A STUDY FOR TRAINING AND BUILDING UP WORSHIP LEADERS FOR
SPIRITUAL MATURITY AND REVIVAL IN SOUTH KOREA

A Thesis Project Submitted to
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Doctor of Ministry

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Liberty University School of Divinity, 2017

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Worship leaders have become important ministers in worship since the 1990s in South Korea. However, South Korean churches rarely train and build up worship leaders because of the lack of recognition of the importance and expertise about worship leading. They have a false belief that the only role of worship leaders is to lead worship with musical skills.

The purpose of this thesis project is to help worship leaders and their congregations to worship God correctly by presenting the concept and necessity for God-centered worship and principles for spiritually mature worship leaders. This study will examine the Bible and literature related to worship to find biblical principles of worship leading, and will conduct a survey with about thirty worship leaders who are ministering in South Korea to assess worship leaders’ thoughts, roles, and training background.

Abstract length: 135 words
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### Abbreviations

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Chapter 1

Introduction

Statement of Purpose

Worship is the most important element and the basis of Christian life. Isaiah states that God has created people to proclaim His praise (Isa 43:21), and that is the reason why God created human beings. Franklin Segler says, “Why do we worship? Because we cannot help worshiping. Worship is not a human invention; rather, it is a divine offering.”

Through the Bible, it is possible to find that God as Creator has invited people to the place of worship (Gen 13; Exod 20:8; Deut 6:13; Zech 14:16-17; Matt 2:27-28; John 4:23-24) and into a close relationship with Himself. He is speaking to His people, and they can have a relationship with God through worship. In addition, when people worship God, it is possible to realize their identity and the value of existence.

The starting point of worship is God. He has revealed Himself to His people through Jesus Christ (Matt 11:27) and wants them to know Him more through worship (Hos 6:6). Knowing God is the essential point of worship ministry and allows us to focus on our most important destination—eternal life (John 17:3). J. I. Packer asks, “What were we made for? To know God. What aim should we set for ourselves in life? To know God. What is the eternal life

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3 Chŏng-sik Yang, *Integrity of Heart with Skillful Heart: Correct Worshiper and Worship Team in Contemporary Service* (Seoul: Yesol, 2011), 32.
that Jesus gives? Knowledge of God." According to Jeremiah, “But let him who boasts boast of this, that he understands and knows Me” (Jer 9:24). Worship is obviously a gathering of people who know God or want to know more about God. According to Franklin Segler, “Worship is a courteous response of humans to God’s own personal revelation manifested in Christ.” Through worship, believers grow, “attaining to the whole measure of the fullness of Christ.” It is what God wants in worship. It is possible to understand the meaning of “worship” by studying the word. Segler informs that “[t]he English word worship is derived from the Anglo-Saxon weorthscipe—‘worth’ and ‘ship’—meaning one ‘worthy of reverence and honor.’” People can declare “God’s worth” through worship. Therefore, worship is basically for God and should be God-centered. All saints must get to know God and respond to Him through worship. If worship is not God-centered, it is not the type of worship that He desires. However, people sometimes lose their focus on God during worship. Those who were created to praise God forget Him and the purpose of creation and focus on themselves and their needs, instead.

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5 Unless otherwise noted, all biblical passages referenced are in the New American Standard Bible
7 “[U]ntil we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Eph 4:13).
8 Segler, Christian Worship, 3.
9 Ibid., 4.
10 “The people whom I formed for myself will declare my praise” (Isa 43:21).
11 “To Think That a Worship Is for Human Beings” Christian Today, September 8, 2014, accessed October 30, 2015, http://christiantoday.us/sub_read.html?uid=22047&section=sc73, Victoria Osteen, the wife of Joel Osteen who is a leader of prosperity theology and the senior pastor of Lakewood Church, she states, “Worship is obedience to God for ourselves.” Steve Camp, a pastor of Cross Church in Florida, points out, “If we are idolizing another human being, it is not correct worship, but idolatry.”
chapel has become a concert hall, and the worship leader has become an actor/actress or rock star. The congregation becomes an audience, and worship then degenerates into a means to fulfill the needs of people. Although people are gathering under the name of worship, it cannot be worship if they do not focus on God. Warren Wiersbe stated,

> Worship is God-centered and we do it because we love Him and want to please Him, whether we “get anything out of it” or not. Entertainment is self-centered and people-pleasing, and if the people don’t “get something out of it,” they complain… You will note the absence of silence during the service, the theatrical use of lights, and the desire to make everybody “feel good.” … All of this contributes to the minimizing of the transcendent greatness of a holy God.  

So, the role of a worship leader is to draw a congregation to know God more. Therefore, the worship leader should be trained and prepared to help the congregation draw closer to God: “Worship is knowing God.” A worship leader must understand the fact that God is the only object worthy of worship, and every act should be God-centered. The most important role of a worship leader is to guide saints to the glory of God through praise. Worship leaders should make every effort to lead people into God-centered worship. If they do not know God intimately, they cannot lead the congregation in the right direction and to the right destination. This project will deal with the importance of the role of a worship leader and the necessity of strategy and training that are required to be effective in that role.

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Statement of the Problem

The Korean Church has grown amazingly and rapidly over the past one-hundred years.\textsuperscript{14} Many churches have been planted, and have sent numerous missionaries to unreached countries. However, Korean Churches have concentrated too much on external growth\textsuperscript{15} and accepted the Western Christian culture without question. In particular, there is a false belief that the size of a church equals a minister’s ability.\textsuperscript{16} Accordingly, many Korean pastors are obsessed with the number of church members, which may create serious problems including impeding the congregation’s experience of God-centered corporate worship. Some church leaders use the worship service as a tool for their own purposes: church growth, personal awareness and fame, accumulation of wealth, healing or emotional catharsis. These phenomena cause big problems in church ministry and worship.\textsuperscript{17} Under the current situation, a worship theology that would reveal the basis and provide a proper understanding of worship\textsuperscript{18} has not yet been well developed.\textsuperscript{19} In particular, understanding of worship and training for worship leaders were not adequately

\textsuperscript{14} Yong Gyu Park, “Korean Presbyterian General Assembly 100 Years, Historical Overview,” \textit{The General Assembly of Presbyterian Church in Korea}, accessed October 29, 2015, http://www.gapck.org/sub_01/sub06_01.asp.

\textsuperscript{15} Hak Joon Lee, \textit{Korean Church, Have to Change Paradigm to Live: A Roadmap for Change and Renewal} (Seoul: New Wave Plus, 2010), 45.

\textsuperscript{16} Ibid., 46.

\textsuperscript{17} Un-yong Kim, \textit{The New Paradigm of Preaching = A Study of Homiletical Paradigms} (Seoul: Presbyterian University and Theological Seminary Press, 2002), 37.

\textsuperscript{18} Franklin M. Segler, \textit{Principles of Worship: Theology and Reality}, trans. Chin Hwang Chung (Seoul, Korea: Jordan Press, 1979), 73. Segler says, worship without theology is, in mood, weak, and easily falls into blind obedience. A theology without worship is frigid and has no vitality. The combination of worship and theology leads to a strong Christian faith, and makes the lives of faithful Christians powerful.

considered. Charles Billingsley says, “Worship wars are caused by a lack of definition on what worship is.”

In the mid 1980s, Korean churches began to use gospel songs, and this impacted some evangelical organizations, such as YWAM (Youth With A Mission) and Praise the Lord Mission. In 1987, the Praise and Worship Ministry of Onnuri Church expanded worship ministry to churches in Korea. Since many churches have adopted Praise and Worship, more professional worship ministers have been needed. At the beginning of worship ministry in Korea, a worship leader was responsible for only two or three songs before a service as a song leader. But over the past thirty years, the role has become more important and diverse, and many churches now want to hire a worship leader. According to one study, a significant number of church leaders thought that a worship leader (music minister) was necessary to activate and enrich worship. However, many small churches could not afford to hire a professional worship minister because of their financial difficulties. Hence, they started to select a worship leader from among their members, and the phenomenon has become a trend. In spite of the trend that the role and importance of the

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worship leader were highlighted, specific and professional support were still not entirely satisfactory.

Worship leaders have rarely had a chance to have training that teaches the meaning and flow of worship, in addition to the roles and identity of a worship leader. Many small, local churches have not trained worship leaders because of the lack of church resources compared to bigger churches, which can provide their own training programs. In the context of the South Korean Church, practical support is not readily available due to a lack of theological understanding about worship leaders, a senior-pastor-centered structure, and financial difficulties.25

In addition, some church leaders have a misconception that any church member with musical talent can lead worship.26 As a result, many untrained worship leaders are used to lead worship. Also, the importance and influence of worship leaders’ ministry are not highlighted, and there are less trained worship leaders.27 Meanwhile, it is clear that worship leaders’ behavior, thoughts and feelings impact significantly upon themselves, the congregation, and the atmosphere of the whole service when they lead worship. Under these circumstances, it is prevalent today that the focus of worship moves from God to man.28 Human beings who were created to praise God (Isa 43:21) forget God more and more, and focus on their own needs. Although people are gathered together for worship, they often do not focus on God; this can

25 “Dependent Church (2) How Many Dependent Churches in Korea?” Christian New, November 14, 2012, accessed October 27, 2015, http://christian.nocutnews.co.kr/show.asp?id=2313827. The CBS statistic report says that there are dependent churches in Korea as few as 30-40% and as many as half according to their denominations. Small Church Restoration Headquarter says that about 80% of Korea Churches are dependent churches.


never be called true worship. Forms and flow of worship are important, but the most important element of worship is the heart of the worshipers. Therefore, all worship leaders must be trained to lead God-centered worship. Although a worship leader may be familiar with skills or techniques, it may be hard for him or her to become a sincere worshiper. A worship leader should always be prepared before God.\textsuperscript{29} Awakening and growth of faith comes from education and training, not just Sunday service and religious experiences. Insincere worship is due to a lack of education and training about the meaning of worship, praise, prayer, and preaching.\textsuperscript{30}

The purpose of this project is to provide a strategy to train and build up worship leaders. This project will also help worship leaders understand God-centered worship and to become mature. Through this strategy, worship leaders will know God more deeply, maintain a close relationship with Him, and experience spiritual growth. In addition, wonderful changes in the congregation will happen, and the church will become more healthy through spiritually mature and trained worship leaders.

Statement of Limitations

This thesis project targets churches in South Korea. The Korean Church has a unique background in terms of church growth and its worship system. In this country, Korean worship leaders’ experiences can be limited. Therefore, the findings or results of this project are limited to Korean Churches.

This project is designed for Korean worship leaders who do not have any opportunities for training and feel a need to have training in their ministry. There are many worship leaders


who serve in Korean churches, but worship theology is not fully established, so understanding regarding these leaders and their ministry needs to be addressed in detail.

There are vertical and horizontal elements in worship. In this project, vertical elements of worship such as the object of worship and relationship with God are more focused than horizontal elements such as fellowship with others. Finally, this project will focus on the training of worship leaders instead of dealing with all aspects of worship.

Theoretical Basis

**Biblical Basis**

Worship leaders need to understand basic principles of worship through the Bible in order to be spiritually mature and well trained. According to John Macarthur, the most important thing for all Christians is to clearly understand the teaching of the Bible about worship. If the church cannot worship properly, it fails in all other areas.\(^{31}\) Indeed, the Bible is the basis of biblical worship ministry and provides answers to all questions about worship. Therefore, this section explores biblical principles of worship ministry. These principles are as follows: purpose of Creation, object of worship, desire/love of God, training, and lifestyle of the worshiper.

*Purpose of Creation*

God created the world (Gen 1:1). He is the owner, the master, and the Lord. He created human beings for His own specific reasons. Isaiah says, “The people whom I formed for Myself will declare My praise” (Isa 43:21). Isaiah shows God’s purpose of creation; it is to declare God through worship. John Macarthur says that worshiping God is “the theme of Scripture, the theme

of eternity, and the theme of redemptive history.”

People must worship God, because they are called upon to worship God. The primary purpose of attending church is to worship God. Worship originally belongs to God (Ps 45:11).

Object of Worship

The object of worship is a very important issue. Therefore, it must be clarified. “The real issue in worship is not if we will worship or how we will worship, but whom we will worship.”

All worshipers should know clearly the object of worship. Even enthusiastic praise can become meaningless, if the object is wrong: “Through Him then, let us continually offer up a sacrifice of praise to God” (Heb 13:15). Worship must be object-centered, not self-centered. When Jesus talked with the Samaritan woman, He said, “[W]e worship what we know.” He criticized those who worship “what you do not know” (John 4:22). It shows that worship is not a matter of place, but rather a matter of object and manner. When Jesus was tempted by the devil, He said, “[W]orship the Lord your God and serve him only” (Matt 4:10; Luke 4:8). He definitely defined the object of worship. The Apostle Paul also mentioned the same issue to the people of Athens. Because they worshiped an unknown god, Paul told them, “For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore, what you worship in ignorance, this I proclaim to you” (Acts

32 MacArthur, 31.


34 Ibid., 88.


36 John 4:22.

37 MacArthur, 107.
17:23). Unfortunately, people who were created to praise God often worship other things, rather than God. All saints should praise God’s love, names, characters, and what God has done, and devote themselves to the worship of God. However, some people do not praise God; instead, they sing songs about their feelings or emotions with gospel songs. 

Desire/Love to God

A worship leader must have desire and love towards God. Tom Kraeuter says worship is opening the heart to God’s love. The love between God and humans began with God; there was God’s love from the beginning. He sent His one and only begotten Son (John 3:16) in spite of sins that His people committed many times. And now, God is still providing love. Worshipers are those who listen, know, and experience the love of God. They worship God with thankful responses toward His love. If a worshiper does not love God, it is impossible to worship Him. God wants everything of worshipers; “God is never satisfied with anything less than all.” Jesus says, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind” (Matt 22:37). Therefore, the foundation of worship is the love of God. True worship begins when one knows about God’s love and accepts it with the heart.

The Apostle Paul prayed for the Ephesian Christians in Ephesians 3:14-19 as follows: being strengthened with power through his Spirit, being rooted and established in love, to know this love, and the fullness of God. When they knew about all the fullness of God through Jesus Christ, they were filled and became rich with God’s love. A worship leader should be a person

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38 Tozer and Snyder, 211.
39 Ibid., 990-992.
40 Kraeuter, Worship Is . . . What?!., 68.
41 Tozer and Snyder, 364-365.
42 Kraeuter, Worship Is . . . What?!., 68.
who has experienced the love of God fully. In addition, worship leaders must have desire and love toward God and be eager to experience God’s love every day: “I love those who love me; And those who diligently seek me will find me” (Prov 8:17). According to the Bible, in the last days, a lot of things will happen to take away the hearts of saints to love other things more than God (2 Tim 3:1-7). Worship leaders are required to be cautious about these things; especially, they should be wary of self-love. Otherwise, worship could easily degenerate into idol worship. Bob Kauflin states, “These symptoms appear in many places, that is very dangerous.”

Training

A worship leader must be trained. In order to become a mature person, much discipline is required. Likewise, spiritual maturity may be achieved by training that requires time, resources, and thought. The author of Proverbs writes that training is needed for the weak, children, and untrained people: “Train up a child in the way he should go, even when he is old he will not depart from it” (Prov 22:6). It proves that one needs to be trained to be a mature person. David says that God trains his hands for battle (2 Sam 22:35; Pss 18:34, 144:1). Jesus becomes a role model for training. He selected 12 disciples and trained them by the Word of God and His life. His last commandment was also related to training. The commandment was to make disciples of all the nations as trained disciples (Matt 28:19). Immature people need to interact with a good teacher and must be trained. Through training, one can become a mature person. By teaching

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45 “Along with their relatives—all of them trained and skilled in music for the Lord— they numbered 288” (1 Chr 25:7).

46 Kim, “Effective worship leaders in South Korea Churches,” 10.
various spiritual principles, the Apostle Paul became a spiritual father. Another purpose of training is to train others: “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Tim 2:2). Therefore, worship leaders should be trained to serve their ministry and to lead congregations in the right direction. The Word of God is always the primary guideline to worship leaders who want to please God (2 Tim 3:16-17).

Lifestyle worshiper

A worship leader should be a life-style worshiper. Worship cannot be separated from life. This is because worship is not a homogeneity but a heterogeneity with life. Worship leaders do not spend much time on a platform. Charles Billingsley, who is a worship leader of Thomas Road Baptist Church said, “1-2% of my time is spent on a platform, and the rest, 98-99%, of the time is spent off the platform.” Most worship leaders are likely to use only a few hours in a week for leading worship. Thus, their lives at home and work are fairly important because their lives impact their roles as worship leaders. Of course, a lifestyle of worship is not only for worship leaders, but also for all Christians. All saints have an obligation to live as worshipers in their daily lives. Billingsley suggests three points to worship leaders for life-style worship: one (learn to live), two (learn to lead), and three (learn to love).

The expression of the “Knowledge of God” in the Old Testament (Judg 2:10-13; 1 Sam 2:12; Ps 79:6; Jer 22:16) is meant to acknowledge God in thought and action; also, it has been

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used synonymously with the fear of God (Hos 4:1, 6:6; Isa 11:2, 9; Prov 1:7; 9:10). The Bible introduces several people who walk with God; Enoch (Gen 5:21-24), Noah (Gen 6:1-12), Abraham (Gen 15:6; 22:11-17), Moses (Exod 13:3; 14:13-14; 40:36-38), Joseph (Gen 39:5, 9), Samuel (1 Sam 2:21; 7:3, 9), David (1 Sam 17:45; 18:12, 18; 23:2, 4; 30:8; 2 Sam 2:1; 5:19, 23), and Elijah (2 Kgs 2:11). They acknowledged God's works in their lives (1 Chr 29:17, 18; Ps. 13:3), asked God before deciding on something important (1 Sam 23:2, 4; 30:8; 2 Sam 2:1; 5:19, 23), and lived lives of obedience to the voice of God (2 Kgs 23:3; 2 Chron. 34:31). God asks His people, “[W]hat does the Lord require of you but to do justice, to love kindness, [a]nd to walk humbly with your God?” (Mic 6:8). Worship leaders’ lives have a huge influence on their worship ministry. If worship leaders worship God in daily life, their Sunday ministry will be more powerful. Therefore, worship leaders must realize the importance of their heart, and they should have an intimate relationship with God, spiritual sensitivity and the realization of God’s existence. In addition, worship leaders should know that they are the “temple of God” (1 Cor 3:16), and they must obey God in their lives.

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52 Tozer and Snyder, 149-150.

53 “Above all else, guard your heart, for it is the wellspring of life” (Prov 4:23, NIV).

54 Tozer and Snyder, 164.

55 Ibid., 174-175.
Theological Basis

Some contents need to be organized theologically in this section: lifestyle worship and vertical worship.

Life-style Worship

There is a common misconception that people think worship takes place only in a church. Worship that is offered in a designated place and time to God is worship that is the basis of Christian life, and the starting point of faith. Worship in the Bible is treated as a very important issue, and corporate worship is also important for those who believe in God. The Bible focuses on these religious activities but, at the same time, it talks seriously about the kind of life Christians should live as the people of God. & Saints do not cease to worship in the narrow sense; worship has a much broader meaning. Raymond asserts that faith is not a superficial ritual any longer. Christianity should sanctify a whole life, including a sense of belonging, obedience, and brotherly love. & Many biblical figures felt the presence of God, even in daily lives, and they tried to live a life of obedience according to the Word of God, and sometimes they gave their life to keep the faith. The Apostle Paul commends the Thessalonians’ conversion in 1 Thess 1: “For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come” (1 Thess 1:9-10).

The word “turned” that he used in verse 9, “ἐπιστρέφομαι (epistrephomai)” is a verb in the original language, meaning to change direction in life, throwing away the idols to worship.

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56 Peterson, Worship Theology. 9.

the living God (Acts 14:15; 15:19; 26:18, 20).\textsuperscript{58} Paul says in 1 Thess 4:1, “Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more.” Serving God has a different meaning than worshiping; it refers to living one’s entire life for God’s pleasure. The reason that Christianity can be distinguished from other religions in the Thessalonian era is not because of their liturgy, but because of their devoted lifestyle.\textsuperscript{59}

Therefore, worship is a clear language to show the way of life to the people and should have powerful force.\textsuperscript{60} Jesus stressed that Christians should be the light and salt of the world, and He says, “[L]et your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matt 5:16).

Vertical Worship

There are vertical elements and horizontal elements in worship. God existed before the world was created (Ps 90:2), and He made human beings to proclaim His glory. It is not because of His insufficiency or loneliness. God is perfect by himself, and He is worthy to receive people’s praise. God loves human beings. He created and wants to have an intimate relationship with them. Therefore, worship could be defined as follows: “Worship is our humble, constant, appropriate, glad response to God’s self-revelation and his enabling invitation.”\textsuperscript{61} This is the basic understanding of vertical elements, and is the reason that worship should be God-centered. Worship leaders must always remember the vertical element in worship and lead people into the

\textsuperscript{58} Peterson, *Worship Theology*. 188.

\textsuperscript{59} Ibid., 190.

\textsuperscript{60} Saliers, 36.

presence of God. To encounter the living God changes everything.\(^{62}\) James Macdonald, the senior pastor of the Vertical Church, explains the meaning of vertical as follows: “We cannot survive spiritually without that corporate connection in heart, soul, mind, and strength with the One who made us.”\(^{63}\)

A human’s desire cannot be filled with lots of things from the world: “The joys of this world will never satisfy the human heart.”\(^{64}\) Thus, people are trying to fill their minds in different ways, but the emptiness remains. The need of the Samaritan woman in John 4:15 is a common thirst that is common to all people. Psychologist Victor E. Frankl has called this an “Existential Vacuum.” No religious person can experience satisfaction with his religious zeal and his own efforts only. The most important space in life can be filled only through an encounter with God. In the Bible, we see examples of some people who have experienced the utmost satisfaction through these vertical encounters: Enoch (Gen 5:24), Noah (Gen 6:9), Sons of Korah (Ps 84:10), David (Ps 145:1-2), and Peter (Matt 17:4). Most of the people who live with enthusiastic faith are generally very busy because there are many things to do. As a result, sometimes they lose their focus on God. Peter, who walked on the water, began to sink when he lost focus on Jesus (Matt 14:25-31). The Christian life is to know God, and only God can make people satisfied. Nothing happens without a real encounter with God and a close relationship with Him. McDonald says, “God is the unmistakable constant of a Vertical Church . . . [and they] were created to long for God.”\(^{65}\)


\(^{63}\) Ibid., 19.


\(^{65}\) MacDonald, 23, 27.
Statement of Methodology

The purpose of this thesis is to provide strategies for training worship leaders. It will explore roles, preparation, and the importance of training worship leaders to lead God-centered worship in local churches. Methods of training and preparation for worship will be suggested in this project as well. This thesis will consist of the following chapters:

Chapter 1 deals with the purpose, origin of worship, importance of worship leaders, methodology, and limitations. In addition, this chapter presents the problems regarding worship leaders in Korean churches and provides a theoretical basis and a literature review.

Chapter 2 explores who a worship leader is through literature review. It will address the importance of worship leaders, requirements for spiritually mature worship leaders, and states roles of the leader in terms of biblical, theological, and practical perspectives. Through this chapter, readers will have a broad understanding of the importance of worship leaders.

Chapter 3 will provide the results of the survey. It will analyze the data and discuss the findings. The results demonstrate the perception and opinion about the worship environment and the roles of worship leaders.

Chapter 4 will suggest strategies for worship leaders. This chapter will discuss the practical methods of training required for worship leaders to become spiritually mature. The six key training areas are as follows: relationship training, theological foundation training, spirituality training, overcoming temptation training, worship preparation training, and a strategy to train others.

Chapter 5 will provide a summary of the chapters and recommendation for future study.
Review of Literature

Books

provides a wide range of concepts of worship and an overall understanding of worship. In particular, the author describes the definitions of worship, God-centered worship, Gospel-centered worship, and vertical and horizontal worship through the Old and New Testaments. In addition, he discusses the importance of the Word of God, man’s response, and the meaning of music in worship. This book is very helpful in grasping the meaning of God-centered worship and other definitions related to worship.

Pastor and author, James MacDonald, wrote *Vertical Church* with a strong desire for the glory of God. He maintains that church and ministry exist for the glory of God. Therefore, he emphasizes the vertical church wherein people-centered ministry should be replaced with God-centered ministry. He explains what the church’s priority is, and why Christians should make a difference in the world. This book gives significant direction and ideas for this project by providing basic criteria on the priorities of the church, the purpose of life, and ways to train God-centered worship leaders.

Ron Kenoly’s book, *The Effective Praise & Worship Leader*, shows a variety of views on worship leaders’ influences. He broadly introduces the expected roles of a worship leader, various elements of effective praise, and requirements of a worship leader. In particular, this book presents practical ideas for worship leaders in the following areas: right knowledge of the

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67 MacDonald.
Bible, living testimonies, ministry from the heart, a trained prayer life, song selection, and reasons for intimate relationships with God and people.

In his book, *Knowing God*, J. I. Packer clearly highlights the importance of knowing God. The book argues that the purpose of life and worship is knowing God. Packer declares that the knowledge of God will give people real joy, great contentment, and eternal life (John 17:3). This book helps readers recognize the purpose of worship and life.

A. W. Tozer’s book, *Whatever Happened to Worship?*, insists that human beings have been called as worshipers from the beginning when God created the world, and they must know God truly. According to the book, worshipers must know who God is and how to worship Him. He explains two kinds of love that worshipers should especially have, and emphasizes that worshipers need to grow in spirit. This book gives readers insights and ideas about God-centered worship and the mind of a worshiper.

Thomas Allan Smail’s book, *The Forgotten Father*, explains the reason why the concept of vertical worship is needed in the church. Smail emphasizes the rediscovery of the Gospel through the relationship between the Father and the Son. The Gospel of Christianity itself is essentially a part of the movement of the Holy Spirit. He reviews several aspects of the relationship between Jesus and God and presents the methods of how saints can develop a deep relationship with God the Father. This book provides worship leaders with effective ideas of how to become lifestyle worshipers.

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69 J. I. Packer.


Hyŏk Ch'oe’s book, *Praise and Worship Leader*,\(^{72}\) introduces the formation and trends of contemporary praise and worship. In addition, he deals with the presence of God and intimacy during praise. He presents the purpose of worship leading, the roles of a worship leader, and necessary trainings. He suggests three main roles and two practical trainings based on his personal field experiences. This book is very helpful in understanding the focus of ministry, the mind of a worship leader, and leader training to prepare for worship.

Tom Kraeuter’s book, *Keys to Becoming an Effective Worship Leader*,\(^{73}\) stresses that, although musical talent is important, keeping the intimate relationship with God is the most important element in worship. He describes why maintaining one’s relationship with God is vital. He concludes that worship leaders must give their hearts to God and simply focus on the glory of God. In addition, he gives practical suggestions to train worship leaders and claims that worship leaders must be sincere believers who know Jesus through the Word of God. Finally, he provides a variety of ideas about gifts, administrative skills, congregational interaction, and worship team methods. He also suggests a training strategy for worship leaders based on a personal relationship with God and His Word.

Bob Kauflin’s book, *Worship Matters*,\(^{74}\) claims that knowing how to worship God is a crucial issue. This book focuses on the essentials of God-honoring worship, and presents a biblical basis and practical applications. Kauflin especially focuses on the vertical and horizontal elements of worship. This book is very useful for churches, pastors, teams, worship leaders, and anyone who has an interest in biblical worship.

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\(^{72}\) Hyŏk Ch'oe, *Praise and Worship Leader: Leading Worship into God’s Presence* (Seoul: Gyujang, 1999).


\(^{74}\) Kauflin, *Worship Matters*. 
Tim Hughes’ book, *Passion for Your Name,*\(^75\) provides various insights about God-centered worship. He insists that Christians should not lose the wonder of God, and need to be filling their hearts and minds with the Word of God to grow closer to Him. He effectively provides ideas for worship leaders in song selection. In addition, he discusses the use of hymns according to the subject, the direction, and the smooth flow of worship. A variety of perspectives on the selection of songs for worship is presented in the book.

Myung Sup Park’s book, *Worship and Music Pleasing God,*\(^76\) proves that worship music is God’s creation through scientific and biblical evidence and music history. This book logically explains the focus of worship. Park explains why God wants people to worship and what kind of form of sacrifice/worship God wants in each area. This book helps one to understand worship extensively in the historical aspect. In addition, Park asserts that God-centered worship and a human’s response are important elements and that it is necessary for saints to worship God because God inhabits the praises of His people.

**Dissertations**

“Effective Worship Leaders in South Korean Churches: Seven Biblical Attitude Principles of a Worship Leader”\(^77\) by Hyo Seop Kim provides an internship program to senior pastors of local churches when they hire a worship leader. According to the study, selecting a worship leader has become increasingly important because of the changes of worship styles and leadership. The author suggests that a senior pastor build up worship leaders by training and

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\(^75\) Tim Hughes, *Passion for Your Name* (Eastbourne: Kingsway, 2003).


evaluating via the internship program that has seven checkpoints. In addition, the study provides significant insights to develop worship leaders.

“The Role of the Pastor as the Primary Worship Leader in the Local Church” by Roger L. Holliman proposes several recommendations of the pastor’s role as a worship leader in local churches. He gives a basic understanding about God, worship, and diverse worship wars that happen in churches and emphasizes the role of a pastor as a primary worship leader. In addition, he suggests that pastors need to be creative encouragers in their relationship with worship leaders. The study provides suggestions for cooperation between a worship leader and a pastor.

“A Study of the Necessity of Worship Leader Discipline and a Worship Leading Program” by Sung Nam Kim shows that, although worship ministry and the influence of praise leaders are increasing, Korean Churches still do not correctly understand the concept of a praise leader. According to the study, the ministry of a praise leader is often focused only in technical and musical areas. They often do not receive spiritual discipline. The author presents a strategy for discipling worship leaders and for spiritual provision and growth. In addition, he examines the biblical foundation of worship and positive and negative impacts of contemporary worship. The thesis helps readers consider the role of a pastor and the importance of worship leader training.

“A Study of Worship Leader in Praise and Worship” by Jong Eun Choi briefly explains the meanings and purposes of praise, obstacles of worship, positive/negative impacts of worship

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ministry in Korean churches, and representative worship ministries. Through these, readers can have an overall understanding of Korean praise ministry. In addition, he provides information about the definition, necessity, roles and spiritual management of a worship leader. Choi deals with the roles and importance of a worship leader, and this encourages readers to see the need for training.

**Articles**

You Sung Jung’s article, “We Worship What We Know,” asserts that the object of worship must be clear prior to the act of worship. No matter how great the act of worship, if the object of worship is not clearly defined, it cannot be real worship. However, many people are satisfied with their religious activities without a clear object of faith. The article emphasizes that there is no way to know God without His revelation. This article is helpful in understanding the starting point of worship.

Travis Boyd’s article, “A Lifestyle of Worship,” stresses the importance of worship in Christianity. He states, “Worship is the one activity of the church that will continue in Heaven. If we were forced to eliminate all but one church activity on earth, worship would be the most important to continue.” The article maintains that Christians should do everything to glorify God (1Cor 10:31). When the author talks about worshiping, he highlights the duty of the

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83 Ibid.
saints. The author concludes, “Our lives are to be lived in a continual mindset of worship.” He makes readers think about the importance of worship in their lives.

Tim Sheppard’s article, “Vertical and Horizontal Worship,” explains vertical and horizontal methods of worship by exploring the book of Psalms. He argues that “[v]ertical and horizontal worship theories appear to focus on prayer and worship superficially. Worship leaders will be changed if they understand their role as a mediator in worship.” The author especially accentuates that a worship leader must take an important role as a mediator between God and the saints as Moses reconciled God with Israel.

Paul R. House’s article, “Worship Is Not About Us,” argues that “[w]orship is not about us, but about God.” In addition, he states, “Worship is about God-centered confession” and insists on the fact that human beings have to worship God who created the world. He asserts that people ought to follow what the Bible teaches regarding worship. The author clearly stresses the object of worship.

John H. Armstrong’s article, “How Should We Then Worship,” addresses trends and movements of worship, and he insists that worship is defined not by a human’s wisdom and creativity, but by God’s holiness, and that God must be the center of worship. He states, “God-

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84 Boyd, “A Lifestyle of Worship.”
86 Ibid., 11.
88 Ibid., 3.
89 Ibid.
centered worship is God-centered, which means it must be centered in God’s holiness." In addition, he explains that worship is the most important subject in one’s life, and God alone is worthy of worship. This article highlights the fact that only God should be the focus of worship. This article clearly points out the definition of worship.

Eric E. Wright’s article, “Seeking Balance in Worship,” states that there could be diverse types of worship to God. He describes the various offerings to God: Praise, Testimony, Preaching, Celebration, Evangelism, Confession, Generosity, Service, Prayer, Fellowship, Conversation, and Remembrance. He explains that worship must be balanced through six points: Invisible/Visible, Fixed/Flexible, Young/Old, Solemn/Exuberant, Silent/Audible, and Personal/Congregational. The author explains diverse misunderstandings regarding worship and claims that there should be balance and agreement in worship.

Sang Il Lee’s article, “A Study of Senior Pastors’ Awareness about Music Ministers and Music Ministers’ Systems,” claims that senior pastors’ opinions about the necessity of music ministers have a direct correlation with the development of worship ministry. He investigated the opinions of senior pastors in the Presbyterian Church of Korea. Lee asserts that the role of a music minister is recognized as very important in worship ministry, and he suggests that a religious society should actively support creating a system for the music minister. Such studies,

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91 Armstrong, “How Should We Then Worship?” 12.
93 Ibid., 27-30.
94 Wright, 52.
surveys, and questionnaires present clear data for understanding worship ministers, the importance of their roles, and necessity of support.

**Terminology**

“God-centered worship” literally means that the focus of worship is God. God chose His people to proclaim the glory of God and His work (1 Pet 2:9). He has commanded worship “in spirit and in truth” (John 4:24). A group of believers can be a religious congregation, but if there is no God there, it cannot be called worship. God-centered worship is to lead people to recognize God, to draw them to God, and to invite them to experience His presence. God-centered worship helps the congregation to more deeply understand Him: it opens their hearts to the Lord, fills them with God’s presence. Terry Johnson says, “… our worship is directed to God. Praise is offered to Him, confession is made to Him, petitions are presented to Him… Everything in worship is God-centered and God-directed.”

“Idol Worship” means that people worship created things rather than the Creator, God (Rom 1:25). God gave the Ten Commandments to His people (Exod 20). Among them, God said not to make an idol (Exod 20:4). There are many verses that prohibit such idolatry in the Bible: “You shall not make for yourselves idols, nor shall you set up for yourselves an image…” (Lev 26:1). “Those who fashion a graven image are all of them futile, and their precious things are of no profit” (Isa 44:9). “For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator” (Rom 1:25).

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98 Johnson, “God-Centered Worship.”
Bob Kauflin says, “It is idolatrous to worship anything other than what is superior to everything else. Only God is in that category.”\(^9^9\) The opposite of idolatry is worship. However, many people are constantly alternating between the former and the latter. An idol is not only a statue such as was worshiped in the ancient world; here in the twenty-first century, the appearance of idols surface in a variety of ways: drugs, alcohol, excessive television and computer and hand held mobile devices seen as a means of temporarily “escaping” difficult situations or perhaps just avoiding the rigors of daily life.\(^1^0^0\) An idol is what makes the hearts of believers drift away from God for whatever reason. Saints are on the scene of a spiritual battle, and they put on the whole armor of God because the devil is trying to break the relationship between God and the saints. “An idol can be anything we place ahead of God in our lives.”\(^1^0^1\)

One of the writers of the Psalms tells us to give glory only to God (Ps 115:1) and warns against those who rely on idols and those who make idols (Ps 145:8).

The essence of religious life is immutable truth—the word of God. God exists as a Spirit and cannot be seen by the human eye. Unfortunately, human beings are captivated by the nonessentials that can easily be seen and touched more than the essence of faith. Therefore, God demands faith of His people. Nonessentials can be easily elevated in place of true worship: those who lead worship, tools of worship, atmosphere and methods of worship, and worship styles. If people just look at the nonessentials, they may miss the essential. Worship leaders should be aware of this fact. God expects saints to worship God’s nature and to exalt Him in praise.

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\(^{99}\) Kauflin, 177.


\(^{101}\) Ibid.
Chapter Summary

This chapter discussed the problems regarding worship leaders and the necessity of training worship leaders. Many worship leaders of South Korean Churches are ministering without having appropriate training for spiritual maturity and growth. Theology of worship has not yet been well established in Korea, and most Korean Churches do not have a deep understanding about worship leadership. Untrained worship leaders may have a negative influence on a congregation, and they may not lead people to the right place of worship. The theological basis section has shown that worship leaders should have a deep understanding about the importance of worship ministry and their roles. This chapter has provided a biblical and theological basis of the study and also presented the limitations, methodology of the study, and literature review.
Chapter II

Importance of a Worship Leader

Understanding of a Worship Leader

It is not surprising to see that worship leaders play an important role in current churches, where they have become a vital tool in congregational worship. Congregational worship praises God in harmony with worship leaders who help the congregation to experience the presence of God through active singing. Thus, the role of worship leaders becomes very important in contemporary worship. If churches do not understand the position and role of worship leaders, their ministry will be limited. This chapter defines the role of the worship leader, explores the importance and influence of the worship leader, and requirements of the leading the congregation in praise.

Definition of a Worship Leader

A worship leader is defined as any person who leads praise or a worship service. There are several names for a worship leader, such as “praise leader” and “song leader.” Each name has its own features and work style. There are two types of worship ministry. One is a ministry where a person leads praise and worship together, and the other is where praise and worship are led by different persons. Generally speaking, a worship leader is the person who has the


103 Ch’oe, 46.

104 Ibid., 47.

105 Hŭi-gon Mun, Worship Is Not a Concert (Seoul: Yesu Chŏndodan, 2003), 37.
authority to plan and decide all contents of worship, while a praise leader is only responsible for leading praise.

In Korean churches, worship leaders and praise leaders may have significantly different roles.¹⁰⁶ Praise leaders are instructed by worship leaders, because worship leaders refer to ministries, and praise leaders refer to lay persons who lead the praise. In Korea, praise leaders are often considered just song leaders. So, if lay persons lead praise in a local church, they will be called praise leaders; on the other hand, if any pastor leads praise, he will be called a worship leader. According to Jay Guin’s statement, the role of a song leader is limited to selecting and leading songs, while a worship leader is responsible for planning and performing the whole worship service.¹⁰⁷ However, worship leaders, regardless of their title, have a common denominator of “the importance of worship.” Therefore, in this project, although there are some differences in roles among worship leader, praise leader and song leader, this project will use the term “worship leaders,” which includes praise leaders and song leaders.

**Biblical Background of a Worship Leader**

Terms such as “worship leader” and “praise leader” are not found in the Bible. Andy Park says, “Moreover there is scarcely any mention of musical worship forms in the New Testament. There are several passages that appear to be quotations of hymns that were sung in the early church.”¹⁰⁸ Although it is impossible to find the names and features about worship leaders, it is

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¹⁰⁸ Andy Park, *To Know You More: Cultivating the Heart of the Worship Leader* (Downers Grove, IL: InterVarsity Press, 2002), 64.
possible to know a more important thing. Andy Park says, “What we do have is instruction on
the essence of worship, the heart of worship, instead of the how-to’s.”

Therefore, worship leaders must know exactly what the essence of worship through the Bible is, and they must have
a right heart and attitude toward worship. Traditionally, elders were the leaders of Israel. They
were responsible for the administration of and counseling the people of God to help Moses, and
they were devoted worshipers and obedient to the Word of God. After the Exile, the role of
elders became very important due to the influence of the synagogue.

The priesthood for the worship of Israel started with Moses and Aaron, who was the brother of Moses (Exod 4:14-17).
Consequently, the Levites became a distinguished tribe for God’s work. Allen P. Ross describes
the role of the priest as follows:

The priests were called to lead the nation in worship and service (Num 1:51-51, 53; 3:6-7). In doing so they were to be mediators of spiritual life and peace God (Mal 2:5). Those
who were faithful priests were given this life and peace, so that worshipers could see the
faith lived out in them. Their primary task was to teach people the word of the Lord (Mal
2:6-7), turning them to righteousness and leading them in proper worship.

Allen explains that it is possible to understand the role of Moses and Aaron as priests,
and the role of the Levites that help with the work of priests. Today’s worship leaders, including
any pastors or worship leaders, even though they are not priests, should remember the reason
why God called elders and priests and assigned specific roles to them. If the roles of the priests
in the past were to help people worship God correctly and to teach them the Word of God,
today’s worship leaders must do the same. This means that God calls believers as royal priests (1
Pet 2:9).

109 Park, To Know You More, 65.
110 Allen P. Ross, Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation
111 Ibid., 210.
In addition, Hee Gon Moon presents David as an important model of a worship leader.\textsuperscript{112} David wrote many poems, and he was a man who loved and worshiped God. David’s heart as revealed in his story and Psalms, provides worshipers with an important lesson. In particular, when the ark of the covenant entered into Jerusalem (1 Chr 15-16), David organized several groups and appointed people who had particular musical talents. David appointed Levitical families to bring up the ark of the Lord (1 Chr 15:12-15). The Bible shows that “their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, [raised] sounds of joy” (1 Chr 15:16), “Heman, Asaph and Ethan were appointed to sound aloud cymbals of bronze” (1 Chr 15:19), “Chenaniah, chief of the Levites, was \textit{in charge of} the singing; he gave instruction in singing because he was skillful” (1 Chr 15:22) and “Shebaniah, Josaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer, the priests, blew the trumpets before the ark of God” (1 Chr 15:24). The people of Israel worshiped together with the worship leader and praise leaders.

David placed the people according to their gifts. Perhaps he, as king, had noted the quality of their work. Based on his experience, he identified the talents of the people and placed them in the required positions according to their gifts (1 Chr 15:22).

The role of a priest is linked to Jesus who is the eternal high priest (Heb 8:1) in the New Testament. Ross explains the role of a priest:

The plan for the nation of Israel, therefore, was that there would be one high priest, a large number of properly prepared and recognized priests to minister to the nation, and then the nation itself to serve as a kingdom of priests in the world. A very similar pattern emerges in the New Testament, where there is one eternal High Priest, Jesus Christ (Heb 8:1-2), a large number of people called and equipped by God to lead the churches in their worship and service, and all the redeemed serving as a kingdom of priests (1 Pet 2:9).\textsuperscript{113}

\textsuperscript{112} Mun, 40-42.

\textsuperscript{113} Ross, 210-211.
According to Ross, Jesus plays a role as a priest in worship. Jeremy Armstrong says, “As Hebrew 8 explains, Jesus is our High Priest who stands between the people and the Father offering the sacrifice required for our salvation.” Thus, Jesus Himself became a model of worship to God, and He led people to the right place of worship. Richard J. Foster says, “Genuine worship has only one Leader, Jesus Christ.” The model of a true worshiper can be found in Jesus who serves and worships God (Luke 4:8). Jesus revealed God and His will through His entire ministry. The most important task of Jesus was not to fulfil His own glory and will, but to accomplish the glory of God and God’s will. Jesus’ obedience culminated in His death. The teaching and ministry of Jesus has continued through His disciples and church leaders.

Importance of a Worship Leader

It is important to understand the importance of worship leaders, because worship leaders are those who help the congregation open their eyes toward God and feel God. In order to focus on the goal of worship, the roles of worship leaders are very important. Some worship leaders who are spiritually immature seek to get the glory that is God’s, using their musical gifts. The proper role of the worship leader is to help the congregation confess their love for God.

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115 Ross, 211.


117 David Peterson, Engaging with God: A Biblical Theology of Worship (Grand Rapids, MI: W.B. Eerdmans, 1993), 109-110. When Jesus was tempted by the devil, the devil showed all the kingdoms of the world and their splendor and he asked Jesus to fall down and worship him (Matt. 4:8-10; Luke 4:5-8). But Jesus flatly denied the request. The honor of the world cannot be compared with the glory of God. Peterson says, “Jesus offers the perfect pattern or model of acceptable worship in his obedient lifestyle.”

118 Ch’oe, 47.
wholeheartedly and experience the presence of God more deeply. There are several reasons why worship leaders are important.

**To Lead the Congregation to the Right Worship**

“Every Human being created by God has an innate desire to worship.” However, fallen human beings lost the privilege to have a perfect relationship with God. After the Fall, religious people worshiped gods to meet their spiritual needs, but the worship was not related to the one true God. Tozer says, “It is entirely possible for humans to have recognized forms of worship apart from Christ and apart from the salvation He offers.” He emphasizes that the correct object of worship is more important than religious experiences or forms of worship.

The Apostle Paul addresses that pagans’ sacrifices are offered to demons, not to God (1 Cor 10:20). He rebuked Athens for their worship offered to an unknown god (Acts 17:23). If the object of worship is wrong, everything is in vain regardless of the subjective and relative experience, passion, and sincerity of faith.

People who attend church services may have a variety of backgrounds and life experiences, and they also have different levels of faith. Some people understand the real meaning of worship and participate in worship with a prepared mind, while others even do not know the meaning of worship. They just attend worship services habitually, for personal reasons or according to their social context. Worship leaders meet these people at the beginning of the service, because most modern worship services start with praise. Therefore, worship leaders

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120 Tozer and Smith, 34.

121 Ibid.
must lead the congregation in the right direction with a strong theology that “worship is communication with God.” The essence of worship is the glory of God and love and companionship with God. To do this, worship leaders have a responsibility to teach the congregation clearly that God is the audience and object of worship. Otherwise, people cannot worship God sincerely because they may be distracted by worship style, music style and expertise, size of the congregation, and the atmosphere of worship.

Although a certain format of worship is important, the essence of worship is more important than the format itself. Jesus also rebuked those who seek only a format of worship (Matt 12; Luke 13; and John 2). While one follows a certain format, worshipers can still miss the essence of worship. Formal worship without the essence is useless because such worship will just be a ritual. God is not pleased with formal worship without the essence. The reason that Jesus rebuked the Pharisees and Scribes several times was not due to their form of worship, but the nature of their worship. Therefore, worship leaders’ roles are so important because they lead the congregation to focus more on the essence of worship.

The Effect of Music in Modern Worship

The popularity of contemporary worship music has been soaring over the past few decades. As the influence of music has increased, the influence of worship leaders who use

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122 Ch’oe, 52.


125 Park, To Know You More, 28.
music as a tool has become greater. Many people who attend worship services—especially the younger generation—have a great interest in worship leaders and music. McDonald says, “Mediocre preaching may be tolerated, but an inept worship leader can sink things fast.”\textsuperscript{126} For many young people looking for a church, worship leaders become a very important factor. McDonald states, “Worship leaders have become a more important factor than preachers.”\textsuperscript{127} Therefore, worship leaders must keep in mind that they and their work have a great impact on congregational worship. It should be especially considered that music is a very emotional tool in worship.\textsuperscript{128}

Roles of a Worship Leader

Worship leaders have various roles in their ministry. Through their roles, they help the congregation to focus on worship. As Israelites’ parents taught their children the reason to keep the Passover, lead worshipers should teach the congregation the reason why they should worship God. Consequently, they lead the congregation to the right place of worship to God through their roles.\textsuperscript{129} This section discusses some important roles of a worship leader.

Lead Worshiper

One of the key roles of a worship leader is to lead the congregation into God’s presence with their talents and skills. They encourage the congregation to look to God, and lead them to worship God properly by confessing and declaring who God is. The writer of Psalm 95 depicts

\textsuperscript{126} Kauflin, 52.
\textsuperscript{127} Ibid.
\textsuperscript{128} Dongbok Yang, Contemporary Christian Music (Seoul: Yeyong Communication, 2000), 362.
\textsuperscript{129} Hayford, 316-344.
the characteristics of a lead worshiper. He encourages the people to worship God, “O come, let us sing for joy to the Lord, let us shout joyfully to the rock of our salvation. Let us come before His presence with thanksgiving” (Ps 95:1-2). This is an important role of lead worshipers. They should lead the congregation to focus on worship. They need to tell the congregation about God and their intimate relationship with His people. The writer of Psalm 95 declares God with confidence: God is a great God, a great King above all gods, the Creator, the Maker, and our God (Ps 95:3-7).

To know God and have a special relationship with Him is an important reason for worship, which should be conveyed to the worshipers. When the congregation comes to know who God is, they will worship God truly; therefore, worship leaders must have knowledge and understanding of God. Worship leaders should experience God’s presence and grace through personal worship, find God and His will through the Word of God, and be obedient to the will of God with a humble heart. However, many worship leaders just lead the congregation as performers. It is a very sensitive and important issue. Their worship leading may look and sound the same as others, but the heart is not open or genuine; therefore, they cannot properly lead the congregation to worship God.

Worship leaders are not actors/actresses, nor musicians who simply play a musical instrument. They must be worshipers of God. If they are not worshipers, how can they lead the congregation to worship God? Worship is ultimately a spiritual event. Although they may work for the church, if they are not true worshipers, God will never be pleased with the offering. Worship leaders should never forget that they also are worshipers. They must seek to worship God with a sincere heart (Heb 10:22) and a thankful heart (Col 3:16). Worship is toward God; it

130 Mun, 109.

131 Ibid., 88.
is not for the leader’s feelings, experiences, and needs, but for God’s glory and majesty. Lead worshipers should direct all of these to Him.¹³²

**Messenger**

The most important thing in worship is the Word of God. The Word of God must be delivered to the congregation in worship, and they should listen to God’s Word as it is proclaimed. God wants to let His people know about His will, grace, love, salvation, and the kingdom of heaven. Worship leaders should be messengers in this process as they deliver God’s messages in a variety of ways. They can deliver messages by praise, comments, proclamation, testimony, and prayer. Worship leaders can play an important role to deliver the Word of God by using these diverse methods as messengers.¹³³

Worship leaders can express God’s messages through selected songs. There are diverse topics and themes in each song. Therefore, worship leaders should select songs in order to express what they want to emphasize. Worship leaders can use comments while leading worship. These comments should not be meaningless or stereotyped phrases, but they should have a clear purpose and be biblically sound. Worship leaders’ comments contain messages for the congregation. Therefore, they should be brief and well prepared.

To serve the congregation as a messenger, a worship leader should be a person in whom the Word of Christ dwells richly (Col 3:16). Without a Word from God, worship leaders cannot play a role as messengers because they cannot know the mind of God. Therefore, worship

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leaders need to have a personal and spiritual relationship with God. Through this, “a worship leader earns the right to lead the congregation in worship.”

Worship leaders should listen continuously to what God wants to say through them. They should be a person who accurately delivers God’s message. They must encourage, lead, and guide people with the Word of God as a messenger. Worship leaders must be tuned to God lest they cloud the pathway of people viewing the glory of God. Worship leaders must always pray for the help of the Holy Spirit to realize and reveal God’s presence.

Witness

Worship is the place where God works. God allows many amazing experiences for leaders to witness. Jesus says, “You are witnesses of these things” (Luke 24:48). The Christian life starts from salvation, but after that there are many other essential experiences. Jesus made his disciples to be witnesses to: Jesus’ transfiguration on the mountain (Luke 9:28-36), the revival of Jairus’ daughter (Mark 5:21-24, 41-43), His feeding of the five thousand (Matt 14:13-21), many healings (Matt 8:14-16, 32; 9:6, 30), Jesus’ resurrection (Luke 24:6), and His Ascension (Luke 24:50-51). A demon-possessed man became a witness, because he experienced Jesus’ power, word, and healing (Luke 8:39).

Jesus’ disciples could be witnesses to teach and share Jesus’ words because they met Jesus, saw diverse miracles, experienced His power and wisdom, and obeyed what Jesus said. God called Paul to make him a witness (Acts 26:16). The best way to preach the gospel is to bear witness to one’s experiences because the testimony of a person’s experiences is stronger than any theory. Moreover, people who see, hear, and experience amazing things can never be silent. Despite the people’s threats (Acts 4:18), the Apostle Peter and John said, “We cannot stop

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134 Stetzer and Harland.
speaking about what we have seen and heard” (Acts 4:20). A person who sees, hears, and experiences the grace of God will not be silent about it.

Worship leaders should keep in mind that they are witnesses of what God has done (Acts 3:15). Jody Cross challenges, “We are a faithful witness to Jesus Christ.” God makes leaders who experience Him personally to represent Him as witnesses (Acts 1:8), so that when they preach, God is evident. Therefore, worship leaders should play a role as witnesses. They must prove God’s grace and love, share enlightened words and truth, and sow spiritual principles of living the Christian life, not just through their words and earthly wisdom, but also through God’s Words.

Teacher

The most important reason that worship leaders should take a role as a teacher is because God has a deep desire to teach His people about worship. God emphasizes the importance of teaching several times (Deut 6:2, 7-8; 11:19; 17:11), laments that there is no teacher (2 Chr 15:3), and teaches through the people of God (Ezra 7:10; Neh 8:9; Acts 5:42; 15:35; 28:31). There are vain and false teachings in the world (Gen 3:4-5; Matt 3:7; John 8:44), whose purpose is to deceive the saints to go the wrong way. Therefore, worship leaders should diligently teach the congregation (Prov 22:6; Col 3:16). When worship leaders faithfully teach the word of God, the congregation can go the right way, and the congregation who receives right teaching will correctly praise God (Ps 119:171; John 6:45).

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136 Hayford, 150.
Worship leaders must be good teachers who deliver good things from God. Often, the congregation is less interested in spiritual things than are the worship leaders. Thus, worship leaders must have an attitude to learn continuously and teach the congregation well.

Jesus’ three main ministries were teaching, proclaiming the gospel, and healing (Matt 4:23). Jesus frequently taught his disciples (Mark 8:31; 9:31), taught in the synagogues (Matt 9:35, 13:54, 21:23; Mark 1:21, 6:2; and Luke 4:15, 19:47), taught in several cities (Matt 11:1; Mark 6:6), and taught the gathered crowd (Mark 2:13; 10:1; Luke 5:3). In addition, the Apostle Paul emphasizes that an overseer must able to teach (1 Tim 3:2). Therefore, worship leaders should continuously teach the congregation. They must live according to the Word of God what they teach, before they can effectively teach others (Matt 5:19; Rom 2:21; and 1 Cor 14:19).

Worship leaders must have confidence when they teach the congregation. The things they need to teach are as follows: God, His names and works, the relationship with God in worship, the attitude of worshipers, the kingdom of God, salvation, biblical principles for worship, songs, dogma, church practice, church history, etc.
Requirements for a Spiritually Mature Worship Leader

Becoming a spiritually mature worship leader is very important for the proper worship and the glory of God. Anyone can be appointed be a worship leader, but it does not mean that he or she is a spiritually mature worship leader. Becoming a spiritually mature worship leader is a very important task. This section will deal with the requirements for spiritually mature worship leaders, focusing on three elements as follows: relationship with God, spiritual maturity, and spiritual leadership.

**Relationship with God**

When people think about worship leaders, talent and musical ability may come to mind first. However, it is important to think about the relationship between the living God and worship leaders before appointing a person to this role. Dr. Samuel Kisseadoo says, “Relationship with God is the most important priority for the spiritually mature person.” Jesus describes this relationship as the worship relationship between father and children, and he said that “the true worshipers will worship the Father in spirit and truth” (John 4:23).

The relationship with God starts with accepting Jesus as personal Savior and Lord, and is based on God’s covenant that people who believe in Jesus are children of God. John says, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God” (John 1:12-13). God wants to have a close relationship with His children.

Worshipers of God are able to enter the sanctuary of God due to their relationship with Jesus Christ (Heb 10:19). Therefore, worshipers always need to recognize this relationship with

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God and strive for a more intimate relationship with Him. When Jesus carried out His ministry, He took time apart from His disciples and the crowds to cultivate a deeper relationship with the Father (Luke 5:16). Jesus set aside unimportant things, and focused His eyes on the most important thing—His relationship with the Father. There was nothing more crucial, in Jesus’ point of view, than His relationship with the Father. He was reassured of His mission through this relationship, and He was strengthened by God for His ministry. Finally, Jesus died on the cross to restore the broken relationship between God and His people.

C. S. Lewis illustrates the relationship with God in his book *Mere Christianity* as follows:

> God made us: invented us as a man invents an engine. A car is made to run on gasoline, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on.\(^{139}\)

It means that if people do not have a relationship with God, spiritual things cannot happen at all. Worship leaders must have a personal, spiritual relationship with God, and the right relationship with God comes from the right faith that God is the only object of worship. According to Stetzer, “It is by having a personal, spiritual relationship with God that a worship leader earns the right to lead the congregation in worship.”\(^{140}\) Therefore, the grace of God, forgiveness, love, and worship are in vain without a true relationship with God. One’s relationship with God is the key that affects all of the Christian life. However, many people are more interested in God’s work than a relationship with God. Richard Foster says, “God is actively seeking worshipers.”\(^{141}\) Thus, worship leaders must be worshipers before they become workers. Unfortunately, many worship leaders...
leaders think they are too busy to cultivate this relationship, and thus may miss their personal fellowship with the Lord. Worship leaders should remember the reason why God commanded people to worship Him through an intimate personal relationship with Him.\(^\text{142}\)

Worship is a spiritual battle. Worship leaders are more likely to encounter various challenges and crises in spiritual battles. Fears will come along with crises. However, an intimate relationship with God will help people focus more on the greater thing than difficulties that they encounter.\(^\text{143}\) Worship leaders’ ministry and service need a lot of strength and energy. God’s grace comes through a relationship with God. Therefore, if worship leaders want to be filled with God’s grace, they must nurture their intimate relationship with God.

God’s Calling

Alison Siewert says the following about God’s call to leaders:

[W]hy does one have to be a worship leader? It may appear that the one has a great voice or good musical skill, or a church does not have people who lead worship. But, God has much greater reasons for your involvement, and it is important for you to see what Jesus is doing in this process. . . God calls people to lead as a way of calling them to himself. . . God calls you into leadership for your blessing, healing and growth.\(^\text{144}\)

God calls the people in the world according to His plan and providence. God gives power to them (Matt 10:1; Luke 9:1) and enables them to minister in His name (Ps 23:3). Worship leaders are the people who are called for God’s plan, purpose, and glory (Ps 50:15). God gives the mission to worship leaders to lead the saints to Himself.

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Here are some purposes of God’s calling. First, the purpose of God’s calling is the fulfillment of God’s purpose of Creation. God wants to have an intimate relationship with His people through worship. God sent His Son, who demonstrated His love by death on a cross (Rom 5:8). Kauflin says, “Christ’s work on the cross also assures us that our worship is acceptable to God.”145 Worship leaders must remember this love and should respond accordingly to God. A second purpose of God’s calling is the blessing. God does not need our gifts. He blesses worshipers who worship Him with thankful hearts and obedience (Ps 50:5-13). More than anything, all worship leaders need to have the assurance that God wants to do good things for them and make them more like Jesus.146 Thus, worship leaders must have confidence in God’s calling of them to the right leadership, continue to work, and have a positive impact. In addition, they are not restricted by extrinsic and formal factors, and they must keep in mind the mission to which they were called is to lead people to God. When they have this confidence, they can more easily accept the glitches, the attention, the failures, and the challenges worship leading presents as opportunities for their growth and blessing.147

Knowing God

Becoming a worship leader means seeking God first, rather than a position or title. Worship leading means seeking God. Above all, God wants worshipers to acknowledge Him (Hosea 6:3, 6), and Jesus also highlights that knowing God and worshiping the right object are very important (John 4:22). God wants people to grow in the knowledge of Him (2 Pet 3:18; Col 1:10; Eph 4:13). God’s children are allowed to know Him (Jer 24:7; Luke 8:10; 2 Cor 4:6; 2 Pet

145 Kauflin, 74.

146 Urbana Worship Team, and Siewert, 29.

147 Ibid., 30.
3:18). God revealed Himself (Matt 11:27), and He is the shepherd of the sheep (John 10:2, 14). According to Tozer, “Having been made in His image, we have within us the capacity to know God and the instinct that we should worship Him.” Therefore, worship leaders must seek to know God first, and then they can tell other people about Him. Knowing God is different from knowing about God. To know about God means that people have knowledge about God without any experiences, and they do not have a confidence about the existence of God. Clive says, “The fundamental difference between knowing about God and knowing God is about personal relationships. Because God is a person, you can know ‘about’ him but you do not really ‘know’ him until you have a personal relationship with him.” Therefore, the thing that worship leaders must have is not just knowledge about God, but the experiential knowledge, personal knowledge, and intimacy of God.

The Bible introduces the two sons of Eli the priest (1 Sam 2). Although they undertook the work of priests, their conduct was evil. More than anything, they did not know the Lord (1 Sam 2:12). The Hebrew word “yada,” which means “know,” is used in this verse. “Yada” means knowing something through experience and observation; it is a symbol of intimacy. The sons of Eli had knowledge about God, but they did not experience God and did not have confidence in the living God. Since they did not know God, they lacked holiness and spiritual vitality.

\*\^148 Tozer and Smith, 23.
Consequently, the worship of Israel was broken. Their worship leaders should live a life that strives to know God. Their priority should be to have an intimate relationship with God.

Larry Crabb points out in his book *Finding God* that people will be captivated by God’s gifts and blessings if they lose focus on the person of God. If knowledge about God is an artificial flower, knowing God is the real flower. People who have the knowledge of God are “a fragrance of Christ among those who are being saved and among those who are perishing” (2 Cor 2:15). Kraeuter emphasizes, “Seeking the Lord on an individual basis as well as together as a team must become a matter of urgency for us.” If worship leaders do not truly know God, this will be detrimental not only to themselves, but also for families, churches, and nations.

In addition, those who know God have privileges. They can rightly worship God (John 4:22), rely on God (Ps 9:10), experience God’s steadfast love (Ps 36:10), and possess eternal life (John 17:3). Tozer comments about knowing God as follows:

He wants to reveal to each of us the blessed element of spiritual fascination in true worship. He wants to teach us the wonder of being filled with moral excitement in our worship, entranced with the knowledge of who God is. He wants us to be astonished at the inconceivable elevation and magnitude and splendor of Almighty God!

The Apostle Paul also states, “I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord” (Phil 3:8). What the Holy Spirit commends to the church is to

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151 Mun, 62-63.
152 Ibid., 63.
156 Tozer and Smith, 33.
know God. People can talk about evangelism, mission, the power of the Holy Spirit, the power of praise and worship, and gifts and miracles. However, if they do not know their God personally, those things are meaningless. Knowing God is the key to expressing God’s power and “the people who know their God will display strength and take action” (Dan 11:32). Worship leaders can guide a congregation to worship empowered by their personal relationship to God.

Confession of Faith

The foundation of faith is an ongoing right relationship with God (John 15:5) based on the Word of God. This is the starting point of spirituality that a worship leader must have. Jesus rebuked those who had little faith (Matt 6:30, 8:26; Luke 12:28) and praised those who had great faith (Matt 8:5-13, 15:28). Worship leaders are those who praise the glory of God. Therefore, they need to strengthen their faith and give glory to God (Rom 4:20).

The writer of the book of Hebrews maintains that it is impossible to worship and please God without faith (Heb 11:6). The book of Hebrews emphasizes the importance of faith and introduces some people who lived by faith: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, and Moses. They were people who lived faithful lives. All of them had “faith” that feared God and worshiped God. God was pleased with their “faith” and He wonderfully used their faith and life. Faith consists of three elements: confession of faith about God (object of worship), confession of faith about worshipers (salvation through Christ by grace alone), and confession by faith in the Word of God (God’s covenant).

158 Ibid.
159 Ibid., 14.
First, they must confess faith in God. Worship leaders should have a sincere faith in God who is the object of worship. Tozer says, “At the root of the Christian life lies belief in the invisible. The object of the Christian’s faith is unseen reality.”\textsuperscript{160} A Christian must have faith in God who is unseen and “must break the evil habit of ignoring the spiritual”\textsuperscript{161} truth in the Bible. God is the Creator who created the world. He is absolute Truth. Worship leaders must confess that God is one (Deut 6:4) and they are the people of God and the flock under his care (Ps 95:6-7). Christian faith begins with these confessions of faith based on the Word of God (Rom 10:10, 17). God is the object of worship and He wants to have an intimate relationship with His people. Therefore, spiritually mature worship leaders clearly demonstrate that God is the only one object of worship, and they must lead the congregation to regularly renew or refresh their relationship with God.

Second, they must confess in faith that they are saved through Christ by grace alone. All people have sinned, and they do not obey the Word of God (Rom 3:23). As a result, a spiritual relationship with God has been broken. The result of sin is death (Rom 6:23) and eternal destruction. “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life” (John 3:16) and becomes God’s children (John 1:12). Through His grace, the relationship with God is recovered again at last. Worship leaders must recognize that this also applies to them and they, too, must rely on the grace of God every day. They need to confess that they are God’s children who are saved and privileged to worship Him. People who seek the grace of God with a humble soul are worshipers of the one true faith.


\textsuperscript{161} Ibid.
Third, they must confess in faith the Word of God. The saints begin with the confession of faith based on the Word of God (Rom 10:10, 17). Worshipers are able to discern the promises of God through the Word of God. God gives us numerous promises in the Bible, and He will surely fulfill them. Therefore, worship leaders have to regularly take time to read and listen to the Word of God. Because the Word of God is the foundation of our faith, we will continue to grow as we study, teach, preach, sing and live its message of truth (Rom 10:17).

Prayer Life

There are a lot of definitions of prayer, which indicate the importance of prayer. Prayer is fellowship with God. Prayer is a key that opens the doors of heaven and a lifeline to maintaining a spiritual life. Prayer is the resting of the weary. Prayer is a longing toward God. Prayer is spiritual breathing. Prayer is a passage of God’s blessing. Prayer is everything. As praise is an expression of inward thoughts, prayer is a reflection of the mind. Prayer is an expression of trusting God’s response and an important element of worship.

Lamar Boschman says, “The church has historically used prayers of affirmation and thanksgiving, repentance, dedication and illumination in worship.” Jesus did not forget prayer while doing a number of ministries (Matt 14:23, 26:36; Mark 1:35; and Luke 5:16, 6:12, 9:28, 22:44), and always made reasonable choices according to God’s will through prayer (Luke 22:42). When David asked God for His will through prayer (1 Sam 23:2, 30:8; 2 Sam 2:1, 5:19) he never failed; Joshua made the sun and the moon stand still through prayer (Josh 10:12-13).

Worship leaders’ ministry includes not only a ministry of praise, but also a ministry of prayer. They maintain the mind of worship through prayer, select songs through prayer, discover

162 Boschman, 45.
the will of God through prayer, and deliver God’s will to the congregation. Kraeuter says,

“Allowing people to come before the Lord in prayer and petition may mean that our prominence as worship leaders may diminish.”¹⁶³ In addition, worship leaders always should focus on prayer and praise in their personal life.¹⁶⁴ However, despite the importance of prayer, they often make a mistake by ignoring prayer due to a lack of confidence in God’s response. Kraeuter says as follows:

> Often we do not pray because we doubt that anything will actually happen if we pray. Of course, we do not admit this publicly. But if we felt certain of visible results within sixty seconds of every prayer, there would be holes in the knees of every pair of Christian-owned pants in the world.¹⁶⁵

Pastor Jim Cymbala says in his book *Fresh Wind, Fresh Fire* as follows: “Prayer is the source of the Christian life, a Christian’s life-line. Otherwise, it’s like having a baby in your arms and dressing her up so cute—but she’s not breathing!”¹⁶⁶ In fact, praise and prayer were used interchangeably in the biblical Hebrew culture. For example, the writers of the Psalms prayed for God’s people while praising the name of the Lord (Ps 144:9-10). In the Psalms of David, it is easy to find that he combines praise with prayer (Ps 9:1, 13, 19). He did not distinguish prayer from praise, and he expressed his heart before God.¹⁶⁷

> God is waiting for prayers and cries of worshipers, so David says in his Psalm, “The eyes of the Lord are on the righteous and his ears are attentive to their cry” (Ps 34:15). There are


¹⁶⁴ Ibid., 24.


¹⁶⁶ Cymbala Jim, and Dean Merrill. *Fresh Wind, Fresh Fire: What Happens When God's Spirit Invades the Heart of His People* (Grand Rapids, MI: Zondervan, 1997), 50.

many things to pray about in a worship leader’s ministry. Prayer is not an easy task, but it is a very effective method of ministry. Almighty God wants to communicate with worship leaders in prayer, so they should be sensitive to the Holy Spirit. To this end, they should pray to God, and receive the guidance of the Holy Spirit.

Love God

Andy Park says, “[T]he most effective trait of a worship leader is a deep love for God and a willingness to express it.” 168 Bob Kauflin asks, “What do you yourself bring to the platform each and every Sunday?” 169 The answer is a heart that loves God.

Kauflin defines worship as follows: “Worship isn’t primarily about music, techniques, liturgies, songs, or methodologies. It’s about our hearts.” 170 If worship leaders do not have a loving heart for God, they will be attracted to anything rather than worshiping God. Kauflin says, “[W]henever we love and serve anything in place of God, we’re engaging in idolatry.” 171 If worship leaders do not become God-centered worship leaders, they will be apt to seek their own glory and try to seek their own pleasure and satisfaction without God. Kauflin warns about this. “When I sought glory for myself, praise for my accomplishments, and credit for my growth, I was not depending on a Savior—I was searching for an audience.” 172

Loving God requires everything of a worshiper. Jesus says, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and

168 Park, To Know You More, 18.
169 Kauflin, 21.
170 Ibid.
171 Ibid.
172 Ibid., 25.
foremost commandment” (Matt 22:37-38). Worship leaders should have a love for God more than music, instruments, prepared plans, ministries, and any other thing. A loving heart is the starting point. All of ministry should be done out of our love for God (1 John 4:19; John 3:16). Without the love of God, human beings are sinners and cannot love others. Worship leaders must experience God’s love, because worship is our response to the love of God. Kraeuter says, “Let’s love God with all the zeal and the whole heart. Because, it is the largest prize, joy, and pleasure, and inexplicable, unutterable, unimaginable glory, honor, light, and happiness.”173 Worship leaders must spend time with God day-by-day, focus on God with a loving heart, and develop an intimate relationship with Him.174 Worship leaders’ gifts and abilities are not for themselves, but for loving Him.

**Spiritual Maturity**

Personal spiritual maturity is an essential element for worship leaders who desire to lead their congregations to a place of meaningful corporate worship. If worship leaders are not mature, they have will be prone to creating problems in their ministries and churches. Spiritual maturity of worship leaders is not related to their positions in the church, no matter what age they are, and not proportional to their talents and musical skills. Spiritual maturity is more needed than any external conditions related to worship leaders. According to Kisseadoo, “True leaders are chosen with a level of maturity, and are expected to grow into higher and deeper levels of maturity with

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174 Ibid., 157.
Therefore, worship leaders must be spiritually mature leaders in the grace of God. There are several elements in order to be spiritually mature worship leaders.

Worship in Private.

Worship leaders should experience God’s presence constantly and deeply through personal worship because they can only lead the congregation as much as they experience God. Joseph Mattera says, “They are able to help bring the congregation into deep worship because [worship] is already something they walk in.” Public ministry of worship leaders begins from a personal life of worship. Since it is the very basis and the most important condition of worship ministry, the person who is not a private worshiper cannot effectively lead public worship.

Worship leaders are those who lead the congregation in public worship. Also, a worship leader is a worshipper; he or she is neither an actor nor actress of a show, nor a musician playing an instrument. In many cases, church leaders appoint a person with musical talent as a worship leader. Worship leaders are good at singing and playing musical instruments, and they can appear as passionate and true worshipers in a public place of worship. However, worship leaders themselves should be worshipers first. They may lead the congregation to worship and should be a model to worshipers. In fact, the time that they use on the platform is substantially less than the time that they use off the platform. If worship leaders use about an hour on the platform to

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175 Kisseadoo.

176 Mun, 109.


178 Ch’oe, 53.
lead worship, it is only 0.6% of the time of a week. If they use two hours, it will just be 1.35% of the time of a week. They are using most of their time, over 95%, off the platform. Renowned theologian Campbell Morgan said that worship in the sanctuary would be meaningless if there were no worship during week.\textsuperscript{179} God does not thirst for worship;\textsuperscript{180} God is not looking for worship, but a worshiper (John 4:23). The true worshipers for whom God is looking are those who walk with Him in daily life, obey His word, and have a close fellowship with Him (Ps 34:1; 35:28; 145:1, 2; Heb 13:15). Therefore, worship leaders’ worship on the platform must be connected to their personal worship. Spiritual growth is not developed by a few times of corporate worship services, but by a continuous and intimate fellowship with God. Lamar Boschman describes worshipers as those who “. . . spend time in God’s presence. They like to linger there.”\textsuperscript{181} Therefore, all worship leaders should be lifestyle worshipers in their lives.\textsuperscript{182}

**Lifestyle Worship.** “Worship is a Way-of-Life. The Bible clearly emphasizes that the life of worship is a general way-of-life—a life style.”\textsuperscript{183} The Christian faith cannot be characterized as a mere religious ritual in a given place. Kauflin states, “[T]here are several Greek words in the New Testament that we translate as ‘worship,’ none of them mean ‘singing.’”\textsuperscript{184} The Apostle Paul emphasizes the worship of life in Romans 12:1-2. In fact, the Christian faith should be a way of life of worshipers. A. W. Tozer explains that people should worship God with their whole

\textsuperscript{179} Kraeuter, *Worship Is. . . What?!,* 78.

\textsuperscript{180} Boschman, 16-17.

\textsuperscript{181} Ibid., 19.

\textsuperscript{182} Bob Sorge, *Exploring Worship* (Seoul: Duranno, 1997), 229.


\textsuperscript{184} Kauflin, 206.
personality. In particular, worship leaders’ personal lives have a great influence on their ministry. Therefore, unless they have a life of worship during the week, their Sunday worship will not be effective. Kauflin states, “Sunday may be the high point of our week, but it’s not the only point.” Worship leaders should become an example of worship in their lives. They need to control and restrain themselves. To be God’s people whom the Bible describes, we must pay the price by offering our lives to God. “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship” (Rom 12:1).

Worship should not become only a ritual. Prophets have warned about the dangers of ritual, dead worship. The prophet Amos reprimands God’s people: “I hate, I despise your feasts, and I take no delight in your solemn assemblies” (Amos 5:21). Worship leaders should always ask themselves whether they only lead worship with musical skills or worship with their lives. If worship leaders do not live spiritual lives, then it is inappropriate to lead worship. In addition, they need to live respectable lives (Matt 5:16). Through the respectable lives of worship leaders, they will glorify God and have a good influence. More than anything, the most important role of worship leaders’ lives is not as worship leaders, but as children of God. When they live as a child of God, they are able to reveal Him as sincere worship leaders.


186 Ibid., 151.


188 Mun, 90-91.

189 Park, To Know You More, 60.

190 Ibid., 49.
Another important element in worship is the worship leader’s thoughts. One’s thoughts should be a sanctuary in which God can inhabit. Worshipers must please God with their mind and heart (Deut 4:29; 8:2; 28:47; Josh 24:23; Pss 37:31; 57:7; Rom 1:28; 8:27; and Col 3:16). God does not want the worship itself, but the hearts of true worshipers.

Isaiah 29:13 says, “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.” In a broad sense, worship includes not only a given form with music, but also all areas of life. “ Worship that pleased God could not be restricted to certain actions, forms, or rituals.” According to Kauflin, evangelism, serving others, and giving are various forms of worship.

Paul regards his ministry that proclaims the Gospel to the Gentiles as worship (Rom 15:16). His life was an offering of worship to God (Col 3:17; Phil 1:20-21; and Rom 12:1-2). Likewise, worship leaders’ lives should be joyfully committed to the Lord as offerings of worship.

Filled with the Scripture

The Apostle Paul clearly explains how to view the Bible: “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work (2 Tim 3:16-17). God gave the Ten Commandments through Moses before the Israelites entered Canaan. This is because the Israelites, who lived in Egypt for 400 years as slaves, needed to discard erroneous historical culture, idols, and habits in order to live according to the Word of God so that they might enter

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191 Tozer and Snyder, 24-27.
192 Kauflin, 206.
193 Ibid.
194 Park, To Know You More, 85.
into the promised land. Worship leaders also may have false idols and secular cultural influences. These backgrounds may make worship leaders not fully worship God nor properly lead worship. Worship leaders should be renewed by the Word of God (2 Cor 5:17). The Word of God is always the basis for proper worship, and the Word of God has powerful strength. Paul says, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart” (Heb 4:12). In addition, Paul refers to the Word of God as “the sword of the Spirit, which is the word of God” (Eph 6:17). The only offensive weapon is a sword among the items of armor to wear for a spiritual battle. When worship leaders are filled with God’s Word, they can fight with the power of the Word of God. Worship leaders should not forget the power of the Word of God and must rely on it.

When Jesus also was tempted by the devil in the desert (Matt 4:1), He defeated every temptation by the sword of God’s Word (Matt 4:4, 7, 10). The Apostle Paul kept the attitude of confidence that holds the Word of God in truth during tribulation (Acts 27:25). Worship ministry is the spiritual ministry that proclaims and praises the glory of God. There will be Satan’s interference and spiritual battle in this spiritual ministry, and many temptations and tests that attempt to draw worship leaders to turn aside to the right or to the left. Paul says to fight the good fight of faith (2 Tim 2:3-4) as a good soldier of Christ Jesus (1 Tim 6:12).

In order to win and achieve spiritual maturity, the Word of God is very important. As Paul says in Colossians 3, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God” (Col 3:16). Kauflin points out, “In Scripture, when the
people of God gather to worship him, God’s Word is at the center.”195 Although the Word of God should be the center of worship, “worship today is so often focused on sensory experiences, inward feelings, and subjective encounters.”196 God leads worship leaders through the Word and makes them spiritually mature. Therefore, worship leaders should always be close to the Word of God. John Stott says about the importance of the Scripture as follows, “Scripture wonderfully directs and enriches our worship.”197

Sensitive to the Holy Spirit

Worship leaders should be sensitive to the Holy Spirit. Tozer says, “As soon as God sends the spirit of His Son into our hearts, we say ‘Abba’—and we are worshiping, but probably not in the full New Testament sense of the word. God desires to take us deeper into Himself. We will have much to learn in the school of the Spirit.”198

Dongbok remarks, “Worship leaders must clearly know that they were led not by the flesh, but by the Holy Spirit. They should focus on Jesus Christ. . . . [and] [t]hey should not fall into a trap of their music, musical purpose and popularity, but only seek their God.”199 There are several reasons that worship leaders should be sensitive to the Holy Spirit.

First, the Holy Spirit is the spirit of worship. Jesus says, “God is spirit, and those who worship Him must worship in spirit and truth” (John 4:24). Worship is not by a personal effort,

195 Kauflin, 90.
196 Ibid., 91.
198 Tozer and Smith, 26.
199 Yang, Contemporary Christian Music. 361, 566.
contribution and decision, but by the Holy Spirit and the word of truth. The Holy Spirit is the spirit who helps people to worship. Kauflin writes about the importance of trust in the power of the Holy Spirit in worship as follows: “We attempt to worship God apart from the power of the Holy Spirit. We trust in our own wisdom, plans, creativity, and skill. . . Just as we cannot worship the Father apart from Jesus Christ, worship is impossible apart from the Holy Spirit.”

Therefore, all worship leaders must be sensitive to the Holy Spirit and receive the help of the Holy Spirit. They should not restrict the role of the Holy Spirit and rather should pray for the help of the Holy Spirit (John 14:26). Without the Holy Spirit’s help, they cannot lead the congregation and properly worship God. Kauflin emphasizes, “I do not doubt that most of us believe we need the Holy Spirit’s power when we worship God.”

Second, God works through the Holy Spirit. Although God’s works are accomplished by the people who are called to God, the Holy Spirit works inside of them (2 Kgs 2:9, 15-16). The Holy Spirit worked in Isaiah who was called by God (Acts 28:25). He worked when Jesus called twelve disciples, when He drove out demons (Matt12:28), when He made the people prophesy (Luke 1:67), when He let them know what will take place in the future (Luke 2:26-27; Acts 20:23; 21:4), and when He made people speak the word of God boldly (Acts 4:31). In addition, God makes His people free from the law of sin and death (Rom 8:2), testifies that they are His children (Rom 8:16), share the gospel (1 Cor 2:4), and encourages them to worship through the Holy Spirit (Phil 3:3).

Third, the Holy Spirit helps the saints. In the field of spiritual battle, the Holy Spirit helps the worshiper. The Holy Spirit, the Helper, intercedes with groans that words cannot express.

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200 Kauflin, 81.

201 Ibid. 82.
(Rom. 8:26), and He will teach all things and remind of everything (John 14:26; 1 Cor 2:10). The Holy Spirit is the mainspring of spiritual activities of the saints, as the engine that moves the machine. The flesh is weak, and worship leaders are no exception. Even the Apostle Paul confessed to continued war against conflicts of the flesh (Rom 7:23). Thus, worship leaders must request to have the power of the Holy Spirit. Only with the power of the Holy Spirit can a believer win the spiritual battle. Jesus breathed upon His disciples and empowered them with the Holy Spirit (John 20:22), and Paul admonished, “not [to] put out the Spirit’s fire.” (1 Thess 5:19).

Fourth, people can be changed by the guidance of the Holy Spirit. When people are sensitive to the guidance of the Holy Spirit, they can be changed into what God wants them to be. The biggest change is that a sinner reborn becomes a child of God. The Holy Spirit makes them bear fruit (Gal 5:22-23; 6:8). The Holy Spirit leads people into these changes (1 Cor 6:11). Therefore, the spiritual maturity of worship leaders is determined by how sensitive they are to the guidance of the Holy Spirit.

Fifth, worship leaders must obey the voice of the Holy Spirit. The worship leader’s ministry is a spiritual ministry. Krauter says that God wants worship leaders to listen carefully to the voice of God and the Holy Spirit and to react immediately.\textsuperscript{202} When worship leaders are sensitive to the Spirit’s guidance, it is impossible for them not to obey God. Samuel said to Saul “Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams” (1 Sam 15:22).

Worship leaders should cultivate the ability to discern the voice of the Holy Spirit as the sheep follow the voice of the shepherd (John 10:14). Franklin writes, “when our relationship is

\textsuperscript{202} Kraeuter, \textit{Times of Refreshing}, 294.
distant, His voice seems muted.” To this end, they should always listen to the voice of the Holy Spirit. If God’s voice does not lead worship leaders, they cannot lead the congregation. Therefore, worship leaders must always determine whether they go ahead by their own plan or they follow and obey the Holy Spirit’s guidance. Worship leaders must realize that they are led not by the flesh, but by the Holy Spirit, and need to focus on Jesus Christ. Although the guidance of the Holy Spirit is invisible, it is an intimate, close, practical, and indispensable, resource for life and ministry. Therefore, the most important training that worship leaders need to pursue in order to become spiritually mature is not to change, but to change the spiritual habits and mind.

Do not seek the spotlight

Today, people are living in a culture that wants new stars which the media will happily continue to produce. Due to this influence, there are many people who want to become a star. This phenomenon is found even within churches, and even among some worship leaders. As previously described, now is the time that the influence of popular music culture has become so prevalent that worship leaders can easily think and act like a popular star. This is equivalent to the story of a donkey that was excited by the cheers of the people when Jesus entered into Jerusalem, thinking, perhaps, the applause was for him. Worship leaders need to know clearly what is the purpose of worship. If worship leaders have a desire to be honored in worship, it is a very dangerous motivation.

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203 Franklin, 37.
204 Yang, Contemporary Christian Music, 361.
205 Yujung Lee, Awake the Sleeping Worship (Seoul: Yesu Chŏndodan, 2012), 71.
A worship leader is a rudder to steer people toward Jesus, a lighthouse to lead in the right direction, and a donkey that is to be used by Jesus (Matt 21:1-11). Therefore, worship leaders should not attempt to take the spotlight like a rock star. They do not fill their minds with the people’s cheering, glory, and brilliance of the world. When they are deprived in their minds of true worship, it will first affect their worship. Stephen Miller says in his new book, Worship Leaders, We Are Not Rock Stars, as follows:

How do worship leaders in local churches remain humble servants when an entire industry has been built around self-promotion, record sales, and concert tour dates? In the last 20 years, American church culture has weathered a transformation of the “minister of music.” The platform has become the stage, and the servant has become the celebrity. In the aftermath of these storms, many worship leaders are left wondering what’s required of them as servants in the local church.

Jody Cross warns that worship leaders should not try to catch the glory of God. Such people do not know who they are and who Jesus is; they are just performers for the attention of the people. Then he says, “The sinful, pride-filled human heart is so easily a seedbed for self-exaltation and delusion of grandeur.” Andy Park emphasizes that “people-pleasing is like a fire-breathing dragon whose appetite is never satisfied.” In addition, he stresses that worship leading is not a right; it is a privilege. However, it is not easy to remember that worship leading is all about making Jesus look good. And he says, “Many musicians I know have become

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206 Mun, 250.


208 Cross, “Worship Leader or Rockstar?”

209 Ibid.

210 Park, To Know You More, 27.

211 Ibid., 25.
frustrated because they have not reached their musical goals in the church." Thus, worship leaders must be able to control their thoughts and desires to reveal themselves. They should have the humility always to be thankful for all the grace God has given. Renowned worship leader Matt Redman in the United Kingdom quotes John the Baptist, “He must increase, but I must decrease” (John 3:30) as a motto for worship leaders, and he recommends that they write down some important Scripture in noticeable places. He wants to deny himself completely to prepare the way for Jesus.

In addition, worship leaders should be aware of the fallacy of the congregation. Andy Park says that the nature of people is a tendency to idolize leaders who have gifts. People need a worship leader to be a role model, but “admiration can easily be distorted into hero worship.” This kind of idolization can happen in any size of church. Park points out, “Some people who see a gifted singer leading the church in worship and get a distorted picture about the spirituality and stature of that person.”

Therefore, every worship leader must always bear in mind that the purpose of worship is only for the glory of God, and they should be a faithful witness of Jesus Christ. Worship leaders do not boast of themselves, but boast of the work Jesus did (2 Cor 10:17; Phil 3:3). They should not fall into the traps of exalting their musical abilities or seeking popularity, but must be worshipers who only seek for the glory of God with their congregation.

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212 Park, To Know You More, 26.
213 Ibid., 31-32.
214 Ibid., 28.
215 Ibid., 36-37.
216 Ibid., 28-29.
**Spiritual Leadership**

A spiritual leader is defined as follows: “A Leader is someone who is called by God with God given capacities and God given responsibility to serve a specific group of God's people directing them in God's purpose for that group to bring glory to God.” Worship leaders must have the spiritual leadership to lead the congregation. That leadership is coming from God, and worship leaders have a mission to lead the congregation to a destination that God desires. Kauflin says, “Good leaders draw our attention to what’s most important.” Some people may think the worship leader’s leadership role is less important than the minister’s leadership role but considering the potential impact that the worship ministry can have upon the spiritual life of a congregation, a worship leader’s role has great significance.

Worship leaders must always be sensitive to the guidance of God, and should lead the congregation in the biblical God centered worship. The Apostle Paul speaks clearly about the use of his leadership: He always seeks the pleasure of God, not the joy of the people (Gal 1:10). Although Paul was not a worship leader like today, he was a man of worship for all situations (Acts 16:25), and he believed the purpose for all his ministries was the glory of God (1 Cor 10:31). In addition, he really wanted to be a servant of God who sought the joy of God rather than the approval of people (Gal 1:10). This is the core of spiritual leadership.

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218 Kauflin, 38.
Chapter Summary

Understanding worship leaders is a very important element for church leaders and the congregation because their ministries and roles have a great effect on churches. Worship leaders should get away from simple and functional ministries, such as simply focusing on songs and musical abilities, and understand their identities and diverse roles that God expects. There are several elements needed in order to become spiritually mature worship leaders. The most important thing is the relationship with God, because worship is for God, and worship should always be God-centered. The relationship with God will effect as follows: the worship leader’s calling, knowing God, confession of faith, prayer life, and love for God.

Worship leaders should live a faithful life, be filled with Scripture and the Holy Spirit, and have a humble heart for spiritual maturity. God uses worship leaders. He wants to use spiritually mature worship leaders. He will grant them spiritual leadership to lead the congregation to the place of worship. Worship leaders are fellow workers of God (1 Cor 3:9).
Chapter III
Survey and Results

Overview of the Survey

Purpose

The purpose of this research is to examine worship leaders’ perceptions about worship, their needs, and experiences in worship ministry in Korean Churches. As worship leaders’ roles and influences have become important, worship leaders’ spiritual maturity and training have become important issues in worship and church growth. This survey with worship leaders who serve local churches in Korea identify the worship leaders’ thoughts about themselves and their ministries, and investigates their work environments. There are four categories in this survey: worship leaders’ general background questions, ministry field questions, worship leader training questions divided into four sections (worship leader, prayer, relationship, and worship preparation), and their personal thoughts and suggestions for worship ministry as worship leaders.

Process

After the approval of IRB (Institutional Review Board), the researcher contacted through email and phone as many worship leaders as possible who work in worship ministry fields to participate in the survey. After obtaining the consent form from participants, instructions and a link for the survey was sent to them via email. This process was conducted using the Google survey.

Participants

Fifty-three worship leaders participated in the survey. They were divided into two groups of 28 minister worship leaders and 25 lay worship leaders. It is interesting and revealing to
compare the different responses and opinions from these two groups (minister worship leader and lay worship leader).

Result of the Survey

General Background

Q. What is the denomination of your church?

Table 3.1 presents the denominations of the participants. Fifty-three worship leaders participated in this survey. Thirty-nine participants reported that they are Presbyterian (73.6%). Five are Methodist (9.4%), four are members of the Holiness church (7.5%), and three belong to other denominations (5.7%), two are members of the Baptist church (3.8%).

Table 3.1. Denominations Distribution

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Total Responses</th>
<th>Rate (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Church</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td>Holiness Church</td>
<td>4</td>
<td>7.5</td>
</tr>
<tr>
<td>Methodist Church</td>
<td>5</td>
<td>9.4</td>
</tr>
<tr>
<td>Presbyterian Church</td>
<td>39</td>
<td>73.6</td>
</tr>
<tr>
<td>Pentecostal Church</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>5.7</td>
</tr>
</tbody>
</table>

Fig. 3.1. Denominations Distribution
As of 2012, 63% of Korean churches belong to the Presbyterian denomination in Korea.\(^{219}\) Accordingly, it is a logical conclusion that the majority of the participants of this study are Presbyterian Church members.

Q. How many people attend your church?

Of the 53, twenty-five worship leaders attend with more than 301 members (47.2%). Eleven people attend with less than 50, seven people attend with 50 to 100, six participants attend with 101 to 200, and four people attend with 201 to 300.

Table. 3.2. Number of Attendance

<table>
<thead>
<tr>
<th>Category</th>
<th>Total Responses</th>
<th>Rate (%)</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 50</td>
<td>11</td>
<td>20.7</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>50-100</td>
<td>7</td>
<td>13.2</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>101-200</td>
<td>6</td>
<td>11.3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>201-300</td>
<td>4</td>
<td>7.5</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Over 300</td>
<td>25</td>
<td>47.2</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53</strong></td>
<td><strong>100</strong></td>
<td><strong>25</strong></td>
<td><strong>28</strong></td>
</tr>
</tbody>
</table>

Fig. 3.2. Number of Attendance

The results of the survey show that many worship leaders (twenty-five respondents) serve churches with more than 301 members.

Q. *What kind of Sunday worship service do you lead?*

Through this question, the researcher wanted to know which worship style is popular in Korean Churches. As appears in the results of the survey, blended worship style (Integrated traditional and contemporary worship style, hymn and CCM together) is the most popular worship style. Forty participants lead blended style worship (76%), seven lead contemporary style worship (13%), and six lead traditional style worship (11%).

Table. 3.3. Sunday Worship Styles

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Rate (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional</td>
<td>6</td>
<td>11.3</td>
</tr>
<tr>
<td>Contemporary</td>
<td>7</td>
<td>13.2</td>
</tr>
<tr>
<td>Blended</td>
<td>40</td>
<td>75.5</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>53</td>
<td>100</td>
</tr>
</tbody>
</table>

Fig. 3.3. Sunday Worship Styles
According to the results, most churches have a blended worship style on Sunday (75.5%). The reason is that the ministry of worship leaders is more suitable to modern worship style that uses various musical elements than a traditional worship style that focuses on ritual.

Q. How did you come to know the meaning of worship?

Of the 53, twenty-two participants answered that they came to know the meaning of worship through theological learning (41%), 19 participants through personal experiences (36%), 10 participants through other ways (19%), and 2 participants through general concept (4%).

Table 3.4. Meaning of Worship

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>As a general concept although there was no specific learning</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Through theological learning</td>
<td>22</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Through personal experience such as a sermon or Bible study</td>
<td>21</td>
<td>16</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>

Fig. 3.4. Meaning of Worship
Twenty-two participants who chose “through theological learning” consisted of 19 ministers and 3 laypersons. In addition, 19 participants who knew the meaning of worship through personal experiences, such as sermon and Bible study, consisted of 5 ministers and 14 laypersons. Thus, most minister worship leaders learned the concept of worship in seminary, and most lay worship leaders learned it from their churches.

Q. What does your church leader emphasize? (Choose two)

According to the result, sermon and praise place in the highest rank that church leaders emphasize. Thirteen participants answered that their church leaders emphasize evangelism in third place.

Fig. 3.5. Emphasizing Elements of a Church Leader

There are several important elements and activities in church ministry: Worship, nurture, evangelism, service, fellowship, preaching, prayer, donation, etc. If a leader emphasizes a certain element or activity among various elements and activities, it is possible to know about the leader’s thoughts and ministry direction. These answers reinforce this statement. The result that “Sermon” and “Praise” have high rankings shows that church leaders focus on worship.
**Ministry Field**

**Q. How long have you been a worship leader? (Now and before in other places)**

Sixteen participants (30%) answered that they have been serving as worship leaders for 3 to 5 years. Twelve participants have served for 6 to 10 years, and 18 participants have served for more than 11 years.

![Fig. 3.6. Served as a Worship Leader](image)

Worship leaders need to understand the congregants’ spiritual conditions to lead them effectively. In this aspect, the effectiveness of worship ministry is difficult to determine in a short period of time. The fact that most worship leaders (forty-six participants) have worked for more than three years is a good sign because they better understand the congregation. In addition, their feedback and needs will be helpful in understanding the worship ministry in Korea. Of the 25, eleven laypersons have served for 3 to 5 years, while 16 ministers of the 28 have served for more than 11 years. This indicates that lay worship leaders need cooperation and support from church leaders in order to continue to serve for a long time.
Q. *What is your position in your church as a worship leader?*

Twenty-seven participants have served a church as a senior pastor or assistant pastor, while 23 participants have served as a leader or teacher.

![Fig. 3.7. Positions of Worship Leaders](image)

This results show that a half of Korean church’s worship leaders are ministers, and the other half are laypersons. On the other hand, there were no worship leaders from an elder group or a deacon group. There are various generations in church, and people prefer a certain style of worship according to their age/generation. So, if trained worship leaders are from an elder or deacon group, it will be more effective in leading diverse generations.

Q. *What do congregants expect from their worship leader?*

Most participants (forty-two participants, 79.2%) answered that the congregation members expect their worship leaders to lead them to God. On the other hand, seven participants (13.2%) answered that the congregation’s expectation for worship leaders is to lead songs.
Fig. 3.8. Congregants’ Expectations about Worship Leaders

Worship leaders should take into account the major expectation of the congregation and be aware that their ministry is not for their purpose, but God’s purpose. It is interesting to find that some people considered worship leaders as just song leaders.

Q. **What is the biggest temptation for you as a worship leader? (Choose two)**

The biggest temptation was responses from the congregation, followed by hard work and a desire for appreciation.

**Table. 3.5. Biggest Temptation of a Worship Leader**

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>The desire to be appreciated by the congregation</td>
<td>18</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>To see my relationship with my people as just a duty</td>
<td>7</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Thinking that everything will be okay if you work hard, you do not need to pray</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Response from the people (For example, applause, admiration, blame or criticism)</td>
<td>32</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Letting hard work interfere with my relationship with God</td>
<td>28</td>
<td>13</td>
<td>15</td>
</tr>
<tr>
<td>Obsession with the position and the role I have</td>
<td>9</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Fig. 3.9. Biggest Temptation of a Worship Leader

The result of this question shows that a significant number of people are affected by the responses and recognition of the congregation. Worship leaders want to get credit for their works or get people’s favorable responses. It can impact their ministry negatively if worship leaders are significantly affected by the responses of the congregation. In addition, the results demonstrate that worship leaders in Korean Churches are worried about excessive work that may interfere with the relationship with God.

Q. *What are the important roles of the worship leader? (Choose two)*

The results show that worship leaders consider their roles as worshipers (46), fellow workers of the senior pastor (21), praise leaders (20), and supporters (8).

Table. 3.6. Important Roles of Worship Leaders

<table>
<thead>
<tr>
<th>Role</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise leader</td>
<td>20</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Fellow worker of senior pastor</td>
<td>21</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>Worshiper</td>
<td>46</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>Supporter / Cooperator</td>
<td>8</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>One of the church staff</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>
Fig. 3.10. Important Roles of Worship Leaders

The result is very encouraging that most worship leaders understand their role as worshipers. However, worshipers are unduly influenced by the congregation. Thus, they quickly have to be aware of their responsibilities as worshipers. In addition, minister worship leaders have a stronger consciousness of being a “fellow worker of senior pastor” than lay ministers (16% of laypersons vs. 60.7% of ministers). This is because the relationship with a senior pastor more directly influences minister worship leaders than lay worship leaders. This indicates that church leaders should seek to work more closely with lay worship leaders.

Q. Why did you become a worship leader?

Personal vision about worship ministry from God was the primary reason (twenty-six participants). “Calling from the pastor” was the second reason (eleven respondents), “To know God more through worship” received 11 responses, and “Musical talent” received 4 responses.
Table. 3.7. Reasons to Become Worship Leaders

<table>
<thead>
<tr>
<th>Reason</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calling from the pastor</td>
<td>11</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Personal vision for the worship ministry</td>
<td>26</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Musical talent</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>To know God more through worship</td>
<td>11</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Like to stand in front of the people</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

Fig. 3.11. Reasons to Become Worship Leaders

It is not surprising that most people become a worship leader because of their personal calling to the ministry of worship. God wants to use those people who have this vision. There are only a few people who become worship leaders primarily because of their musical talent. Although musical talent is necessary for this ministry, a personal vision from God is a more important element than musical talents for worship leaders.

Q. What are some important qualities a worship leader must have? (Choose two)

According to the result, God’s calling is the most important quality of a worship leader. Other important qualities are obedience to the Scripture, musical skill, devotion, and personal vision about worship ministry.
Table 3.8. Important Qualities of Worship Leaders

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>God’s calling</td>
<td>38</td>
<td>16</td>
<td>22</td>
</tr>
<tr>
<td>Obedience to the Scripture</td>
<td>26</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Personal vision about worship ministry</td>
<td>8</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Musical skill</td>
<td>16</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Devotion</td>
<td>11</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Ability to lead congregation</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>

Fig. 3.12. Important Qualities of Worship Leaders

In the ministry of worship leaders, God’s calling is the most important element, because it becomes a basis of the ministry regardless of circumstances. Worship leaders cannot superficially have God’s calling; they must have confidence about God’s calling through the Word of God. Since worship leaders are working with the Word of God, obedience to the Word is a very important factor. In comparison with minister worship leaders, lay worship leaders responded that “devotion” is more important than personal vision. On the other hand, personal vision about worship ministry is more important to minister worship leaders.
Q. Where do you get motivation as a worship leader?

Of the the 53, 47 participants answered that God’s grace in worship is their motivation.

Fig. 3.13. Motivation Distribution

The result demonstrates that the main motivation of worship ministry is overwhelmingly God’s grace, no matter who worship leaders are. If there is no grace of God, it is almost impossible to find proper motivation to lead worship. Thus, worship leaders must always rely on God’s grace to lead worship.
Training Field

Questions about Training

Q. What kind of training did you receive related to worship or worship leading? (Choose all applicable answers)

Training programs from seminars or sermons are the main training resources. Other training resources are praise school and seminary.

Table 3.9. Training Programs of Worship Leaders

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Through any praise school</td>
<td>22</td>
<td>9</td>
<td>13</td>
</tr>
<tr>
<td>Through seminary</td>
<td>20</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Through training program (seminar, sermon)</td>
<td>26</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>None</td>
<td>9</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

Fig. 3.14. Training Programs of Worship Leaders

Many participants took training about worship from a praise school, seminary, and training program. It is encouraging that worship leaders have chances to have trainings for worship ministries. Most minister worship leaders had experiences about worship training from their seminaries, but many lay worship leaders did not have any chance to learn about worship. It shows that there is a blind spot for worship leader training in local churches.
Q. *What are you most concerned about the necessity of training for a worship leader? (Choose three).*

The respondents were most concerned about a lack of skill to lead a worship team and their qualifications. They also reported that they feel the necessity of training when they lead worship or when they are not sure about their identity as worship leaders.

![Diagram showing concerns](image)

*Fig. 3.15. Necessity of Training*

According to the results, worship leaders feel that they need to make sure of the calling of God and have a solid identity as worship leader based on the Word and grace of God. Worship ministry is based on the Word of God rather than an individual’s gifts and abilities. Therefore, worship leaders need to train themselves and not be dependent on personal feelings or environment.
Q. *If you have an opportunity to get training, what kinds of training are more needed?*

Training for meaning and the flow of worship is needed most (thirty-three participants), and they also need training for knowing God’s characteristics and names, life of piety, the role of the worship leader, and character of the worship leader.

![Fig. 3.16. Needed Training Fields](image)

The results show that many worship leaders are very interested in training for the meaning and the flow of worship and God’s characteristics and names. It demonstrates that they have not had enough opportunities for training in this field of study, but they have a passion for sincere worship. In addition, it is a very encouraging fact that they are interested in training about a life of piety.

**Questions about Prayer**

Q. *How is prayer important in worship ministry?*

Most participants (forty-six respondents) answered that prayer is an essential element of worship ministry. Five worship leaders answered that they recognize the need for prayer.
Fig. 3.17. Importance of Prayer

The majority of participants think that prayer is an important element for worship ministry. Prayer should be a cornerstone of worship ministry and life. Worship leaders must not forget the necessity of prayer.

Q. What do you pray for before the worship service? (Choose two)

Worship leaders pray for God’s glory and presence, themselves, preacher, and church revival.

Fig. 3.18. Prayer Before the Worship Service

The results show that worship leaders know how important prayer is for God’s glory and presence. It is not surprising to see that worship leaders pray before worship. Worship leaders, who desire the glory of God, not for the ritual of worship, can experience the glory of God through worship.
Questions about Relationship

Q. These are questions about your relationships. Please answer each question (1: very poor, 5: very good).

Of the 53, many participants (thirty-seven respondents chose 4 and 5) replied that they have a good relationship with God. They also responded that they have a good relationship with their senior pastor (thirty-seven participants chose 4 and 5) and their congregation (forty-five respondents chose 4 and 5).

Table. 3.10. Relationship Condition

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship with God</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>31</td>
<td>6</td>
</tr>
<tr>
<td>Trying for close relation</td>
<td>0</td>
<td>1</td>
<td>20</td>
<td>26</td>
<td>6</td>
</tr>
<tr>
<td>With the Senior pastor</td>
<td>1</td>
<td>1</td>
<td>14</td>
<td>21</td>
<td>16</td>
</tr>
<tr>
<td>With church members</td>
<td>0</td>
<td>2</td>
<td>6</td>
<td>32</td>
<td>13</td>
</tr>
</tbody>
</table>

Fig. 3.19. Relationship Condition

The results show that many participants have good relationships (those who respond 4 and 5), but there are still many worship leaders who have poor relationships (those responding 1, 2 and 3) (30% with God, 28% with the senior pastor, 15% with church members). Refreshingly, it is both surprising and interesting that there are some worship leaders who chose their best relationship with their senior pastors and church members above God.
Q. *For an intimate relationship with God, what times do you normally have? (Choose all applicable answers.)*

To have an intimate relationship with God, worship leaders mainly used the following methods in order: Bible reading, regular prayer, quiet time, following Scripture in life, and attending training programs.

Table 3.11. Methods for an Intimate Relationship with God

<table>
<thead>
<tr>
<th>Method</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible reading</td>
<td>41</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>Quiet Time</td>
<td>38</td>
<td>18</td>
<td>20</td>
</tr>
<tr>
<td>Regular prayer</td>
<td>35</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Follow Scripture in my life</td>
<td>29</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>Attending training programs</td>
<td>17</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>None</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Fig. 3.20. Methods for an Intimate Relationship with God

The results show that the majority of participants are trying to have an intimate relationship with God. The best way to have a good relationship with God is through the Word of God, and every worship leader should be personally invested in God’s guidance in order to effectively lead the congregation.
Q. What helps you know and draw closer to God? (Choose two)

Most participants chose “Bible reading” as the best way to know and draw them closer to God. The second choice was prayer, and the third was sermon.

![Bar chart showing the results of a survey on what helps people know and draw closer to God.]

Fig. 3.21. What Helps You Know and Draw Closer to God?

Throughout the Bible, God reveals to us details of His character, His names, and the secret of His kingdom. Worship leaders come to know Him by reading His Word. “Bible reading” is the best way to know and draw closer to God. Only worship leaders who know God can truly worship. Therefore, they should be trained to be worship leaders who intimately know God through the Bible.

Q. What does God expect from you as a worship leader?

Many participants (twenty-two respondents) think that God wants worship leaders to become true worshipers who look for the glory of God, long for His Presence, and focus on Him rather than doing a lot of ministries. Of the 53, nine participants believe that God wants worship leaders to get to know Him, maintain a close relationship with Him, and live a life that is obedient to His Word. Seven worship leaders reported that they need to serve to mediate between God and the congregation, and help the congregation become faithful worshipers. Four
respondents think that they are expected to become a model of a committed life to God. Three worship leaders report that God wants them to know the love of God and respond to His love.

Table. 3.12. Worship Leaders’ Thoughts about God’s Expectations

<table>
<thead>
<tr>
<th>Expectation</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Become true worshiper</td>
<td>22</td>
</tr>
<tr>
<td>To know God, close relationship, and obedient life</td>
<td>9</td>
</tr>
<tr>
<td>To mediate between God and the congregation</td>
<td>7</td>
</tr>
<tr>
<td>Live a devoted life</td>
<td>4</td>
</tr>
<tr>
<td>Love God</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
</tr>
</tbody>
</table>

Through this survey, many worship leaders reported that God wants them to focus on God first as worshipers, before they do something for the congregation and focus on their life.

Q. What is your partnership with the senior pastor in the ministry like?

Thirty-seven participants answered that they prepare a worship service by themselves. Sixteen participants answered that they meet regularly and communicate closely with their senior pastor to prepare the flow and theme of the worship service.

![Fig. 3.22. Partnership with Senior Pastor](chart.png)

The results show the reality of Korean church worship ministry. It is not easy for worship leaders to work with their senior pastors together for preparing worship. However, it is very encouraging that 30% of worship leaders (thirty respondents) have a good communication with
their senior pastors for worship, because they can better prepare for worship and prevent unexpected happenings and conflicts.

Questions about Worship Preparation

Q. Is your worship prepared? If so, what is important to you as a worship leader when you prepare for worship? (Choose two)

Worship leaders consider “the Presence of God” as the most important element in worship. Other important elements of worship are as follows in ranking order: the connection with the Scripture (34), the whole flow of worship (27), teamwork and completeness (6), and the response from the congregation (2).

Table. 3.13. Important Elements of Preparing Worship

<table>
<thead>
<tr>
<th>Element</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>The presence of God</td>
<td>37</td>
<td>16</td>
<td>21</td>
</tr>
<tr>
<td>The connection with the Scripture</td>
<td>34</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>The whole flow of worship</td>
<td>27</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Teamwork and completeness</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>The response from the congregation</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Fig. 3.23. Important Elements of Preparing Worship
The results demonstrate that most worship leaders who prepare for worship desire God’s Presence, because worship without God’s Presence is worship that misses the most important element. In addition, many worship leaders consider the connection between the Word and worship, and the flow of worship as important elements that worship leaders must be concerned about. Most worship leaders did not regard the reaction of the congregation as an important element.

Q. Where is the main focus in your worship ministry? (Choose two)

Many participants focused on “The glory of God” in worship. Their next focus was “people’s need for God’s grace and blessings.” Other focuses are as follows: atmosphere of worship, revival of the church, preparation and effort, and other.

![Fig. 3.24. Main Focus in Worship Ministry](image)

The results show that most worship leaders are concerned about glorifying God.

Q. How do you choose songs? (Rearrange the choices listed in order of importance. Feel free to add other items or delete items.)
According to the results, most worship leaders selected songs in the following order: the subject of a sermon, inspiration of each time, convenience of chords and rhythm, flow and atmosphere, congregation’s favorites by their age and preferences, and pastor’s request.

The subject of a sermon is the most important factor for choosing songs in worship. The interesting thing is that the pastor’s request has been referred to as the sixth criterion.

Q. Which of the following models affect your song selections?

Almost a half of participants (twenty-three respondents) answered that they do not use a model when they choose songs. It was the same with lay worship leaders and minister worship leaders. When the frequency of using a specific model was surveyed, there were some worship leaders (twelve participants) who used the Isaiah 6 model.

Table. 3.14. Affecting Elements of Song Selections

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 6 model</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Tabernacle model</td>
<td>7</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2Chronicle 7 model</td>
<td>5</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>YWAM model</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I do not use a model</td>
<td>23</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Fig. 3.25. Affecting Song Selections
The results show that many worship leaders (twenty-three participants, 43%) do not have particular criteria to choose songs. It demonstrates that they choose by the subject of a sermon and inspiration of each time as general methods associated with the above question’s results.

Q. *If you speak during worship, what is your message?*

Many participants (twenty-seven respondents) answered that they make comments focusing on God. Eight participants replied that they do not make comments in worship, seven participants answered that they make comments based on what comes to their mind while leading worship. Four participants answered that they do comment to encourage and motivate the congregation, and four worship leaders comment by reading scripture associated with praise. Three participants replied that they make comments about personal thoughts, feelings, or experiences.

![Fig. 3. 26. Worship Leaders’ Message through Comments](image)

The results show that many worship leaders use comments to help the congregation to focus on God. In addition, comments may need to be prepared before worship because they can be good tools when they are prepared.
Q. *What is the most memorable thing in your mind after worship?*

Of the 53, thirty-five participants answered that “the glory of God and the inspiration of the Holy Spirit” were the most memorable things after worship. Nine participants replied “pride or feeling of doubt for the ministry” remained, and five participants answered “the contents of the sermon” remained in their mind after worship.

![Bar chart showing responses to memorable things after worship](image)

**Fig. 3.27. The Most Memorable Thing after Worship**

The results show that what worship leaders think is important in affecting where their focus is. When the glory of God and the inspiration of the Holy Spirit remain in worship leaders’ minds, they are able to live worshipful lives. However, thirteen worship leaders (25%) are struggling with some factors related more to ministry than to God.

Q. *How is your life away from corporate worship?*

Of the 53, thirty-nine worship leaders answered that they constantly strive to live according to Scripture. Twelve participants replied that they try to follow Scripture in churches. And two worship leaders replied that they are too busy to think about it.
Table 3.15. The Life of Worship Leaders

<table>
<thead>
<tr>
<th>Response Description</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>I constantly strive to live according to the Scripture given by the service.</td>
<td>39</td>
<td>16</td>
<td>23</td>
</tr>
<tr>
<td>Try to follow Scripture in church but make little effort to do so in real life.</td>
<td>12</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>I think no one can live according to the Scripture</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>I am too busy to think about it</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Fig. 3.28. The Life of Worship Leaders

As the results show, the attitude of incessant endeavor to live according to the Word of God is essential and important for worship leaders. Worship leaders should be striving to live uniformly according to the Word of God in every place and area of life.
Worship Leaders’ Suggestions

Q. What helpful suggestions would you give to the church leadership where you are serving as a worship leader?

Worship leaders who participated in the survey provided a variety of suggestions to their church leaders. Fifteen participants suggested that worship must be God-centered and that God must always be a priority of their worship. This demonstrates that sometimes leaders lose their focus on God and that the result may cause members of the congregation to lose their focus on God. The respondents’ suggestions imply that church leaders need spiritual maturity and prayer.

The participants also suggested that leaders need to cooperate with worship leaders. Cooperation and communication with church leaders are very important for worship leaders who prepare for worship. In addition, worship leaders asked church leaders to understand them and to provide training opportunities for worship ministry.

According to the suggestions, church leaders should do their best to offer God-centered worship, and pray together while preparing for worship. In addition, church leaders should cooperate with worship leaders in order to work effectively, and they need to understand the worship ministry and the necessity for training worship leaders to be more spiritually mature.
Findings

General Findings

Many worship leaders attended churches with more than 300 members. This is most likely due to the financial situation of a church to hire a minister worship leader according to the survey. 220 Three-fourths of participants are serving in a blended style worship. Table 3.4 shows that if they did not learn about it through their (senior) pastors, lay worship leaders would rarely have a chance to learn about the meaning of worship.

Findings in the Ministry Field

Fig. 3. 6. shows that over time, minister worship leaders are more responsible for leading worship than lay worship leaders. It is required that lay worship leaders will serve for a long time under the cooperation of the senior pastor and have training opportunities to become spiritually mature worship leaders. In addition, the necessity of lay worship leaders need to be considered and how they can better serve various generations. Fig. 3. 8. clearly demonstrates that the congregation expects worship leaders to lead them to God, and worship leaders are also well aware of what is important in worship (through the results of the question 10 and 24 in the survey). However, many worship leaders are influenced by the responses of the congregation (Fig. 3. 9.). Therefore, the encouragement of the senior pastor and the congregation’s understanding about worship leaders’ ministry are needed.

Findings in Training Field

According to the results of question 17 in the survey, many worship leaders did not know about the meaning of worship and the flow of worship, and they wanted to receive training. Most worship leaders have more of a heart about God than their environments or ministry conditions.

However, they do not get boldness and strength from God when they lead the team and the congregation. It may be a kind of humility, but they are more concerned about their skill than God.

Theological training about the meaning of worship and the flow of worship, God’s characteristics, His names, and the role of worship leader are all necessary to discipline worship leaders. Moreover, worship leaders’ efforts for an intimate relationship with God are very important. Above all, reading the Bible and discovering the will of God are very important, because God will lead worship leaders through His Word. Worship leaders must receive God’s guidance. Reading the Bible, quiet time, and prayer are necessary ways to receive God’s guidance.

The results show that relationships between many worship leaders and their senior pastors are not close. To solve this problem, it is important that senior pastors change their minds and overcome cultural difficulties, such as hierarchy within church leadership. According to the results of the survey question 31, it is necessary to research and train about forms of worship in the Bible. There are several forms of worship mentioned in Scripture. Each form contains instructions about how to get near to God. Worship leaders can better prepare for worship by understanding the content and flow of worship in the Bible.

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221 Appendix, Survey Questionnaire No. 24.
Chapter Summary

Through this survey, the researcher could see the ideas of the actual field of worship and the needs of those who are currently serving in local churches in Korea as worship leaders. There are many worship leaders, but the atmosphere in which they can work effectively (understanding of the identity and roles of worship leaders), cooperation with their senior pastor, and training and support for the spiritual growth of worship leaders are not ideal.

Training for worship leaders is diverse, but according to the results of the survey, they responded that the following elements should be checked: Understanding of the meaning and flow of worship and training programs, training to understand God’s characteristics and names, life of piety, training to understand the roles of worship leaders and their qualifications, prayer training, training for a healthy relationship with God, minister/senior pastor, and the congregation, and training for worship preparation. In addition, they need training to defeat temptations in their places of the ministry. Most of them are caused by relations with people and their responses, because worship leaders are overly self-conscious.

When worship leaders suggest something to their church leader, many of them focus on two issues regarding worship. The first one is that they want worship to be God-centered. The second one is that they want to communicate closely with their pastor to prepare for worship and to have an opportunity for training about worship and worship ministry. Therefore, church leaders need to recognize the importance and roles of worship leaders and to cooperate and support them to become more spiritually mature.
Chapter IV.

A Strategy for Worship Leader Training

Worship leader training should be required for all worship leaders. As preachers need training, worship leaders require proper training to lead a congregation. Worship leaders must be trained to grow; after training they can become spiritually mature leaders. If worship leaders are not trained or matured spiritually, they are likely to lead worship by their own purposes.\(^\text{222}\) Tom Kraeuter says,

> For me, this was and is one of the most difficult things about being a worship leader. It requires less effort to procrastinate, be lazy and be disorganized than it does to be organized, diligent and disciplined. It is easier for me to not practice my instrument and music than it is to apply myself diligently. It is much simpler for me not to pray than it is to truly intercede for those whom I lead in worship.\(^\text{223}\)

Many worship leaders who serve in local churches can feel that there is no person who can train them. Nevertheless, they should train themselves. Training is a great challenge for worship leaders and requires a commitment (1 Cor 9:25-27). To become spiritually mature worship leaders, they should be willing to train themselves in many areas, such as prayer, biblical knowledge, music, worship leading, and worship preparation.\(^\text{224}\) Kraeuter says, “God can only use us to the extent that we are willing to discipline ourselves.”\(^\text{225}\) Spiritual maturity is not achieved in the short term. Thus, worship leaders should constantly try to train themselves in order to revive their churches and the Korean Church.

\(^{222}\) Mun, 43.

\(^{223}\) Kraeuter, *Keys to Becoming an Effective Worship Leader*, 32.

\(^{224}\) Ibid., 45.

\(^{225}\) Ibid., 33.
Training strategies presented in this chapter are for worship leaders who feel the need of training together for spiritual maturity. New training programs should be continuously developed. This strategy includes a ten-week course that consists of relationship training, theological foundation training, spirituality training, overcoming temptation training, and worship preparation training. Each session takes approximately two hours. The contents and procedures are as follows for each ten-week training (Table 4.1, Table 4.2). Prior to entry into the first session, all participants should prepare their vision statement.

Table 4.1. Training Formation

<table>
<thead>
<tr>
<th>Week</th>
<th>Training Field</th>
<th>Session Plan</th>
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<tbody>
<tr>
<td>1</td>
<td>Relationship Training</td>
<td>Session 1. Relationship with God (1)</td>
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<td>Theological Foundation Training</td>
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<td>5</td>
<td>Spirituality Training</td>
<td>Session 5. Spirituality training (1)</td>
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<td>7</td>
<td>Overcoming Temptation Training</td>
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<td>Session 8. Overcoming temptation training (2)</td>
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<td>9</td>
<td>Worship Preparation Training</td>
<td>Session 9. Worship preparation training (1)</td>
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<tr>
<td>10</td>
<td></td>
<td>Session 10. Worship preparation training (2)</td>
</tr>
</tbody>
</table>
Table. 4.2. Training Session Plan

<table>
<thead>
<tr>
<th>Time</th>
<th>Contents</th>
<th>Procedure</th>
</tr>
</thead>
</table>
| 5 Minutes | Ice Breaker (1st)  
Welcome (2nd-10th) | Make small groups of 5 members or less when they first meet, and choose a small group leader among them. |
| 10 Minutes | Praise & Prayer | Praise with some songs related to the main topic. Pray together for the session and God’s help. |
| 5 Minutes | Introduction of Each Session | Introduce the session and whole process. |
| 30 Minutes | Small Group Discussion | Lead small group discussion according to the given questions. Small group leaders are responsible for the activity and they can ask for help from the instructor if necessary. |
| 60 Minutes | Main Lecture | Main lecture on the topic. Guest Speakers lead the lecture. |
| 5 Minutes | Prayer Application | Application based on the lesson and praying together. |
| 5 Minutes | Announcement & Dismissal | Encouragement and announcement for the next session. |
A Worship Leader Training Program for Spiritual Maturity

1. Relationship Training

Training Description

The content of this training is the relationship with God. Worship is on the basis of a relationship with God, and God wants to have an intimate relationship with His people. The relationship between God and worship leaders impacts the life and ministry of worship leaders. A worship leader’s identity, vision, intimacy, priority and lifestyle worship will be discussed in this training.

Rationale

This training is designed for building an intimate relationship between God and worship leaders. The relationship training with God is very important to worship leaders as a solid foundation for building worship leaders, and it should be steadily continued. According to the results of the survey of this study, 30% of participants had a poor relationship with God, and 40% did not try to have a good relationship with God. Therefore, all worship leaders should realize that a good relationship with God is an essential element in leading worship, and the foundation of worship ministry should be formed through the relationship training.
Prerequisites

Every participant must prepare a vision statement prior to the first session and be willing to share their life experiences with other participants. Prior to the second session, questions for the small group meeting should be prepared.

References


Learning Outcomes

1. Confirm identity as a worship leader.
2. Strengthen the relationship between God and the worship leader.
3. Realize how the relationship with God affects worship leaders’ lives and ministries.
4. Make sure vision is given by God.
5. Verify a clear calling from God.

226 Appendix #1.
Session 1. Relationship with God (1)

A. Ice Breaker (5 Minutes)
   • In the first meeting, participants are divided into several groups that have five or fewer people and then choose a leader for each small group according to age and position or experience after greeting each other.

B. Praise and Prayer (10 Minutes)
   • Praise together with songs related to the session topic. Songs may include *Father in Heaven*, *Christ in Me*, *You Have Called Us*, *Under the Blood*, and *At the Place Where You Call*.
   • Pray together for the session and God’s help

C. Introduction of Session 1 (5 Minutes)
   • Briefly introduce the topics, content, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)
   • Questions about Identity
     a. What do you think about yourself as a worshiper?
     b. What does God say about you?
     c. Do you identify yourself as a worship leader? If so, what are the reasons?
   • Questions about the Personal Vision that God gave
     a. What vision did God give you?
     b. How did you receive God’s calling for this ministry?
E. Main Lecture (60 Minutes)

- This is the first lecture about a relationship with God. There is no meaning in worship if worship leaders fail in their relationship with God. They cannot be appropriate worshipers if only acting by their own thoughts and choices. Also, they cannot help the congregation to have an intimate relationship with God as worship leaders. A poor vertical relationship with God will result in poor horizontal relationships with people in the congregation; therefore, it should be earnestly scrutinized.
- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture.
  a. Identity as a Christian, worship leader, worshiper, and the foundations of worship.
  b. God’s vision and calling

F. Prayer and Application (5 Minutes)

- Make specific decisions to have an intimate relationship with God and pray together (e.g., live with the consciousness to always walk with God in everyday life, remember the identity given by God, and live a worthy life as a worship leader).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.
Session 2. Relationship with God (2)

A. Welcome (5 Minutes)

• Talk about any changes after the previous session and encourage one another to continue to participate in training.

B. Praise and Prayer (10 Minutes)

• Praise together with songs related to the session topic. Songs may include Change My Heart
  Oh God, Knowing You, The Heart of Worship, Lord Jesus, I Love Thee, Everyday, and One Way.
• Pray together for the session and God’s help.

C. Introduction of Session 2 (5 Minutes)

• Briefly introduce the topics, content, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)

• Questions about the Relationship with God
  a. How is your relationship with God?
  b. Are you trying to do something to have a closer relationship with God?
  c. What are the reasons for your worship leading, service, and devotion?

• Questions about Priority
  a. What is your priority in your life as a worship leader (worshiper)?
Questions about Lifestyle Worship

a. What do you think about your worship? (Talk about the purpose, motivation, and difficulties in worship.)

b. Is there any personal worship in your life in addition to public worship?²²⁷

E. Main Lecture (60 Minutes)

• This is the second lecture about the relationship with God. Worship leader’s heart, love, and intimacy toward God will be discussed in this session. All of the ministries of God must be done with a loving heart toward God, and worship leaders should be trained in daily life.

• A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture.

  a. Intimate relationship with God
  b. Worship leader’s heart toward God
  c. Reasons for commitment
  d. Lifestyle worship

F. Prayer and Application (5 Minutes)

• Encourage commitment to an intimate relationship with God and pray together (e.g., for an intimate relationship with God: I will pray everyday (for one hour), I will read Scripture, or I will meditate on the Bible).

²²⁷ Boschman, 172.
G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.

2. Training for Theological Foundation

**Training Description**

The theological foundation of worship will be presented in this session. The biblical foundations of worship, worship leader, and worship styles will be identified and explored.

**Rationale**

This training is designed as a biblical and theological understanding about worship and the worship leader. Mark D. Roberts says that an excellent worship leader is the natural result of human nature changed by the Word of God. All teachings are based on the Bible. Worship leaders should have a right theology and faith founded upon the Bible. It is imperative for worship leaders to know the definition, purpose, and object of worship and to have an understanding of God-centered worship. Also, worship leaders must understand their identity and roles. The results of the survey indicate that worship leaders should know the meaning and flow of worship and the nature and names of God.

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Prerequisites

Prepare answers for the small group discussion.

References


Learning Outcomes

1. Understand the meaning and the object of worship

2. Understand the theological and biblical meaning of the worship leader and having identity as a worship leader

3. Understand the roles of worship leader

4. Understand the worship styles in the Bible
Session 3. Training for Theological Foundation (1)

A. Welcome (5 Minutes)

• Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)

• Praise together with songs related to the session topic. Songs may include *King of the Nations*, *Wonderful Counselor*, *It’s Your Blood*, *My Life Is in You Lord*, and *Mighty Warrior*.

• Pray together for the session and God’s help.

C. Introduction of Session 3 (5 Minutes)

• Briefly introduce the topics, content, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)

  a. How did you come to understand the meaning of worship?
  b. What is the purpose of worship?^{229}
  c. Who is the object of worship?
  d. What do you think about worship as performance?^{230}
  e. How can you know God through worship?

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^{229} Boschman, 121-127, 251.

f. Do you understand different forms of biblical worship? (Isaiah 6, Tabernacle, 2 Chron 7, YWAM, Ps 95)

E. Main Lecture (60 Minutes)

- This is the first lecture about theological foundations of worship. Worship leaders must first have an understanding of the true meaning and the object of worship through the Bible. In addition, they need to learn the various forms of worship and discover biblical principles for worship leading.
- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture.
  a. Understand worship; purpose and object
  b. Understand worship styles; Isaiah 6, Tabernacle, 2 Chron 7, YWAM, and Ps 95.
  c. Understand the theological and biblical background of worship leader and his/her identity as a worship leader.
  d. Understand the roles of a worship leader

F. Prayer and Application (5 Minutes)

- Make specific decisions based on the lesson and pray together (e.g., have correct meaning, purpose, and object of worship. Proclaim it clearly when leading worship).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.
Session 4. Training for Theological Foundation (2)

A. Welcome (5 Minutes)
   • Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)
   • Praise together with songs related to the session topic. Songs may include *He Knows My Name, Ascribe Greatness to Our God, God Will Make a Way, When It Seems That You Prayed*, and *I Will Worship You*.
   • Pray together for the session and God’s help.

C. Introduction of Session 4 (5 Minutes)
   • Briefly introduce the topics, content, and questions for small group discussion: Maintaining your correct identity as a worship leader; Training in the various elements required to serve as a worship leader.

D. Small Group Discussion (30 Minutes)
   • Questions about worship and the worship leader
     a. How do you define a worship leader?
     b. Do you think the various roles of a worship leader are important? What are some of these reasons?
     c. What kind of responsibilities do you have as a worship leader?
E. Main Lecture (60 Minutes)

- This is the second lecture about the theological foundations of worship. The purpose of this lecture is to understand the biblical and theological backgrounds of the worship leader. To have a proper identity is the basis of worship ministry. Worship leaders need to understand their roles in worship ministry.

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture:
  a. Understanding the worship leader
  b. Importance and roles of worship leaders

F. Prayer and Application (5 Minutes)

- Make specific decisions based on the lesson and pray together (e.g., have a right identity as a worship leader. Receive the required training in various elements to become a worship leader).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.

- Give every participant questions to prepare for the next small group discussion.
3. Spirituality Training

**Training Description**

To lead the congregation to a greater understanding of true worship and spiritual depth, worship leaders need to be spiritually mature. It takes time for them to become mature. They must continuously train themselves. Therefore, this session will present some elements to help train worship leaders.

**Rationale**

This session is designed for spirituality training of worship leaders. Worship ministry is a spiritual ministry regardless of its external appearances. Most worship ministries look like a music ministry; however, 90% of worship ministries are related to spiritual elements because the ministry cannot be accomplished without the help of the Holy Spirit. Therefore, worship leaders should be spiritually trained. Receiving the help of the Holy Spirit (Joel 2:28) is necessary for the worship ministry. According to the result of the survey, many worship leaders suggest training for spiritual growth.

**Prerequisites**

Prepare answers for the small group discussion.
References


Learning Outcomes

1. Understand several goals of spirituality training
2. Understand the reason why worship leaders should be spiritually mature leaders
3. Understand various elements of spiritual maturity
4. Resolve to be trained continuously for spiritual maturity
Session 5. Spirituality Training (1)

A. Welcome (5 Minutes)
- Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)
- Praise together with songs related to the session topic. Songs may include *What a Faithful God, Heal Our Land, Rock of Ages, I am Thine, O Lord, I Have Heard Thy Voice,* and *Knowing You.*
- Pray together for the session and God’s help.

C. Introduction of Session 5 (5 Minutes)
- Briefly introduce the topics, content, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)
  a. Do you seek to hear the Word of God?
  b. How important is prayer to your life and ministry?
  c. Are you a person of prayer? Share your prayer life (types of prayer, when, with whom, content of prayer, etc.).
E. Main Lecture (60 Minutes)

- This is the first lecture about spirituality training. Hearing God’s voice (Word/message) and ways of prayer will be dealt with in this session. It is the basis of spirituality training. Worship leaders must listen to the Word of God in order to grow their spirituality (Rom 10:17). Also, worship leaders must be men and women of prayer. They need to be familiar with different styles of prayer: personal prayer, intercessory prayer, meditation prayer, etc., and they should have regular prayer times. One of the important goals of spirituality training is to know God, above all, God wants worshipers to know Him (Hos 6:3, 6).

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture.
  a. Hearing God
  b. Prayer
  c. Knowing God

F. Prayer and Application (5 Minutes)

- Make specific decisions for spirituality training and pray together (e.g., have time to listen to the Word regularly during the week via broadcast and emphasize knowing God in worship and ministry).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.
Session 6. Spirituality Training (2)

A. Welcome (5 Minutes)

• Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)

• Praise together with songs related to the session topic. Songs may include *To Be Pleasing You, Jesus, You Alone, Change My Heart Oh God, My Tribute, Blessed Be the Lord,* and *God Almighty.*

• Pray together for the session and God’s help.

C. Introduction of Session 6 (5 Minutes)

• Briefly introduce the topics, content, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)

a. What are your strongest personality traits?

b. What are your weakest personality traits that need to be changed?
E. Main Lecture (60 Minutes)

- This is the second lecture about spirituality training. Hearing God, prayer, and knowing God are the foundation of Christian spirituality, and the following training elements will be major pillars of Christian spirituality: humility/modesty, thanksgiving, commitment, and submission. To reveal the glory of God, worship leaders should train themselves with those elements. Every worship leader should be like John the Baptist who was humble before Jesus and glorified Him. Jody Cross says, “We are signposts who point people to Jesus and unworthy servants.”

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture as follows:
  
a. Humility/Modesty
b. Thanksgiving
c. Commitment
d. Submission

F. Prayer and Application (5 Minutes)

- Make specific decisions for spirituality training and pray together (Example: show strong character, e.g., confess three kinds of thanks a day).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.

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4. Overcoming Temptation Training

Training Description

There are always temptations of Satan in spiritual ministries. Temptations weaken and interfere with spiritual ministry as obstacles. Worship leaders should understand the reality of various temptations and need to train themselves to overcome them.

Rationale

This training is designed to help worship leaders who want to overcome temptations in ministry. They especially encounter a variety of temptations in worship ministry. These temptations are arrogance, timidity, and being overly conscious about the congregation. Therefore, worship leaders should know what kinds of temptations exist in ministry and know how to be ready to overcome them.

Prerequisites

Prepare answers for the small group discussion.

Think about temptations that you have experienced as a worship leader.

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References


Learning Outcomes

Understand various temptations and the characteristics in worship ministry.

Learn how to cope with temptations.
Session 7. Overcoming Temptation Training (1)

A. Welcome (5 Minutes)

• Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)

• Praise together with songs related to the session topic. Songs may include *Praise the Lord, Give Us Clean Hands, Better Than Life, I’m Thine, The Heart of Worship*, etc.

• Pray together for the session and God’s help.

C. Introduction of the Session 7 (5 Minutes)

• Briefly introduce the topics, contents, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)

   a. Have you experienced any temptations in your ministry?

   b. When you met temptations, how did you cope with them?

   c. Have you ever desired to be spotlighted like a star when you led worship?

   d. What changes do you want to make as a result of this training?
E. Main Lecture (60 Minutes)

- This is the first lecture about overcoming temptation. The topic of this lecture is arrogance because arrogance is the biggest obstacle of worship. It may be the most horrible temptation to worship leaders because it is not easy to discern.\(^{233}\) God speaks many times about the importance of humility and danger of arrogance (Job 22:29; Pr 11:2; 16:19; 18:12; 29:23; Jas 4:6, and 1 Pet 5:5). Arrogant worship leaders cannot effectively lead the congregation to God, and they are also prone to be idols. Overcoming temptation training is imperatively necessary to God-centered worship and ministry.

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture as follows:
  a. Arrogance
  b. Worship leader vs. Rock star

F. Prayer and Application (5 Minutes)

- Make specific decisions related to overcoming temptation and pray together (e.g., be aware of the dangers of arrogance and ask God to help you be a humble worshiper).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.

\(^{233}\) Sorge, 101-102.
Session 8. Overcoming Temptation Training (2)

A. Welcome (5 Minutes)

• Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)

• Praise together with songs related to the session topic. Songs may include *Enough, We Will Keep Our Faith, Open The Eyes of My Heart, Lord, You’re Worthy of My Praise,* and *Heart and Soul.*

• Pray together for the session and God’s help.

C. Introduction of the Session 7 (5 Minutes)

• Briefly introduce the topics, contents, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)

a. How did you respond to congregants’ responses and evaluation?

b. Are you more interested in ministry than God?

c. Who leads the worship service? Who takes the initiative in your worship ministry?

d. What do you think is the role of the Holy Spirit in worship?

e. Do you have an appropriate balance between personal life and ministry?
E. Main Lecture (60 Minutes)

- This is the second lecture about overcoming temptation. This lecture will examine different types of temptation of which worship leaders need to be careful. According to the results of the survey, many worship leaders are under great influence of people’s attention and reactions. Worship leaders who should focus on God often become affected by the responses of the congregation. They need to firmly establish the nature of worship. In addition, one of the big problems of worship leaders in Korean churches is the work-centered ministry situation. The initiative of worship belongs to God. The Holy Spirit leads worship. Through this training, worship leaders will learn the importance of overcoming temptations and becoming instruments of God for worship.

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture as follows:
  a. People’s responses and evaluation
  b. Humanistic Enthusiasm
  c. Perfectionism
  d. “Worship Messiah Complex,” burn out, and work holism
  e. Balanced worship

F. Prayer and Application (5 Minutes)

- Realize what temptations in (your) ministry are and look for specific ways to overcome them and pray together.

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G. Announcement and Dismissal (5 Minutes)

• Talk about the next session and conclude the session.
• Give every participant questions to prepare for the next small group discussion.

5. Worship Preparation Training

Training Description
Worship leaders need to continue to be sensitive to God’s guidance during worship, but worship should be prepared in advance. For preparing for worship, the most important thing is to seek God’s guidance because God will teach the way to move ahead through the process of preparing. To do this, worship leaders should know what and how to prepare for worship.

Rationale
This training is designed for worship preparation of worship leaders. So far, the majority of worship leaders think that worship preparation is about musical preparation. However, worship leaders need to think about the spiritual preparation and, more specifically, preparation to lead worship, along with musical preparation. Therefore, worship leaders need to seek the heart of God to accomplish His will through worship.

Prerequisites
Prepare answers for the small group discussion.
References


Learning Outcomes

Understand why worship preparation is required.

Identify the specific contents of worship preparation.
Session 9. Worship Preparation Training (1)

A. Welcome (5 Minutes)
   • Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)
   • Praise together with songs related to the session topic. Songs may include *I Will Sing Unto the Lord, Days of Elijah, Lift Up Your Heads, Let the Words of My Mouth*, and *Only by Grace*.
   • Pray together for the session and God’s help.

C. Introduction of the Session 7 (5 Minutes)
   • Briefly introduce the topics, contents, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)
   a. Introduce the process of how you prepare for worship.
   b. Is your worship prepared? What is important when you prepare for worship as a worship leader?
   c. When you prepare for worship, do you ask for help from others?
   d. What is the criteria of song selection and comments for worship?
E. Main Lecture (60 Minutes)

- This is the first lecture about worship preparation. Worship preparation is a spiritual ministry for worship leaders, and they should be sensitive to the Holy Spirit. They should serve God first, through their ministry, and people second. To do this, worship leaders need to understand the overall flow of worship.

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture.
  a. Spiritual preparation; prayer
  b. The flow of worship; theme and sermon
  c. Closet praise (personal/individual praise time)
  d. Time planning (for personal spirituality)

F. Prayer and Application (5 Minutes)

- Make specific decisions to prepare worship and pray together (e.g., have time to prepare for worship in prayer every week).

G. Announcement and Dismissal (5 Minutes)

- Talk about the next session and conclude the session.
- Give every participant questions to prepare for the next small group discussion.
Session 10. Worship Preparation Training (2)

A. Welcome (5 Minutes)

• Talk about any changes after the previous session and encourage one another to continue to participate in the training.

B. Praise and Prayer (10 Minutes)

• Praise together with songs related to the session topic. Songs may include *I Sing Praises to Your Name*, *I Love You, Lord*, *Come On and Celebrate*, *I Will Celebrate*, and *Wonderful Peace*.

• Pray together for the session and God’s help.

C. Introduction of the Session 7 (5 Minutes)

• Briefly introduce the topics, contents, and questions for small group discussion.

D. Small Group Discussion (30 Minutes)

a. How do you choose songs? (personal criteria)

b. Do you check the lyrics of songs for theological accuracy?

c. Do you have any models that affect your song selections? (Isaiah 6 model, Tabernacle model, 2 Chronicle model, YWAM model, etc.)

d. Do you speak during worship? How do you prepare?

e. How is your relationship with your senior pastor in ministry?
E. Main Lecture (60 Minutes)

- This is the second lecture about worship preparation. In addition to the spiritual preparation with the understanding of the flow of worship, the following specific preparations are needed: song selection, lyrics check, time planning, comment planning, and cooperation with the senior pastor. Choosing songs is a very important process that requires spirituality of worship leaders. In order to clarify the message, worship leaders should check the lyrics for content and theological accuracy. In addition, building a close relationship with the senior pastor can create a synergistic effect in worship ministry. Therefore, worship leaders need to train themselves for worship preparation.

- A guest speaker who is specialized in the field will lead the main lecture. The following subjects will be addressed in this lecture as follows:
  a. How to choose songs for worship
  b. How to check lyrics
  c. Planning for worship progress: time, comments, and how to start/end worship
  d. Cooperation with the (senior) pastor

F. Prayer and Application (5 Minutes)

- Make specific decisions to have an intimate relationship with God and pray together (e.g., check the lyrics of songs and prepare comments before leading worship).

G. Announcement and Dismissal (5 Minutes)

- Talk about the training session series and commit to continue training in their lives and ministries, and conclude the training event.
Chapter Summary

It is critical that worship leaders should be mature and lead their congregations to a greater understanding of true worship because their influence continues to grow in churches. This chapter presented a strategy to conduct training for the spiritual growth of worship leaders.

The training strategy includes five elements: continuous and intimate relationship with God, theological foundations of worship and the worship leader, spirituality for worship leaders’ growth, overcoming temptations in worship ministry, and preparation for worship. Every element is basic, but so important for leading worship properly that will honor God and His name.

More than anything, worship leaders must have a correct understanding about themselves and recognize their roles and importance. Senior pastors and congregations should also be aware of the ministry of worship leaders. Worship leaders should commit to the vision that God has given them. Their ministry is not simply based on their preferences and talents; it should be based on God’s desire. God has given them the responsibility to do His work. Through this training, all worship leaders should be challenged to become more spiritually mature and be used as tools for the glory of God.
Chapter V.

Conclusion

Summary

The purpose of the project is to understand the necessity of God-centered worship and the need of worship leader training and a strategy to train spiritually mature leaders.

Chapter one provides a proper understanding of God-centered worship and suggests why worship leaders should receive training to become spiritually mature worship leaders. Although Korean churches grew rapidly, they have not established a strong theology of worship and understanding about worship leaders. The researcher explains the important elements that worship leaders should learn and a theological foundation. Worship leaders should have convictions regarding the purpose of creation, the object of worship, love for God, the training, and the lifestyle worshiper based upon the biblical foundations. In addition, he explains the theological basis of lifestyle worship and vertical worship, introduced various books, dissertations, and articles in review of literature, and summarizes some important terms.

Chapter two examines the importance of a worship leader. It discusses the biblical ground for worship leaders and their roles according to the various titles of a worship leader. According to the principle of the Bible, “But you are a chosen generation, a royal priesthood” (1 Pet 2:9), worship leaders should have the similar roles that of priests, to help people to worship God correctly and teach the Word of God. David, as seen in 1Chron 15, can be a model for worship leaders, because he appointed people to do work and directed everything as a worship leader. In addition, it is possible to see the true worship leader who serves only God in Jesus Christ. There are two main reasons for the importance of worship leaders: one is to lead the congregation to
understand true worship and the other is to use music as an important element and influence in worship. Worship leaders should be aware of the importance and risks of these reasons and should play a role to help ensure that the congregation does not depend on the mood or emotions to respond to the Word of God. Today, worship leaders need to play a variety of roles and among them the researcher examines the following roles: lead worshipers, messengers, witnesses, and teachers. In addition to these roles, worship leaders must deal with a variety of roles: disciples, models, trainers, theologians, controllers, servants, etc. Additional research is needed in the future for these roles. Furthermore, there are two major elements to become spiritually mature worship leaders. The first and the most important element is the relationship with God. There are several factors in the relationship with God: God’s calling, knowing God, confession of faith, prayer life, and love God. Worship leaders should check these factors. The second important element is the spiritual maturity of worship leaders. There are also various factors in spiritual maturity: private worship, being filled with the Scripture, sensitivity to the Holy Spirit, humility, and spiritual leadership. Worship leaders should continue their journeys toward spiritual maturity by training and depending on the Holy Spirit, and seeking to glorify God alone in their personal and corporate worship experiences.

Chapter three presents the results of the survey conducted on worship leaders in Korea. Fifty-three worship leaders participated in this survey: 25 were lay persons and 28 were ordained ministers. The survey consisted of 36 questions, and included three types of questions: worship-related questions, ministry-related questions, and training-related questions. The results indicate that proper worship leader training is required. Many worship leaders responded that they are not qualified and do not have enough skills to lead a worship team. It is evident that they do not adequately understand their calling, vision, identity, or role. In conclusion, basic qualifications of
worship leaders need to be reviewed. Most participants answered that they want to receive training on the meaning and flow of worship and God’s characteristics and names. Worship leaders can find God in the Bible, learn the character of God, and realize the direction God desires. Therefore, worship leaders should always stay close to the Word of God. The Bible should be the basis for all training. Worship leaders in Korean churches lack cooperation with the (senior) pastor, and there is a need for future study on the relationship between (senior) pastors and worship leaders. In addition, most worship leaders are being unduly influenced by the responses of the congregation. They do not focus on God while working for church. Training for overcoming temptation on God is also necessary. Therefore, worship leaders need to have proper training to understand the roles of worship leaders, the meaning of worship, God who is the object of worship, and their spiritual maturity. The findings suggest that many worship leaders want a close relationship with their (senior) pastor and want to have more God-centered worship experiences.

In Chapter four, the researcher presents a practical strategy for worship leaders who see the need for training in spiritual maturity. The training strategy focuses on 5 areas: relationship training, theological-foundation training, spirituality training, overcoming-temptation training, and worship-preparation training. The training is a 10-week course. Each training consists of 2 sessions, and each session is two hours long.

In the relationship training, worship leaders must confirm their relationships and identity in God because this will have a huge impact on their ministries. Through the training, they must establish their callings, identity, and intimate relationships with God. In the theological-foundation training, worship leaders should clarify the meaning and the object of worship. When the object of worship is clear, the worship leader’s correct identity is also found. For the

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235 Table 4-1 Training Formation
spirituality training, worship leaders need to hear the word and train to pray. When worship leaders seek after the image of Christ through the Word, they can more fully reveal the glory of God. In the overcoming-temptation training, worship leaders should identify their temptations in the worship ministry and prepare for them. They need to identify the contents and properties of temptation and be trained for the God-centered life. Through the worship-preparation training, worship leaders should understand what kind of preparation is needed for worship: receive guidance from the Holy Spirit, song selection, comment, cooperate with the (senior) pastor, etc. This 10-week training covers the basics and it is very important to help worship leaders to be spiritually mature, so the participants will need to attend the whole training program with a sincere heart.

The roles of worship leaders in Korean churches are various and more important than ever. In this regard, worship leaders’ spiritual maturity has a big influence in worship and the worship ministry. Therefore, all worship leaders must seek to become spiritually mature leaders through these trainings and should play important roles in the revival of local churches and Korean churches.
Implications for Worship Leaders

Worship leaders are not just persons who lead the congregation with songs. A worship leader is the person who actively encourages the congregation to engage in God-centered worship and cooperates with the senior pastor and other staff members. Therefore, all worship leaders should understand the importance and roles of worship leaders and train themselves to be equipped with the ability to serve in their ministries. The spiritual maturity of a worship leader has a direct and indirect impact on the spiritual growth and maturity of the congregation. Worship leaders should abandon their passive attitudes and actively train themselves in the presence of God. Through continuous training, they must have an intimate relationship with God by knowing Him more deeply and becoming lifestyle worshipers.

Worship ministry is a spiritual ministry; it is not based on a person’s own strengths and wisdom but on the grace of God and the power of the Holy Spirit. There is no worship without relying on God. Worship leaders who do not rely on God cannot lead the congregation to the right place of worship. Therefore, worship leaders must train themselves before God, work in God’s grace, and remember the vision that He has given them and their identity as worshipers and worship leaders.
Recommendations for Future Study

This study focuses on the vertical elements of worship; however, there are also horizontal elements of worship. Additionally, this study does not cover all vertical elements. They are dealt with according to their priorities. Therefore, other vertical elements need to be studied in the future for continuing worship-leader training.

In addition, the horizontal elements—human relationships—are also necessary for future research and training, because worship ministry is not an isolated ministry. There are many of difficulties in human relationships, and these difficulties may considerably influence one’s ministry. One of the most important horizontal elements is the relationship with the (senior) pastor. As many worship leaders mentioned in the survey that communication and cooperation with the (senior) pastor is an important factor in the worship ministry. Therefore, a study of interactions between (senior) pastors and worship leaders and worship teams is also very important and necessary. Another thing to consider is the influence of music in worship ministry. Music plays a vital part in worship ministry. Worship leaders should have a basic understanding of music to lead worship effectively, so musical styles, patterns, and techniques are also important. More than anything, worship music should help the congregation to focus on God.
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Books


**E-books**


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Cross, Jody “Worship Leader or Rockstar?” WRSP 801 Intensive class lecture, Liberty University, Lynchburg, VA, May 19-23, 2014.


Internet Sources


APPENDIX A

VISION STATEMENT

1. My dream

2. My vision

3. My goals (Write areas and time specifically)

   Benefits of goal achievement

   Obstacles to the goals

   Methods to overcome the obstacles

4. My self-image

5. My pledge

6. My vision statement
APPENDIX B

SURVEY QUESTIONNAIRE OF WORSHIP LEADERS

Survey of the Worship Leader

My name is Kyuhyuk Lee. I am a doctoral student at Liberty Baptist Theological Seminary. You are invited to participate in a research study for my doctoral thesis project. The purpose of this survey is to know actual situations facing today’s worship leaders of Korean Churches. This survey does not have questions requiring correct answers, so there are no true or false answers. After reading the following questions, please carefully answer each question. It will take approximately twenty minutes for you to complete all of the questions.

* CCM = Contemporary Christian Music
* YWAM = Youth With a Mission

1. What is the denomination of your church? (Alphabetical order)
   A) Baptist Church
   B) Holiness Church
   C) Methodist Church
   D) Presbyterian Church
   E) Pentecostal Church
   F) Salvation Army
   G) Other

2. How many people attend your church?
   A) Under 50
   B) 50-99
   C) 100-199
   D) 200-299
   E) More than 300

3. What kind of Sunday worship service do you lead?
   A) Traditional (Ceremony and hymn-centered)
   B) Contemporary (Concise form of worship, CCM-centered)
   C) Blended (Integrate traditional and contemporary worship style, use hymn and CCM together)
   D) Other

4. How did you come to know the meaning of worship?
   A) As a general concept although there was no specific learning
   B) Through theological learning
   C) Through personal experience such as a sermon or Bible study
   D) Other
5. What does your church leader emphasize? (Choose two)
   A) Praise
   B) Offering
   C) Sermon
   D) Evangelism
   E) Events and programs
   F) Other

6. How long have you been a worship leader? (Now and before in other places)
   A) Less than 1 year
   B) 1-2 years
   C) 3-5 years
   D) 6-10 years
   E) 11 years or longer

7. What is your position in your church as a worship leader?
   A) Senior pastor or assistant pastor
   B) Elder or deacon
   C) Leader or teacher
   D) I do not have any other position
   E) Other

8. What do congregants expect from their worship leader?
   A) Leading congregational praise through song
   B) A role in helping the pastor (preacher)
   C) Leading the congregation to God by the Holy Spirit
   D) There is no expectation

9. What is the biggest temptation for you as a worship leader? (Choose two)
   A) The desire to be appreciated by the congregation
   B) To see my relationship with my people as just a duty
   C) Thinking that everything will be okay if you work hard, you do not need to pray.
   D) Response from the people (e.g., applause, admiration, blame or criticism)
   E) Letting hard work interfere with my relationship with God
   F) Obsession with the position and the role I have
   G) Other

10. What are the important roles of the worship leader? (Choose two)
    A) Praise leader
    B) Fellow worker of senior pastor
    C) Worshiper
    D) Supporter / Cooperator
    E) One of the church staff

11. Why did you become a worship leader?
    A) Calling from the (senior) pastor
B) Personal vision from God for the worship ministry  
C) Musical talent (expertise)  
D) To know God more through worship  
E) Like to stand in front of the people

12. What are some important qualities a worship leader must have? (Choose two)  
   A) God’s calling  
   B) Obedience to the Scripture  
   C) Personal vision about worship ministry  
   D) Musical skill  
   E) Devotion  
   F) Ability to lead congregation  
   G) Other

13. What is your current role in your church? (Choose all applicable answers)  
   A) Congregation praise leader  
   B) Planner of whole worship service as a music director  
   C) Administrator or manager  
   D) Preacher or trainer  
   E) Choir conductor  
   F) Other

14. Where do you get motivation as a worship leader?  
   A) Encouragement and praise from the people  
   B) God’s grace in worship service  
   C) Achievement and satisfaction of personal dream  
   D) Other

15. What kind of training did you receive related to worship or worship leading? (Choose all applicable answers)  
   A) Through any praise school  
   B) Through seminary  
   C) Through training program (seminar, sermon from any pastor)  
   D) None  
   E) Other

16. When are you most concerned about the necessity of training for a worship leader?  
   (Choose three)  
   A) When you feel unclear about your identity as a worship leader  
   B) When you feel you lack the skill to lead a worship-team  
   C) When you experience difficulties in selecting songs  
   D) When you lead worship  
   E) When you do not feel God’s grace  
   F) When you feel, “I do not know who God is.”  
   G) When you feel, “I am not qualified.”  
   H) When you feel, “I have many problems in my life.”
17. If you have an opportunity to get training, what kinds of training are more needed? 
(Choose three) 
A) Understanding and training about meaning and the flow of worship 
B) Understanding and training about God’s characteristics and names. 
C) Training about the song selection 
D) Training about leadership and human relationships 
E) Understanding and training about church and ministry 
F) Understanding and training about the role of the worship leader 
G) Training for the life of piety 
H) Training for the character of worship leader

18. How is prayer important in worship ministry? 
A) Prayer is important, but it is not essential. 
B) I recognizing the need for prayer. 
C) The senior pastor emphasizes prayer but does not always have enough time to pray. 
D) Prayer is a heart of worship ministry; the worship ministry is impossible without prayer. 
E) I do not know

19. What do you pray for before the worship service? (Choose two) 
A) For God’s glory and presence 
B) For successful music as prepared 
C) For church revival 
D) For God’s blessing 
E) For the worship leader himself or herself 
F) For the preacher

20. With whom do you pray? 
A) I mostly pray alone 
B) I regularly pray with the worship team members 
C) I pray with the senior pastor or other assistant pastor(s) 
D) Other

21. These are questions about your relationships. Please answer each question (1: very poor, 5: very good) 

<table>
<thead>
<tr>
<th>Question</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>How about your relationship with God?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Are you trying to do something to have a closer relationship with God?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How about your relationship with the senior pastor?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How about your relationship with church members?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
22. For an intimate relationship with God, what times do you normally have? (Choose all applicable answers.)
   A) Quiet time
   B) Bible reading
   C) Regular prayer
   D) Follow Scripture in my life
   E) Attend diverse training program
   F) None
   G) Other

23. What helps you know and draw closer to God? (Choose two)
   A) Sermon
   B) Prayer
   C) Praise
   D) Bible Reading
   E) Personal experiences
   F) Other

24. What does God expect from you as a worship leader? (Essay question, 100 words)
   (                                                                         )

25. What is your partnership with the senior pastor in the ministry like?
   A) We work separately.
   B) I think it is better not to interfere in other areas of the ministry.
   C) I prepare the worship service by myself, except when the senior pastor requires something.
   D) We meet regularly and communicate closely to prepare the whole flow and theme of the worship service.

26. What does your senior pastor do when you lead praise?
   A) He praises God to the best of his ability from the front row (seat).
   B) He studies the notes of his message while the congregation is singing.
   C) He sits like a spectator.
   D) He focuses on the atmosphere rather than the praise itself.
   E) Other

27. Do you get any feedback from your pastor?
   A) I get feedback on a regular basis.
   B) I do sometimes (once every few months).
   C) Not at all

28. Is your worship prepared? If so, what is important to you as a worship leader when you prepare for worship? (Choose two)
   A) The whole flow of worship
   B) The connection with the Scripture (Sermon)
   C) The presence of God
29. Where is the main focus in your worship ministry? (Choose two)
   A) The revival of the church
   B) What people need from God’s grace and blessings
   C) The atmosphere of worship
   D) Preparation and effort
   E) The glory of God
   F) Other

30. How do you choose songs? (Rearrange the choices listed in order of importance. Feel free to add other items or delete items.)
   (a. Topic of the sermon  
b. Individual preferences of a worship leader  
c. Convenience of Chords and rhythm  
d. Case by case (The inspiration of each time)  
e. Current popular song chart top rank  
f. Pastor’s request  
g. Consider the whole flow and atmosphere (e.g., exciting, emotional)  
h. People’s favorites by their age and preferences)

31. Which of the following models affect your song selections?
   A) Isaiah 6 model (Praise-Repent/Forgiveness-Thanksgiving-Devotion/Decision)  
   B) Tabernacle model (Thanksgiving/Celebration-Repentance-Beg-Worship/Glory)  
   C) 2 Chronicle 7 model (Worship/Praise-Thanksgiving-Celebration-Repentance-Intercession)  
   D) YWAM model (Thanksgiving-Praise-Intercession-Worship-Proclamation)  
   E) I do not use a model  
   F) Other ( )

32. Do you check the lyrics of songs when you select songs for worship?
   A) Carefully consider because it is very important  
   B) Does not matter greatly because many songs have already been used for a long time  
   C) I do not put emphasis on the lyrics  
   D) It is not important  
   E) Other

33. If you speak during worship, what is your message?
   A) To proclaim who God is / God-centered comments  
   B) To encourage and motivate the congregation  
   C) To read Scripture associated with praise  
   D) Personal thinking, feeling, or experience
34. What is the most memorable thing in your mind after worship?
   A) The responses and assessment from the people
   B) Did your musical arrangement work as planned?
   C) The glory of God and the inspiration of the Holy Spirit
   D) The contents of the sermon
   E) Pride or feeling of doubt for the ministry
   F) Nothing special
   G) Other

35. How is your life away from corporate worship?
   A) I constantly strive to live according to the Scripture given by the service.
   B) Try to follow Scripture in church but make little effort to do so in real life.
   C) I think no one can live according to the Scripture.
   D) I am too busy to think about it.
   E) Other

36. What helpful suggestions would you give to the church leadership where you are serving as a worship leader? (Essay Question, 100 words)
   ( )
### APPENDIX C

#### SURVEY RESULTS

#### General Background

1. **What is the denomination of your church?**

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Total Responses</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist Church</td>
<td>2</td>
<td>3.8</td>
</tr>
<tr>
<td>Holiness Church</td>
<td>4</td>
<td>7.5</td>
</tr>
<tr>
<td>Methodist Church</td>
<td>5</td>
<td>9.4</td>
</tr>
<tr>
<td>Presbyterian Church</td>
<td>39</td>
<td>73.6</td>
</tr>
<tr>
<td>Pentecostal Church</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>5.7</td>
</tr>
</tbody>
</table>

2. **How many people attend your church?**

<table>
<thead>
<tr>
<th>Attendance</th>
<th>Total Responses</th>
<th>Rate</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 50</td>
<td>11</td>
<td>20.7</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>50-100</td>
<td>7</td>
<td>13.2</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>101-200</td>
<td>6</td>
<td>11.3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>201-300</td>
<td>4</td>
<td>7.5</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Over 300</td>
<td>25</td>
<td>47.2</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>53</td>
<td>100</td>
<td>25</td>
<td>28</td>
</tr>
</tbody>
</table>

3. **What kind of Sunday worship service do you lead?**

<table>
<thead>
<tr>
<th>Service</th>
<th>Total Responses</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional</td>
<td>6</td>
<td>11.3</td>
</tr>
<tr>
<td>Contemporary</td>
<td>7</td>
<td>13.2</td>
</tr>
<tr>
<td>Blended</td>
<td>40</td>
<td>75.5</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>53</td>
<td>100</td>
</tr>
</tbody>
</table>

4. **How did you come to know the meaning of worship?**

<table>
<thead>
<tr>
<th>Method</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>As a general concept although there was no specific learning</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Through theological learning</td>
<td>22</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Through personal experience such as a sermon or Bible study</td>
<td>21</td>
<td>16</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>
5. What does your church leader emphasize? (Choose two)

![Bar chart showing the emphasis areas of church leaders.]

- **Other**: 12
- **Events and Programs**: 6
- **Evangelism**: 13
- **Sermon**: 36
- **Offering**: 0
- **Praise**: 30

**Ministry Field**

General Questions

6. How long have you been a worship leader? (Now and before in other places)

![Pie chart showing the tenure of worship leaders.]

- **Under 1 year**: 1, 4, 7%
- **1-2 years**...
- **Over 11 years**: 18, 34%
- **3-5 years**: 16, 30%
- **6-10 years**: 12, 23%

**Position in Church as Worship Leader**

- **Layperson**
- **Minister**

7. What is your position in your church as a worship leader?
8. What do congregants expect from their worship leader?

<table>
<thead>
<tr>
<th>Expectation</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lead songs</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Helping the pastor</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leading the congregation to God</td>
<td>42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No expectation</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9. What is the biggest temptation for you as a worship leader? (Choose two)

<table>
<thead>
<tr>
<th>Temptation</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>The desire to be appreciated by the congregation</td>
<td>18</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>To see my relationship with my people as just a duty</td>
<td>7</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Thinking that everything will be okay if you work hard, you do not need to pray</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Response from the people (e.g., applause, admire, blame or criticism)</td>
<td>32</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Letting hard work interfere with my relationship with God</td>
<td>28</td>
<td>13</td>
<td>15</td>
</tr>
<tr>
<td>Obsession with the position and the role I have</td>
<td>9</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Training Questions

10. **What are the important roles of the worship leader? (Choose two)**

<table>
<thead>
<tr>
<th>Role</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise leader</td>
<td>20</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Fellow worker of senior pastor</td>
<td>21</td>
<td>4</td>
<td>17</td>
</tr>
<tr>
<td>Worshpper</td>
<td>46</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>Supporter / Cooperator</td>
<td>8</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>One of the church staff</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

11. **Why did you become a worship leader?**

- Calling from the Pastor: 11
- Personal vision for the worship ministry: 26
- Musical talent: 4
- To know God more through worship: 11
- Like to stand in front of the people: 1

12. **What are some important qualities a worship leader must have? (Choose two)**

<table>
<thead>
<tr>
<th>Quality</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>God’s calling</td>
<td>38</td>
<td>16</td>
<td>22</td>
</tr>
<tr>
<td>Obedience to the Scripture</td>
<td>26</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Personal vision about worship ministry</td>
<td>8</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Musical skill</td>
<td>16</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Devotion</td>
<td>11</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Ability to lead congregation</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>

13. **What is your current role in your church? (Choose all applicable answers)**

<table>
<thead>
<tr>
<th>Role</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregational praise leader</td>
<td>45</td>
<td>23</td>
<td>22</td>
</tr>
<tr>
<td>Music Director</td>
<td>7</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Administrator or manager</td>
<td>9</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Preaching or training</td>
<td>19</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Choir conductor</td>
<td>5</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
14. Where do you get motivation as a worship leader?

![Motivation Bar Chart]

15. What kind of training did you receive related to worship or worship leading? (Choose all applicable answers)

<table>
<thead>
<tr>
<th>Training Method</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Through any praise school</td>
<td>22</td>
<td>9</td>
<td>13</td>
</tr>
<tr>
<td>Through seminary</td>
<td>20</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Through training program</td>
<td>26</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>None</td>
<td>9</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

16. What are you most concerned about the necessity of training for a worship leader? (Choose three).

- "I HAVE MANY PROBLEMS IN MY LIFE." 14
- "I AM NOT QUALIFIED." 29
- "I DO NOT KNOW WHO GOD IS." 6
- DO NOT FEEL GOD'S GRACE 16
- LEAD WORSHIP 18
- DIFFICULTIES IN SELECTING SONGS 4
- LACK THE SKILL TO LEAD A WORSHIP TEAM 40
- IDENTITY AS A WORSHIP LEADER 18
17. If you have an opportunity to get training, what kinds of training are more needed?

- **Meaning and the Flow of Worship**: 33
- **God’s Characteristics and Names**: 27
- **Song Selection**: 8
- **Leadership and Human Relationship**: 11
- **Church and Ministry**: 9
- **The Role of the Worship Leader**: 22
- **Life of Piety**: 24
- **Character of Worship Leader**: 18

Prayer Questions
18. How is prayer important in worship ministry?

- **Important, but not essential**: 5
- **I recognize the need for prayer**: 1
- **Not enough time to pray**: 1
- **Impossible without prayer**: 46
- **I do not know**: 0

19. What do you pray for before the worship service? (Choose two)

- **For God’s glory and presence**: 44
- **For successful music as prepared**: 5
- **For church revival**: 3
- **For God’s blessing**: 17
- **For the worship leader himself or herself**: 11
- **For the preacher**: 11
20. With whom do you pray?

<table>
<thead>
<tr>
<th></th>
<th>Pray alone</th>
<th>With worship team members</th>
<th>With the senior pastor or other assistant pastor</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Count</td>
<td>16</td>
<td>29</td>
<td>6</td>
<td>2</td>
</tr>
</tbody>
</table>

Relationship Questions
21. These are questions about your relationships. Please answer each question (1: very poor, 5: very good)

22. For an intimate relationship with God, what times do you have normally? (Choose all applicable answers.)

<table>
<thead>
<tr>
<th></th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quiet time</td>
<td>38</td>
<td>18</td>
<td>20</td>
</tr>
<tr>
<td>Bible reading</td>
<td>41</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>Regular prayer</td>
<td>35</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Follow Scripture in my life</td>
<td>29</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>Attend diverse training program</td>
<td>17</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>None</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
23. What helps you know and draw closer to God? (Choose two)

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sermon</td>
<td>21</td>
</tr>
<tr>
<td>Prayer</td>
<td>33</td>
</tr>
<tr>
<td>Praise</td>
<td>19</td>
</tr>
<tr>
<td>Bible Reading</td>
<td>35</td>
</tr>
<tr>
<td>Personal experiences</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
</tbody>
</table>

24. What does God expect from you as a worship leader? (Essay question, 100 words)

Through this survey, worship leaders mentioned several elements that God expected to worship leaders. Among their responses, majority of participants answered that God wants worship leaders looking for the glory of God, longing for His presence, focusing on God rather than showy and diverse ministries, and becoming a true worshiper. Second expectation is that God wants worship leaders getting to know God, maintaining a close relationship, and expecting obedience life to the word of God. God always wants worship leaders to walk with God, to obey the word of God, and to live a humble life. Third expectation is that worship leaders need to serve as a medium of bonding between God and the congregation, and to do an important role to build the congregation to be faithful worshipers. Fourth expectation is that worship leaders need to be a model of committed life to God. Fifth expectation is that God wants worship leaders to know the love of God and respond to God’s love.

25. What is your partnership with the senior pastor in the ministry like?

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>I prepare the worship service by myself</td>
<td>37</td>
</tr>
<tr>
<td>Meet regularly and communicate closely to prepare services</td>
<td>16</td>
</tr>
<tr>
<td>I think it is better not to interfere in other areas of the ministry.</td>
<td>0</td>
</tr>
<tr>
<td>We work separately</td>
<td>0</td>
</tr>
</tbody>
</table>
26. What does your senior pastor do when you lead praise?

- He praises God to the best of his ability from the front row: 36
- He studies the notes of his message: 6
- He sits like a spectator: 0
- He focuses on the atmosphere rather than the praise itself: 4
- Other: 7

Preparation of Worship Questions

27. Do you get any feedback from your pastor?

- I get feedback on a regular basis: 35
- I do sometimes: 9
- Not at all: 9

28. Is your worship prepared? If so, what is important to you as a worship leader when you prepare for worship? (Choose two)

<table>
<thead>
<tr>
<th>Importance</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>The whole flow of worship</td>
<td>27</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>The connection with the scripture</td>
<td>34</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>The presence of God</td>
<td>37</td>
<td>16</td>
<td>21</td>
</tr>
<tr>
<td>The response from the congregation</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Teamwork and completeness</td>
<td>6</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>
29. Where is the main focus in your worship ministry? (Choose two)

![Bar chart showing focus areas]

30. How do you choose songs? (Rearrange the choices listed in order of importance. Feel free to add other items or delete items.)

   Criteria for selection of the songs for worship are the following as priority.
   First criterion is the subject of a preaching.
   Second criterion is the inspiration of each time.
   Third criterion is a convenience of cord and rhythm.
   Fourth criterion is that they consider the whole flow and atmosphere.
   Fifth criterion is the congregation’s favorites by their age and preferences.
   Sixth criterion is pastor’s request.

31. Which of the following models affect your song selections?

<table>
<thead>
<tr>
<th>Model</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 6 model</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Tabernacle model</td>
<td>7</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2Chronicle 7 model</td>
<td>5</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>YWAM model</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>I do not use a model</td>
<td>23</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

32. Do you check the lyrics of songs when you select songs for worship?

![Bar chart showing response]

- Carefully consider: 50
- Does not matter: 2
- Do not emphasis: 0
- Not important: 0
- Other: 1
33. If you speak during worship, what is your message?

- To proclaim who God is / God-centered comment: 27
- To encourage and motivate the congregation: 4
- To read Scripture associated with praise: 4
- Personal thinking, feeling, or experience: 3
- Content comes to my mind as I lead worship: 7
- None: 8

34. What is the most memorable thing in your mind after worship?

- The responses and assessment from the people: 1
- Did your musical arrangement work as planned?: 4
- The glory of God and the inspiration of the Holy Spirit: 35
- The contents of the sermon: 5
- Pride or feeling of doubt for the ministry: 9
- Nothing special: 1
- Other: 2

35. How is your life away from corporate worship?

<table>
<thead>
<tr>
<th>Description</th>
<th>Total Responses</th>
<th>Layperson</th>
<th>Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>I constantly strive to live according to the Scripture given by the service.</td>
<td>39</td>
<td>16</td>
<td>23</td>
</tr>
<tr>
<td>Try to follow Scripture in church but make little effort to do so in real life.</td>
<td>12</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>I think no one can live according to the Scripture</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>I am too busy to think about it</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>

Worship Leaders’ Suggestion

36. What helpful suggestions would you give to the church leadership where you are serving as a worship leader? (Essay Question, 100 words)
Worship leaders who participated the survey suggested a variety of proposals about needs they felt and difficulties they experienced in their worship ministry to their church leaders. The first suggestion is that their worship must be God-centered and God always be priority of their worship. It demonstrates that sometimes leaders lose focus on God by themselves or they made the congregation lose the focus on God. Like their proposal, the object of worship should clearly be God. To do so, church leaders spiritual maturity and prayer are required.

The second suggestion is closer cooperation with worship leaders. Cooperation and communication with church leaders are very important to worship leaders who prepare for worship. In addition, worship leaders asked that church leaders need to understand worship leaders and to provide training opportunities for worship ministry.

According to the above two elements that worship leaders emphasized, church leaders and worship leaders must do their best to worship God-centered, and pray together while prepare for worship. In addition, church leaders should cooperate with worship leaders in order to work effectively, they need to understand worship leaders’ ministry and necessity, and train them to be spiritually mature worship leaders.
APPENDIX D

THE CONSENT FORM OF THE SURVEY

A Study for Training and Building up Worship Leaders for Spiritual Restoration and Revival in South Korean Churches

Kyuhyuk Lee
Liberty Baptist Theological Seminary
Liberty University

You are invited to be in a research study of training and building up worship leaders for spiritual restoration and revival in South Korean Churches. You were selected as a possible participant because you have experienced and been involved in worship ministry in South Korean churches. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Kyuhyuk Lee, a doctor of ministry student at Liberty Baptist Theological Seminary.

Background Information:

The purpose of this study is to help worship leaders of Korean churches who have not had the chance to get appropriate training in their ministry. Since 1985, there have been diverse and rapid changes in the worship service in South Korean churches. One of these is the change of worship style. Because of that, many churches need to train worship leaders because their roles and influences have been becoming increasingly important. However, despite rapid numerical growth and changes in worship style, people who prepare and lead worship, especially worship leaders, are not adequately trained to lead worship service. Training and preparation for worship service has become neglected and weakened while Korean church leaders are overly obsessed with the outward growth of the church. Because of this issue, people who attend worship services do not know how to correctly worship God. Sometimes the worship leader becomes an idol to those who worship, and the growth of the Korean church has begun to decrease. Therefore, the researcher will provide strategies to train and equip worship leaders for the spiritual restoration and revival of the South Korean Church.

Procedures:

If you agree to be in this study, I would ask you to do the following things: Complete a 36-question survey. Please carefully answer the questions. It will take about twenty minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:

The study is considered to be minimal risk: When you answer questions this project asks, you might worry about the risk of private information exposure because this survey analyzes and evaluates individual thinking about the worship ministries of your church. The researcher knows
that it is not easy for worship leaders to describe their opinions about their churches related to the worship ministries. However, there is no risk of private information exposure because most questions are multiple choice, and the survey is anonymous. You will not be asked to include your name, church names, or any identifying information.

There are no direct benefits to participation, but participants may be able to think about the meaning of worship and what kind of training is to be effective for their churches and ministries. And it can be helpful for the developing of their churches and other South Korean churches.

**Compensation:**

There is no monetary compensation.

**Confidentiality:**

The records of this study will be kept private. In any sort of report, the researcher might publish, the researcher will not include any information that will make it possible to identify a subject. Research records will be stored securely in a password-protected file on the researcher’s laptop and only the researcher will have access to the records. Also, the records will be deleted after three years.

**Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or your own church or institute. If you decide to participate, you are free to not answer any question or you can withdraw at any time.

**Contacts and Questions:**

The researcher conducting this study is Kyuhyuk Lee. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [email protected] or by email at klee57@liberty.edu. You may also contact his mentor, W. Douglas Crawley, at [email protected] or by email at dcrawley3@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

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

**Statement of Consent:**

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

Recruitment

Date: June 1, 2015
Dear: Worship leaders of the Korean church

As a graduate student in the seminary at Liberty University, I am conducting research as part of the requirements for a Doctoral degree. I am conducting research to better understand a process or phenomenon. The purpose of my research is to help worship leaders of local churches to become well-trained ministers by focusing on God-centered worship principles. Although South Korean churches have experienced rapid numerical growth, they have difficulty in training worship leaders. This is caused by a false understanding of the role of worship leaders and by failing to recognize the importance of professional training for worship leaders. I will use the results of the survey to analyze the conditions about training and relationships in their ministry field, and I am writing to invite you to participate in my study.

If you are a worship leader who has experienced and been involved in worship ministry in South Korean churches, you are invited to participate in my research. If you choose to participate, you will be asked to answer thirty-six questions. It should take approximately 20 minutes for you to complete the survey. Your participation will be completely anonymous, and no personal, identifying information will be required.

To participate, click on the link provided. A consent document is attached as the first page of survey. The consent document contains additional information about my research. 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,
Kyuhyuk Lee
APPENDIX F

The PowerPoint Presentation

A STUDY FOR TRAINING AND BUILDING UP WORSHIP LEADERS FOR SPIRITUAL MATURITY AND REVIVAL IN SOUTH KOREA

A THESIS PROJECT SUBMITTED TO
THE FACULTY OF LIBERTY UNIVERSITY SCHOOL OF DIVINITY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
KYUHYUK LEE
APRIL 28, 2017

CONTENTS

• CHAPTER 1 INTRODUCTION
• CHAPTER 2 IMPORTANCE OF A WORSHIP LEADER
• CHAPTER 3 SURVEY AND RESULTS
• CHAPTER 4 A STRATEGY FOR WORSHIP LEADER TRAINING
• CHAPTER 5 CONCLUSION
• Q & A TIME
CHAPTER 1
INTRODUCTION

• PURPOSE
  • Worship is the most important element
  • Isaiah 43:21
  • The starting point of worship is God
  • Role of a worship leader
  • God-centered worship

PROBLEM

• Background of Korean Church
• Worship theology
• Worship ministry vs. Training
• Difficulties

• PROVIDE A STRATEGY TO TRAIN
CHAPTER 2
IMPORTANCE OF A WORSHIP LEADER

• **4 Keys to know a worship leader**
  • Understanding
  • Importance
  • Roles
  • Requirements
Understanding of a Worship Leader

- Definition
- Biblical Background
  - Moses/Aaron → Levites → Today
- David, Important Model

Importance of a Worship Leader

- To lead the congregation
- For God’s glory
- The essence of worship
- The effect of Music in modern worship
Roles of a Worship Leader

- Lead Worshiper vs. Actor/Actress
- Messenger / the Word of God
- Witness

Requirements for a Spiritually Mature Worship Leader

- Relationship with God
  - God’s Calling
  - Knowing God
  - Confession of Faith
  - Prayer Life
  - Love God

- Spiritual Maturity
  - Worship in private
  - Filled with the Scripture
  - Sensitive to the Holy Spirit
  - Do not seek the spotlight

- Spiritual Leadership
CHAPTER 3
SURVEY AND RESULTS

**Purpose:** To examine worship leaders’ perceptions about worship, their needs, and experiences in worship ministry in Korean Churches.

Overview > Result > Findings

**Process**
- IRB approval
- Using Google survey

**Participants**
- 53 Worship leaders
  - 28 Minister worship leaders
  - 25 Lay worship leaders
RESULT OF THE SURVEY: GENERAL BACKGROUND

Denominations Distribution

Sunday Worship Styles

Number of Attendance

Meaning of Worship

Emphasizing Elements

RESULT OF THE SURVEY: MINISTRY FIELD

Served as a Worship Leader

Congregants' Expectations

Positions of Worship Leader

Biggest Temptation
Worship Leaders’ Suggestions

- God-Centered Worship
  - Church Leaders’ Spiritual Maturity
  - Prayer
- Cooperation with Church Leaders

Findings

- General Findings
- Ministry Field
- Training Field
CHAPTER 4
A STRATEGY FOR WORSHIP LEADER TRAINING

PROVIDING A TRAINING FORMATION AND A TRAINING SESSION PLAN

<table>
<thead>
<tr>
<th>Week</th>
<th>Training Field</th>
<th>Session Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Relationship Training</td>
<td>Session 1. Relationship with God (1)</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Session 2. Relationship with God (2)</td>
</tr>
<tr>
<td>3</td>
<td>Theological Foundation Training</td>
<td>Session 3. Training for theological foundation (1)</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Session 4. Training for theological foundation (2)</td>
</tr>
<tr>
<td>5</td>
<td>Spirituality Training</td>
<td>Session 5. Spirituality training (1)</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Session 6. Spirituality training (2)</td>
</tr>
<tr>
<td>7</td>
<td>Overcoming Temptation Training</td>
<td>Session 7. Overcoming temptation training (1)</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Session 8. Overcoming temptation training (2)</td>
</tr>
<tr>
<td>9</td>
<td>Worship Preparation Training</td>
<td>Session 9. Worship preparation training (1)</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Session 10. Worship preparation training (2)</td>
</tr>
</tbody>
</table>
TRAINING SESSION PLAN

<table>
<thead>
<tr>
<th>Time</th>
<th>Contents</th>
<th>Procedure</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Minutes</td>
<td>Ice Breaker (1st) Welcome (2nd-10th)</td>
<td>Make small groups of 5 members or less when they first meet, and choose a small group leader among them.</td>
</tr>
<tr>
<td>10 Minutes</td>
<td>Praise &amp; Prayer</td>
<td>Praise with some songs related to the main topic. Pray together for the session and God’s help.</td>
</tr>
<tr>
<td>5 Minutes</td>
<td>Introduction of Each Session</td>
<td>Introduce the session and whole process.</td>
</tr>
<tr>
<td>30 Minutes</td>
<td>Small Group Discussion</td>
<td>Lead small group discussion according to the given questions. Small group leaders are responsible for the activity and they can ask for help from the instructor if necessary.</td>
</tr>
<tr>
<td>60 Minutes</td>
<td>Main Lecture</td>
<td>Main lecture on the topic. Guest Speakers lead the lecture.</td>
</tr>
<tr>
<td>5 Minutes</td>
<td>Prayer Application</td>
<td>Application based on the lesson and praying together.</td>
</tr>
<tr>
<td>5 Minutes</td>
<td>Announcement &amp; Dismissal</td>
<td>Encouragement and announcement for the next session.</td>
</tr>
</tbody>
</table>

FINDINGS

- General findings
- Ministry Field
- Training Field
CHAPTER 5
CONCLUSION

• FINAL SUMMARY OF EACH CHAPTER
• IMPLICATIONS FOR WORSHIP LEADERS
• RECOMMENDATIONS FOR FUTURE STUDY

❖ CHAPTER 1

• PROVIDING A PROPER UNDERSTANDING OF GOD-CENTERED WORSHIP AND SUGGESTS WHY WORSHIP LEADERS SHOULD RECEIVE TRAINING TO BECOME SPIRITUALLY MATURE WORSHIP LEADERS.
CHAPTER 2

- Examining the importance of a worship leader.
- Discussing the Biblical background for worship leaders and their roles.
  - Two main reasons for the importance of worship leaders
  - A variety of worship leader’s roles
  - Two major elements to become spiritually mature worship leaders
  - Various factors in spiritual maturity

CHAPTER 3

- Presenting the results of the survey conducted on worship leaders in Korea.
  - Worship-related questions
  - Ministry-related questions
  - Training-related questions
**CHAPTER 4**

- **Providing a practical strategy for worship leaders who see the need for training in spiritual maturity.**

- **The roles of worship leaders are various and more important than ever. All worship leaders must seek to become spiritually mature leaders through these trainings and should play important roles.**

**IMPLICATIONS FOR WORSHIP LEADERS**

- **Worship leaders should understand the importance and roles of worship leaders and train themselves to be equipped with the ability to serve in their ministries.**

- **Worship leaders must train themselves before God, work in God’s grace, and remember the vision that He has given them and their identity as worshipers and worship leaders.**
RECOMMENDATIONS FOR FUTURE STUDY

- Other Vertical Elements of Worship
- Horizontal Elements of Worship
  - Relationship with the senior pastor

- Influence of Music in Worship Ministry

Q & A TIME
VITA

Kyuhyuk Lee

PERSONAL

Born: September, 1972.
Married: Jisun Choi, 2006.
          Lainey Lee, 2015.

EDUCTION

B.A., Suwon University, Bachelor of Engineering, Seoul, Korea, 1988.
M.A., Liberty University, Master of Art in Worship, Lynchburg, Virginia, 2013.
D.Min., Liberty University, Doctor of Ministry, Worship Concentrated, Lynchburg,
Virginia, 2017.

CHURCH MINISTRY

Sunday School Pastor, Young Adult Pastor and Worship Leader in Shinbang Church
(2001. 2 - 2005. 9)
Young Adult Group Minister and Worship Leader in Sungjin Church (2005. 11 – 2009.
12)
Young Adult Group Minister and Worship Leader in Vision Church (2010. 1 – 2010. 12)
Worship Leader in Korean Baptist Church of Lynchburg (2011. 8 – 2014. 12)
Worship Pastor in Korean Presbyterian Church of Washington (2013. 1 – 2016. 5)
Administrative Pastor and Worship Leader in Messiah Presbyterian Church of
Washington (2016. 6 - Current)

EXTERNAL MINISTRY

Jacob’s Ladder Worship Ministry, Worship Leader (2002. 8 – 2011. 7)
Center for Worship Night, Choir (2012. 4)
First Baptist Church of Jackson, Guest Singer (2012. 11)

MILITARIAL

Enlisted and Discharged from The Service (Korean Army), 1993-1995.
July 9, 2015

Kyuhyuk Lee
IRB Exemption 2215.070915: A Study for Training and Building up Worship Leaders for Spiritual Restoration and Revival in the South Korean Church

Dear Kyuhyuk,

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 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 46:101(b):

(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 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

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