 인간의 응답/반응과의 관계(12 ~ 23)

12. 설교가 하나님의 말씀이 직접적으로 다루지고 선포되는 시간이라고 생각하십니까?

- 1) 예
- 2) 아니오

13. 12 번에서 ‘예’라고 답하셨다면, 설교를 통해 하나님이 말씀하신 것에 대해 회중이 하나님께 응답/반응을 보이는 시간이 설교 후(혹은 끝부분)에 있어야 한다고 생각하십니까?

- 1) 예
- 2) 아니오

14. 13 번에서 ‘예’라고 답하셨다면, 그 이유는 무엇입니까?

- 1) 하나님이 우리에게 말씀하셨기 때문에 우리는 응답해야 한다.
- 2) 우리의 응답/반응은 하나님의 말씀하심을 일상에 적용하도록 연결하는 첫 단계가 될 것이 때문이다.
- 3) 성경에 나타난 하나님과 인간의 만남에는 ‘하나님의 말씀하심’과 ‘인간의 대답/응답/반응’이 있었기 때문에
- 4) 일반적으로, 한 만남에서 대화처럼, 말하기와 응답하기는 존재해야만 한다.

15. 13 번에서 ‘아니요’라고 답하셨다면, 설교 후 응답하는 시간이 없는 이유는 무엇입니까?

(*하나 이상 선택할 수 있습니다)

- 1) 설교 후에, 설교자가 회중의 응답의 방법으로써 기도로 설교를 마친다.
- 2) 설교 후에, 회중은 응답의 방법으로써 찬양을 한다.
- 3) 응답의 시간이 회중의 삶에 거의 영향을 주지 않기 때문에 설교 후 응답의 시간이 필요하지 않다.
- 4) 응답하는 시간이 예배를 방해하기 때문에
- 5) 예배시간에 반드시 응답해야 할 이유가 없고 삶에서 응답하면 되기 때문에.
- 6) 예배 시간이 제한적이어서.
- 7) 지금까지 없었기 때문에.

- 8) 목회자가 회중이 그렇게 하도록 이끌지 않아서.
- 9) 모르겠습.
- 10) 기타 (다른 이유를 말씀해 주세요)

16. 설교 후 말씀(혹은 하나님)에 대한 인간의 반응/응답은?

- 1) 예배에서 개인적인 응답/반응은 기도, 노래, 무릎꿇기와 같이 특정한 행위로서 외형적으로 표현되어진다.
- 2) 예배에서 개인적인 응답/반응은 설교에 대한 묵상 같이 내면적으로 표현되어진다.
- 3) 예배에서 개인적인 응답/반응은 외형적/내면적 동시에 나타난다.
- 4) 예배에서 개인적인 응답/반응은 상황과 설교에 따라 다르게 표현될 수 있다.

17. 귀하가 경험해 보신 설교 후 말씀에 응답하는 방법들을 말씀해 주시겠습니까? (예, 결단 기도)

18. 현재 한국 교회에서는 대부분 설교 후에 ‘결단기도’를 통해 회중이 하나님께 반응/응답하는 것이 보편적입니다. 반응/응답의 한 종류로써 ‘결단기도’의 목적(혹은 역할)이 무엇이라고 생각하십니까?

- 1) 하나님 말씀을 기억하기 위해
- 2) 하나님 말씀을 적용하기 위해
- 3) 하나님이 말씀하신 것에 응답하기 위해
- 4) 하나님 말씀을 의지하면서 살아내기 위해
- 5) 하나님 말씀에 헌신하기로 약속하기 위해

19. 현재 한국 교회에서는 대부분 설교 후에 ‘결단기도’를 통해 회중이 하나님께 반응/응답하는 것이 보편적입니다. 그 이유가 뭐라고 생각하십니까?

- 1) ‘결단 기도’가 다른 예배 순서들과 이질감 없는 것이기 때문에
- 2) 하나님께 응답/반응하는 대중적인 방법이기 때문에
- 3) ‘결단기도’는 개인적으로 하나님께 응답/반응하는 방법이기 때문에
- 4) 결단 기도는 메시지를 강조하는 데 유용하고 효과적이기 때문에
- 5) 결단기도는 예배에서 회중에게 익숙하기 때문에

20. 현재 한국 교회에서는 대부분 설교 후에 ‘결단기도’를 통해 회중이 하나님께 반응/응답하는 것이 보편적입니다. ‘결단기도’외에, 하나님께 응답/반응하는 다른 방법들을 사용할 수 있다고 생각하십니까?

- 1) ‘결단기도’처럼 모든 회중이 할 수 있는 것이 있다면 가능하다.
- 2) ‘결단 기도’만으로도 충분히 하나님께 응답/반응할 수 있기 때문에 다른 방법이 필요없다.
- 3) 다른 방법을 생각해 본 적이 거의 없다.
- 4) 기타, (귀하의 의견을 말씀해 주십시오.)

21. 다음 중에서 주일 예배에서 설교 후에 하나님에 대한 응답의 방법으로 가능하다고 생각하는 것은 무엇입니까? (모두 고르세요)

- 1) 찬양
- 2) 기도
- 3) 묵상
- 4) 침묵
- 5) 하나님께 그 주간을 위한 결단/약속을 짧게 적어보기
- 6) 말씀 암송 하기
- 7) 설교 본문 말씀 쓰기
- 8) 외형적 표현들 - 손뼉치기, 흔들기, 엎드리기, 무릎꿇기, 춤추기 등
- 9) 예술적 표현 - 그림그리기, 악기연주하기, 작곡, 시쓰기 등
- 10) 다른 방법들 (여기에 적어주세요)

22. 설교 후 응답/반응의 시간이 당신의 기독교인으로서의 삶에 미치는 영향이 어느 정도가 될지 답해주세요. (1 - 영향 없음, 2 - 아주 조금, 3 - 다소, 4 - 많이 영향, 5 - 아주 많이)

- 1) 2) 3) 4) 5)

23. ‘결단 기도’같이, 설교 후에 하나님이 말씀하신 것에 대해 개인적인 응답/반응이 예배 이후 크리스찬으로서의 일상에 어떤 영향이 있다고 생각하십니까? (해당되는 모든 답을 고르세요)

- 1) 말씀 하신 하나님을 기억나게 한다.
- 2) 말씀을 기억나게 한다.
- 3) 말씀을 적용하도록 돕는다
- 4) 자신의 응답/반응을 기억나게 한다.
- 5) 응답/반응 한 것을 적용하도록 돕는다.
- 6) 일상이 예배가 되도록 돕는다.
- 7) 영적 성숙을 돕는다.
- 8) 하나님의 말씀 따라 살아갈 것을 결단하는 첫 단계이다.
- 9) 영향이 없다.
- 10) 알 수 없다.

회중 인도의 경험에 대하여(24 ~ 25)

24. 설교 후에 받은 말씀에 대해 회중이 하나님께 응답하도록 본인이 직접 이끌어 본 경험이 있으십니까?

- 1) 예
- 2) 아니오

25. 이끌어 보신 ‘설교 후 회중의 응답/반응’을 통해 경험하신 개인적인 열매와 회중들의 열매가 있으시면 말씀해 주시기 바랍니다.

G. THE ONLINE QUESTIONNAIRE OF BELIEVERS (KOREAN)

평신도를 위한 설문지

23 개의 문제가 있으며 약 25 분 정도 소요됩니다. 문제에 답하기 위해 다음과 같은 용어를 설명하려 합니다. 그 용어들을 볼 때마다, 그 용어의 정의를 따라 각 질문에 답해주시기 바랍니다.

*하나님의 계시: 하나님이 자신을 보여주시는 것, 혹은 하나님이 우리에게 말씀하시는 것.

*설교 이후(또는 끝부분)에 인간의 응답/반응: 주로 한국교회에서는 ‘찬양과 함께 하는 결단기도’가 응답/반응의 하나의 방법으로써 주로 사용된다.

일반 배경에 대하여

1. 나이가 어떻게 되십니까?

- 1) 18-30
- 2) 31-40
- 3) 41-50
- 4) 51-60
- 5) Over 61

2. 어느 교단 교회입니까?

- 1) 침례교회
- 2) 성경교회
- 3) 감리교회
- 4) 정교회
- 5) 순복음교회
- 6) 장로교회
- 7) 구세군교회
- 8) 기타

3. 몇 년 동안 교회에 다녔습니까?

- 1) 0 ~ 3 years
- 2) 4 ~ 10 years
- 3) More than 10 years

* 다음 중 귀하의 예배에 관한 견해를 가장 잘 나타낸 문장을 고르시오. (문제 4-7)

예배에 대하여

4. 예배에 대한 정의로 당신이 생각하는 것과 가장 유사한 것은 무엇입니까?

(*하나 이상 선택할 수 있습니다)

- 1) 예배는 하나님과의 만남이다.
- 2) 예배는 하나님의 음성(말씀)을 듣는 것이다.
- 3) 예배는 하나님의 계시에 대한 인간의 반응이다.
- 4) 예배는 우리의 몸을 거룩한 산 제물로 드리는 것이다.
- 5) 예배는 하나님께 헌신하는 것이다.
- 6) 예배는 하나님을 사랑하는 것이다.
- 7) 예배는 하나님께 우리의 사랑과 경의를 표현하는 것이다.
- 8) 예배는 하나님의 품에서 쉬면서 그의 목소리를 듣는 것이다.
- 9) 예배는 하나님께 우리의 모든 것을 드리는 것이다.
- 10) 예배는 예수님을 통해 하나님께 더 가까와 지는 것이다.

5. 다음 중 예배 내용에 대하여 귀하의 견해를 반영한 것은 무엇입니까?

- 1) 예배는 하나님의 계시로만 이루어져 있다.
- 2) 예배는 하나님의 계시와 그에 대한 인간의 응답/반응 둘 다 포함한다.
- 3) 하나님의 계시는 반드시 있어야 하지만 인간의 응답/반응은 항상 없어도 된다.
- 4) 하나님의 계시, 인간의 반응/응답 둘 중 하나만 있으면 된다.

6. 다음 중 예배에서 개인적인 응답에 관하여 귀하의 견해를 반영한 것은 무엇입니까?

- 5) 예배에서 개인적인 응답/반응은 기도, 노래, 무릎꿇기와 같이 특정한 행위로서 외형적으로 표현되어진다.
- 6) 예배에서 개인적인 응답/반응은 설교에 대한 묵상 같이 내면적으로 표현되어진다.
- 7) 예배에서 개인적인 응답/반응은 외형적/내면적 동시에 나타난다.
- 8) 예배에서 개인적인 응답/반응은 상황과 설교에 따라 다르게 표현될 수 있다.

7. 다음 중 예배에서 개인적인 응답에 관하여 귀하의 견해를 반영한 것은 무엇입니까?

- 4) 자연스럽고 자발적이다.
- 5) 의무적이다.
- 6) 자발적이며 동시에 의무적이다.

현재 참석하시는 교회의 예배에 대하여

8. 어떤 예배에 현재 참석하고 계십니까?
- 1) 전통예배
 - 2) 열린예배 (현대예배)
 - 3) 혼합형 예배(전통예배+열린/현대예배)
 - 4) 기타 (여기에 적어주세요 _____)
9. 예배에 설교 후에 받은 말씀에 대해 회중이 반응/응답하는 예배 순서가 있습니까?
- 3) 예 있습니다.
 - 4) 아니오 없습니다.
10. 9 번에서 ‘예’라고 답하셨다면, 귀하의 교회에서는 어떻게 회중들에게 설교 후(혹은 설교 끝부분)에 하나님께 응답/반응하는 기회를 제공하고 있습니까?
- 6) 찬양과 함께 하는 기도
 - 7) 설교자의 설교 마무리 기도
 - 8) 찬양은 없고 결단기도만
 - 9) 설교와 관련된 찬양만
 - 10) 다른 방법으로 인도함.(다른 방법이 무엇인지 적어주세요)
11. 9 번에서 ‘아니오’라고 답하셨다면, 설교 이 후의 순서는 무엇이 있습니까? 설교 후의 순서를 말씀해 주십시오.

설교와 인간의 응답/반응과의 관계

12. 설교가 하나님의 말씀이 직접적으로 다루지고 선포되는 시간이라고 생각하십니까?
- 3) 예
 - 4) 아니오
13. 12 번에서 ‘예’라고 답하셨다면, 설교를 통해 하나님이 말씀하신 것에 대해 회중이 하나님께 응답/반응을 보이는 시간이 설교 후(혹은 끝부분)에 있어야 한다고 생각하십니까?
- 1) 예
 - 2) 아니오
14. 13 번에서 ‘예’라고 답하셨다면, 그 이유는 무엇입니까?
- 5) 하나님이 우리에게 말씀하셨기 때문에 우리는 응답해야 한다.

- 6) 우리의 응답/반응은 하나님의 말씀하심을 일상에 적용하도록 연결하는 첫 단계가 될 것이 때문이다.
- 7) 성경에 나타난 하나님과 인간의 만남에는 ‘하나님의 말씀하심’과 ‘인간의 대답/응답/반응’이 있었기 때문에
- 8) 일반적으로, 한 만남에서 대화처럼, 말하기와 응답하기는 존재해야만 한다.

15. 13 번에서 ‘아니요’라고 답하셨다면, 설교 후 응답하는 시간이 없는 이유는 무엇입니까?

(*하나 이상 선택할 수 있습니다)

- 1) 설교 후에, 설교자가 회중의 응답의 방법으로써 기도로 설교를 마친다.
- 2) 설교 후에, 회중은 응답의 방법으로써 찬양을 한다.
- 3) 응답의 시간이 회중의 삶에 거의 영향을 주지 않기 때문에 설교 후 응답의 시간이 필요하지 않다.
- 4) 응답하는 시간이 예배를 방해하기 때문에
- 5) 예배시간에 반드시 응답해야 할 이유가 없고 삶에서 응답하면 되기 때문에.
- 6) 예배 시간이 제한적이어서.
- 7) 지금까지 없었기 때문에.
- 8) 목회자가 회중이 그렇게 하도록 이끌지 않아서.
- 9) 모르겠슴.
- 10) 기타 (다른 이유를 말씀해 주세요)

16. 설교 후 말씀(혹은 하나님)에 대한 인간의 반응/응답은?

- 5) 예배에서 개인적인 응답/반응은 기도, 노래, 무릎꿇기와 같이 특정한 행위로서 외형적으로 표현되어진다.
- 6) 예배에서 개인적인 응답/반응은 설교에 대한 묵상 같이 내면적으로 표현되어진다.
- 7) 예배에서 개인적인 응답/반응은 외형적/내면적 동시에 나타난다.
- 8) 예배에서 개인적인 응답/반응은 상황과 설교에 따라 다르게 표현될 수 있다.

17. 귀하가 경험해 보신 설교 후 말씀에 응답하는 방법들을 말씀해 주시겠습니까? (예, 결단 기도)

18. 현재 한국 교회에서는 대부분 설교 후에 ‘결단기도’를 통해 회중이 하나님께 반응/응답하는 것이 보편적입니다. 반응/응답의 한 종류로써 ‘결단기도’의 목적(혹은 역할)이 무엇이라고 생각하십니까?

- 1) 하나님 말씀을 기억하기 위해
- 2) 하나님 말씀을 적용하기 위해
- 3) 하나님이 말씀하신 것에 응답하기 위해
- 4) 하나님 말씀을 의지하면서 살아내기 위해
- 5) 하나님 말씀에 헌신하기로 약속하기 위해

19. 현재 한국 교회에서는 대부분 설교 후에 ‘결단기도’를 통해 회중이 하나님께 반응/응답하는 것이 보편적입니다. 그 이유가 뭐라고 생각하십니까?

- 1) ‘결단 기도’가 다른 예배 순서들과 이질감 없는 것이기 때문에
- 2) 하나님께 응답/반응하는 대중적인 방법이기 때문에
- 3) ‘결단기도’는 개인적으로 하나님께 응답/반응하는 방법이기 때문에
- 4) 결단 기도는 메시지를 강조하는 데 유용하고 효과적이기 때문에
- 5) 결단기도는 예배에서 회중에게 익숙하기 때문에

20. 현재 한국 교회에서는 대부분 설교 후에 ‘결단기도’를 통해 회중이 하나님께 반응/응답하는 것이 보편적입니다. ‘결단기도’외에, 하나님께 응답/반응하는 다른 방법들을 사용할 수 있다고 생각하십니까?

- 1) ‘결단기도’처럼 모든 회중이 할 수 있는 것이 있다면 가능하다.
- 2) ‘결단 기도’만으로도 충분히 하나님께 응답/반응할 수 있기 때문에 다른 방법이 필요없다.
- 3) 다른 방법을 생각해 본 적이 거의 없다.
- 4) 기타, (귀하의 의견을 말씀해 주십시오.)

21. 다음 중에서 주일 예배에서 설교 후에 하나님에 대한 응답의 방법으로 가능하다고 생각하는 것은 무엇입니까? (모두 고르세요)

- 1) 찬양
- 2) 기도
- 3) 묵상
- 4) 침묵
- 5) 하나님께 그 주간을 위한 결단/약속을 짧게 적어보기
- 6) 말씀 암송 하기
- 7) 설교 본문 말씀 쓰기
- 8) 외형적 표현들 – 손뼉치기, 손들기, 엎드리기, 무릎꿇기, 춤추기 등
- 9) 예술적 표현 – 그림그리기, 악기연주하기, 작곡, 시쓰기 등
- 10) 다른 방법들 (여기에 적어주세요)

22. 설교 후 응답/반응의 시간이 당신의 기독교인으로서의 삶에 미치는 영향이 어느 정도가 될지 답해주세요. (1 – 영향 없음, 2 – 아주 조금, 3 – 다소, 4 – 많이 영향, 5 – 아주 많이)

- 1) 2) 3) 4) 5)

23. ‘결단 기도’같이, 설교 후에 하나님이 말씀하신 것에 대해 개인적인 응답/반응이 예배 이후 크리스찬으로서의 일상에 어떤 영향이 있다고 생각하십니까? (해당되는 모든 답을 고르세요)

- 11) 말씀 하신 하나님을 기억나게 한다.

- 12) 말씀을 기억나게 한다.
- 13) 말씀을 적용하도록 돕는다
- 14) 자신의 응답/반응을 기억나게 한다.
- 15) 응답/반응 한 것을 적용하도록 돕는다.
- 16) 일상이 예배가 되도록 돕는다.
- 17) 영적 성숙을 돕는다.
- 18) 하나님의 말씀 따라 살아갈 것을 결단하는 첫 단계이다.
- 19) 영향이 없다.
- 20) 알 수 없다.

* 이 연구와 관련하여 하실 말씀있으시면 말씀해 주시기 바랍니다.

H. THE CONSENT FORMS FOR THE SURVEYS (ENGLISH)

CONSENT FORM 1: FOR MINISTERS

THE WORSHIP EXPERIENCE: FIVE ESSENTIAL WAYS A PASTOR LEADS A CONGREGATION TO RESPOND TO GOD

Changhwan Choi

Liberty University
Music and Worship

You are invited to be in a research study regarding biblical worship and the human response to the Word of God. You are selected as a possible participant because you are a *Christian minister* who is serving in a local church. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Changhwan Choi, a doctoral student in the Music and Worship Center at Liberty University, is conducting this study.

Background Information:

The purpose of this study is to examine biblical principles of worship: God's revelation and the human response, and to impart the necessity and importance of the human response in worship. Today, many churches in Korea do not take time in their worship service for their congregations to respond to the Word of God proclaimed through the sermon. They also may be unaware of biblical reasons for the response. This project will suggest five essential ways that a pastor can lead a congregation to respond to God's Word at the end of each sermon. Individual and communal benefits of each method will be discussed. This project will lay a foundation for the understanding and development of the congregational response through the examination of biblical and theological backgrounds. This project will be a tool for approaching biblical worship, for fostering an awareness of the necessity for the human response to God, and for encouraging people to respond to God in their daily lives.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Take the twenty-five question anonymous survey. It will take twenty-five minutes to complete all of the questions.

Risks and Benefits of being in the Study:

The risks to completing this study are minimal and are no more than you would experience in everyday life.

Participants should not expect to receive a direct benefit from taking part in this study, but they will have the opportunity to think about biblical worship, which consists of God's revelation and the human response.

Compensation:

Participants will not be compensated for taking part in this study.

Confidentiality:

The records of this study will be kept private by the researcher. 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 be able to access to the records.

The researcher will keep store electronic research data on an external, password-protected hard drive and will keep hard copy data in a personal safe for three years. After three years, the researcher will destroy all the data. No one can access the data except the researcher

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 or your own 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 Changhwan Choi. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact Changhwan Choi at iwillsing77@gmail.com or 214-883-3118. You may also contact the researcher's faculty advisor: Dr. Frank J. Schmitt (fschmitt@liberty.edu, 434-592-4143)

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

Please notify the researcher if you would like a copy of this information to keep for your records.

CONSENT FORM 2: FOR BELIEVERS

THE WORSHIP EXPERIENCE: FIVE ESSENTIAL WAYS A PASTOR LEADS A CONGREGATION TO RESPOND TO GOD

Changhwan Choi

Liberty University
Music and Worship

You are invited to be in a research study regarding biblical worship and the human response to the Word of God. You were selected as a possible participant because you are a *Christian and worshiper* who attends a local church regularly. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Changhwan Choi, a doctoral student in the Music and Worship Center at Liberty University, is conducting this study.

Background Information:

The purpose of this study is to examine the biblical principles of worship: God's revelation and the human response and to impart the necessity and importance of the human response in worship. Today many churches in Korea do not take time in their worship service for their congregations to respond to the Word of God proclaimed through the sermon. They also may be unaware of biblical reasons for the response. In this sense, this project will suggest five essential ways that a pastor can lead a congregation to respond to God's Word at the end of each sermon. This project will lay a foundation for the understanding and development of the congregational response through an examination of biblical and theological backgrounds. Finally, this project will be a tool for approaching biblical worship, for fostering an awareness of the necessity for the human response to God, and for encouraging people to respond in their daily lives.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Take a twenty-three question, anonymous survey. It will take twenty-five minutes to complete all of the questions.

Risks and Benefits of being in the Study:

The risks to completing this study are minimal and are no more than you would experience in everyday life.

Participants should not expect to receive a direct benefit from taking part in this study, but they will have the opportunity to think about biblical worship, which consists of God's revelation and the human response.

Compensation:

Participants will not be compensated for taking part in this study.

Confidentiality:

The records of this study will be kept private by the researcher. 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 be able to access to the records.

The researcher will store electronic research data on an external, password-protected hard drive and will keep hardcopy data in a personal safe for three years. After three years, the researcher will destroy all the data. No one can access the data except the researcher.

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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.

Please notify the researcher if you would like a copy of this information to keep for your records.

I. THE CONSENT FORMS FOR THE SURVEYS (KOREAN)

CONSENT FORM 1: FOR MINISTERS

동의서

예배 경험: 목회자가 회중을 하나님께 응답하도록 이끄는 다섯가지 필수적인 방법들

리버티 대학교
예배와 음악 대학

귀하는 ‘성경적 예배와 하나님 말씀에 대한 인간의 응답에 관한 연구’에 초대되었습니다. 귀하는 한 지역 교회를 섬기고 계신 기독인 목회자이기에 합당한 참여자로서 선택되었습니다. 귀하께서 이 동의서를 읽어보시길 부탁드립니다, 이 연구 참여에 대해 동의하기 전에 질문있으면 문의하시길 바랍니다. 리버티 대학교 음악과 예배 대학의 학생인 최창환은 이 연구를 진행하고 있습니다.

기본 정보

본 연구의 목적은 성경적 예배 원리, 즉 하나님의 계시와 인간의 응답을 조사하고 예배에서 인간의 응답의 필요성과 중요성을 알리기 위함입니다. 오늘날 한국의 많은 교회들은 설교를 통해 선포된 하나님 말씀에 응답하는 시간이 회중에게 주어지지 않고 있습니다. 또한 그들은 그러한 응답의 성경적 이유를 모르듯 보입니다. 이런 관점에서, 이 연구는 목회자가 설교 끝 부분에서 회중이 하나님의 말씀에 응답하도록 이끄는 본질적인 다섯가지 방법들을 제시할 것입니다. 이 연구는 성경적 신학적 배경의 연구를 통해 회중적 응답의 이해와 발전을 위한 바탕을 제시할 것입니다. 마지막으로, 이 연구는 성경적 예배에 접근하며, 하나님께 드리는 인간의 응답의 필요성 인식을 증진하고, 회중이 그들의 일상에서도 응답하도록 격려하는 도구가 될 것입니다.

진행:

이 연구에 동의하신다면, 다음과 같이 하시길 요청드립니다:

25 문제의 익명 설문지를 보게 되시면, 주의깊게 각각의 문제에 답변 부탁드립니다. 모든 문제에 답변하는데 약 25 분 정도가 걸릴 것입니다.

연구를 통해 발생할 위험요소와 유익:

본 연구를 마치는데 위험요소는 미미하며, 귀하가 일상에서 경험하는 것(위험요소) 보다 더 하지 않습니다. 참가자에게 본 연구에 참여함으로써 얻게 되는 직접적인 유익이 없음을 말씀드립니다. 하지만 하나님의 계시와 인간의 응답으로 구성된 성경적 예배에 대해 생각해 볼 기회가 될 것입니다.

본 연구에 참여하는 것의 유익;

참여자들은 이 연구에 참여함으로써 유익이 될 것입니다. 그 유익은 다음과 같습니다. 그들은 하나님의 계시와 인간의 응답으로 구성된 성경적 예배에 대해 생각해 볼 시간을 갖게 된다는 것입니다. 그들은 그들이 예배에서 하나님께 행해왔던 응답/반응을 회상함으로써 하나님께 대한 응답의 필요성과 영향들을 알게 될 것입니다. 또한 그들은

보상:

본 연구 참여에 대한 임금지불이나 금전적인 유익 같은 보상은 없습니다.

기밀성:

이 연구의 기록은 연구자에 의해 개인적으로 보관될 것입니다. 산출한 어떤 종류의 기록에, 귀하의 신상이 파악될 만한 어떠한 정보도 포함되지 않을 것입니다. 연구 기록은 안전하게 보관될 것이며 오직 본 연구자만이 그 기록에 접근할 수 있을 것입니다.

본 연구자는 이 기록을 암호로 잠근 후에 외장하드에 보관하고 그런 다음 3년 동안 개인 보안 저장소에 보관할 것입니다. 3년 후에, 본 연구자는 그 모든 자료를 파기할 것입니다. 본 연구자 외에 누구도 그 자료에 접근할 수 없을 것입니다.

연구의 자발성:

본 연구 참여는 자발적입니다. 귀하의 참여 여부는 귀하의 현재 혹은 미래에 리버티 대학이나 귀하의 교회와의 관계에 아무런 영향이 없을 것입니다. 참여하기로 결정하셨다면, 귀하는 질문에 답을 안 해도 되며, 그 관계의 영향과 상관 없이 언제든지 취소하셔도 무방합니다.

연락과 질문:

본 연구의 연구가는 최창환입니다. 귀하는 지금 가지고 계신 어떤 질문도 요청할 수 있습니다. 후에 질문이 있으시면, 최창환에게 연락하시길 바랍니다.

Email: iwillsing77@gmail.com, 전화: 214-883-3118.

지도교수: Dr.Frank J. Schmitt (fschmitt@liberty.edu)

본 연구에 관련된 질문이나 우려가 있으시거나, 본 연구가가 아닌 다른 누군가에게 말하길
원하신다면 the Institutional Review Board 에 연락하십시오

주소: 1971 University Blvd, Suite 1837, Lynchburg, VA 24515

Email : irb@liberty.edu

CONSENT FORM 2: FOR BELIEVERS

동의서

예배 경험: 목회자가 회중을 하나님께 응답하도록 이끄는 다섯가지 필수적인 방법들

최 창 환

리버티 대학교
예배와 음악 대학

귀하는 ‘성경적 예배와 하나님 말씀에 대한 인간의 응답에 관한 연구’에 초대되었습니다. 귀하는 한 지역 교회의 예배에 정기적으로 참여는 기독교인이며 예배자이기에 선택되었습니다. 귀하께서 이 동의서를 읽어보시길 부탁드립니다, 이 연구 참여에 대해 동의하기 전에 질문있으면 문의하시길 바랍니다.

리버티 대학교 음악과 예배 대학의 학생인 최창환은 이 연구를 진행하고 있습니다.

기본 정보:

본 연구의 목적은 성경적 예배 원리, 즉 하나님의 계시와 인간의 응답을 조사하고 예배에서 인간의 응답의 필요성과 중요성을 알리기 위함입니다. 오늘날 한국의 많은 교회들은 설교를 통해 선포된 하나님 말씀에 응답하는 시간이 회중에게 주어지지 않고 있습니다. 또한 그들은 그러한 응답의 성경적 이유를 모르듯 보입니다. 이런 관점에서, 이 연구는 목회자가 설교 끝 부분에서 회중이 하나님의 말씀에 응답하도록 이끄는 본질적인 다섯가지 방법들을 제시할 것입니다. 이 연구는 성경적 신학적 배경의 연구를 통해 회중적 응답의 이해와 발전을 위한 바탕을 제시할 것입니다. 마지막으로, 이 연구는 성경적 예배에 접근하며, 하나님께 드리는 인간의 응답의 필요성 인식을 증진하고, 회중이 그들의 일상에서도 응답하도록 격려하는 도구가 될 것입니다.

진행:

이 연구에 동의하신다면, 다음과 같이 하시길 요청드립니다:

23 문제의 익명 설문지를 보게 되시면, 주의깊게 각각의 문제에 답변 부탁드립니다. 모든 문제에 답변하는데 약 25 분 정도가 걸릴 것입니다.

연구를 통해 발생할 위험요소와 유익

본 연구를 마치는데 위험요소는 미미하며, 귀하가 일상에서 경험하는 것(위험요소) 보다 더 하지 않습니다.

참가자에게 본 연구에 참여함으로써 얻게 되는 직접적인 유익이 없음을 말씀드립니다.

하지만 하나님의 계시와 인간의 응답으로 구성된 성경적 예배에 대해 생각해 볼 기회가 될 것입니다.

보상:

본 연구 참여에 대한 임금지불이나 금전적인 유익 같은 보상은 없습니다.

기밀성:

이 연구의 기록은 연구자에 의해 개인적으로 보관될 것입니다. 산출한 어떤 종류의 기록에, 귀하의 신상이 파악될 만한 어떠한 정보도 포함되지 않을 것입니다. 연구 기록은 안전하게 보관될 것이며 오직 본 연구자만이 그 기록에 접근할 수 있을 것입니다.

본 연구자는 이 기록을 암호로 잠근 후에 외장하드에 보관하고 그런 다음 3 년 동안 개인 보안 저장소에 보관할 것입니다. 3 년 후에, 본 연구자는 그 모든 자료를 파기할 것입니다. 본 연구자 외에 누구도 그 자료에 접근할 수 없을 것입니다.

연구의 자발성:

본 연구 참여는 자발적입니다. 귀하의 참여 여부는 귀하의 현재 혹은 미래에 리버티 대학이나 귀하의 교회와의 관계에 아무런 영향이 없을 것입니다. 참여하기로 결정하셨다면, 귀하는 질문에 답을 안 해도 되며, 그 관계의 영향과 상관 없이 언제든지 취소하셔도 무방합니다.

연락과 질문:

본 연구의 연구가는 최창환입니다. 귀하는 지금 가지고 계신 어떤 질문도 요청할 수 있습니다. 후에 질문이 있으시면, 최창환에게 연락하시길 바랍니다.

Email: iwillsing77@gmail.com, 전화: 214-883-3118.

지도교수: Dr.Frank J. Schmitt (fschmitt@liberty.edu)

본 연구에 관련된 질문이나 우려가 있으시거나, 본 연구가 아닌 다른 누군가에게 말하길 원하신다면 the Institutional Review Board 에 연락하십시오

주소: 1971 University Blvd, Suite 1837, Lynchburg, VA 24515

Email : irb@liberty.edu

VITA

Changhwan Choi

PERSONAL

Born: September, 1977.
 Married: Hyeun Choi, 2008.
 Children: Caleb Choi, 2009.
 Chloe Joa Choi, 2011.

EDUCATION

B.A., Soongsil University, Bachelor of Arts in Church Music, Major: Vocal in
 Contemporary Christian Music, Seoul, Korea, 2006.
 M.Div., Methodist Theological University, Seoul, Korea, 2009.
 Christ for the Nations Institute, School of Worship & Technical Arts, Dallas, Texas, 2010.
 MA., Dallas Baptist University, Master of Art Worship Leadership, Dallas, Texas, 2011.
 DWS., Liberty University, Doctor of Worship Studies, Lynchburg, Virginia, 2015.

MINISTRIAL

License: February 13, 2009, Methodist Theological University, Seoul, Korea.
 Ordained: July 26, 2012, The Evangelical Church Alliance, Bradley, Illinois.

CHURCH MINISTRY

Worship leader in Kwangrim Church (2006. 1 ~ 2007. 2)
 Worship leader in Juan Church (2007. 2~2008. 3)
 Worship leader & director in The Church designed by God (2008. 4~2009.7)
 Worship minister in Dallas Korean United Church (2009-2010)
 Worship pastor in Central United Methodist Church of Dallas (2012)
 Worship pastor & children ministry in Newport News Presbyterian Church (2013-2014)

EXTERNAL MINISTRY

Anointing Praise & Worship Ministry, singer, worship leader (2003 ~ 2009. 3)
 Anointing Praise & Worship Ministry CD album (Vol. 3, 4, 7) - singer
 Anointing Winter Worship Tour in Korea, worship leader, lecture for singer (2004, 2005, 2007)
 Worship Leader Conference, singer & lecture for singer (2004, 2007, 2008)
 School of Worship Leader, lecture for singer (2008, 2009)
 Worship leader, Mission Festival of Korean in Dallas (2010)
 Guest singer, Night for Korean in Fort Worth (2012)
 Concert, Fayetteville Korean Presbyterian Church and 2 more (2013, 2014, 2015)

PERSONAL MINISTRY

Solo Album Vol.1 'unnamed' (2010)

THE IRB APPROVAL/WAIVER PAGE

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

November 18, 2014

Changhwan Choi
IRB Exemption 2011.111814: The Worship Experience: Five Essential Ways a Pastor Leads a
Congregation to Respond to God

Dear Changhwan,

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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