Christ-centered Worship:

Five New Testament Principles for the Korean Church

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by

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Abstract

CHRIST-CENTERED WORSHIP:
FIVE NEW TESTAMENT PRINCIPLES FOR THE KOREAN CHURCH

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The Protestant church of South Korea witnessed remarkable growth since the Gospel was first preached in Korea in the nineteenth century; growth in the second half of the twentieth century was particularly strong. The Presbyterian church in South Korea, however, experienced decline since 1995: this was mainly due to Christians’ lack of good influence toward the non-Christians in their lives. Their good influence on non-Christians in the world can be restored first by re-educating them with biblical principles of worship and by encouraging them to live out those principles.

The purpose of this thesis is to suggest five principles of Christ-centered worship for Christians in the General Assembly of the Presbyterian Church in Korea in Seoul to apply to their Sunday services and private life. This study will introduce principles of Christ-centered worship in the New Testament based on historical and theological evidence in the Scripture by examining worship in both Old and New Testaments. This study will then survey fifty pastors and fifty lay people in the Presbyterian denomination, especially in Seoul, to understand their perceptions of worship and life to support the necessity of the five biblical principles. Moreover, this project will provide the five principles and their
applications in public and private worship as a solution to the problem of church decline.

Hopefully the five principles established from this thesis can also serve as an important guide to help Christians in South Korea and beyond embody a true lifestyle of worship.

Length: 244 words
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To my Lord, Jesus Christ;
You have changed and led my life till today. You are my only reason to live.
I give you all glory and praises.

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You gave me the biggest gift in the world, the gospel of Jesus Christ. Thanks. I love you.

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Contents

Abstract ..............................................................................................................iv
Acknowledgements ..........................................................................................vi
Contents ...........................................................................................................vii
Tables ................................................................................................................xii
Illustrations .......................................................................................................xiii
Abbreviation ......................................................................................................xiv

Chapter 1: Introduction .........................................................................................1
Statement of Problem .........................................................................................1
Statement of Limitations ....................................................................................3
Theoretical Basis .................................................................................................3
   The Church .....................................................................................................4
      Definition of the church .............................................................................4
      Purposes of the church .............................................................................6
Worship ..............................................................................................................9
   Definition of worship .....................................................................................9
   Elements of worship .....................................................................................10
Christology .........................................................................................................13
Statement of Methodology ...............................................................................16
Review of Literature .........................................................................................17
Internet Source .................................................................................................24
## Chapter 2: Biblical Basis of Worship Theology

Worship in the Bible: Elements of Worship in the Old and New Testament

### Worship in the Old Testament

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship in the Pentateuch (1): Genesis</td>
<td>27</td>
</tr>
<tr>
<td>Adam and Eve’s Worship</td>
<td>28</td>
</tr>
<tr>
<td>Abel’s Worship</td>
<td>29</td>
</tr>
<tr>
<td>Noah’s Worship</td>
<td>30</td>
</tr>
<tr>
<td>Abraham’s Worship</td>
<td>31</td>
</tr>
<tr>
<td>Isaac’s Worship</td>
<td>33</td>
</tr>
<tr>
<td>Jacob’s Worship</td>
<td>34</td>
</tr>
<tr>
<td>Worship in the Pentateuch (2): Exodus to Deuteronomy</td>
<td>35</td>
</tr>
<tr>
<td>Moses’ Worship</td>
<td>35</td>
</tr>
<tr>
<td>Worship in the Books of History (1): Joshua to Ruth</td>
<td>36</td>
</tr>
<tr>
<td>Joshua’s Worship</td>
<td>36</td>
</tr>
<tr>
<td>Worship in the Books of History (2): 1 Samuel to Ecclesiastes</td>
<td>38</td>
</tr>
<tr>
<td>David’s Worship</td>
<td>38</td>
</tr>
<tr>
<td>Solomon’s Worship</td>
<td>40</td>
</tr>
<tr>
<td>Worship in the Books of prophets: Isaiah to Malachi</td>
<td>42</td>
</tr>
<tr>
<td>Prophets’ Worship</td>
<td>42</td>
</tr>
<tr>
<td>Elements of Worship in the Old Testament</td>
<td>42</td>
</tr>
</tbody>
</table>

### Worship in the New Testament

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship in the Four Gospels: Matthew to John</td>
<td>45</td>
</tr>
<tr>
<td>Jesus’ Worship and His Teachings on Worship</td>
<td>45</td>
</tr>
</tbody>
</table>
Worship in the Book of Acts………………………………..52

The Early Christians’ Worship …………………………….53

Worship in the Epistles: Romans to John 1, 2, and 3………………..56

Paul’s Teachings on Worship ……………………………..56

Worship in the Books of Revelation …………………………….59

Worship in Heaven ……………………………………………59

Teachings of Jesus on Worship through the Seven Churches …60

Elements of Worship in the New Testament…………………..63

Five Principles of Christ-Centered Worship …………………….65

First Principle: The Heart to Worship ……………………………66

Second Principle: The Word to God ……………………………67

Third Principle: Believing in Jesus Christ ………………………68

Fourth Principle: Acting by Faith ………………………………70

Fifth Principle: Sharing the Gospel ………………………………71

Summary…………………………………………………………72

Chapter 3: The Result of the Survey ……………………………….75

The Purpose and Procedure of the Survey …………………………75

Data Collection …………………………………………………..75

The Result of the Survey ……………………………………………76

Profile of Respondents ……………………………………………76

Experience of Respondents through Sunday Worship Service …………79

Parts of the Sunday Service Influence Daily Life of Worshiper …………81
Influence of the Sunday Worship Service on a Daily Life of the Respondents ……83
Daily Life of Respondents Before and After the Sunday Worship Service ………86
The Meaning of Worship ………………………………………………………………88
Components of Worship ………………………………………………………………90

Chapter 4: Diagnosis and Evaluation of the Survey………………………….94
Profile of Respondents ………………………………………………………………94
Experience of Respondents through Sunday Worship Service ………………….95
Parts of the Sunday Service Influence Daily Life of Worshiper …………………96
Influence of the Sunday Worship Service on a Daily Life of the Respondents ………97
Daily Life of Respondents Before and After the Sunday Worship Service ………98
The Meaning of Worship ………………………………………………………………99
Components of Worship ………………………………………………………………100
Summary ………………………………………………………………………………102

Chapter 5: Applications of Five Principles of Christ-Centered Worship ………104
Five Principles of Christ-Centered Worship in Public Worship………………….105
   A Structure of Worship in the Early Christians …………………………….106
   The Directory of the General Assembly of the Presbyterian Church in Korea …113
   Suggestion for Christ-Centered Worship ……………………………………119
Five Principles of Christ-Centered Worship in Private Worship…………………128
   The 5S Lifestyle of the True Worshiper Focused on the Five Principles ………128
      Seeking God (God-focused-heart) ………………………………………129
Scripture Reading and Meditation (Read and Meditate on the Bible) .....130
Soliciting His Will (Pray God’s Word by faith) ..............................131
Serving Others (Serve Family, Church, and Neighbor) ...................133
Sharing the Gospel of Jesus (ABC Evangelism) ............................136
Summary .....................................................................................140
The Five Principles in the Sunday Service .................................140
The Five Principles in Private Worship .....................................142

Chapter 6: Conclusion ........................................................................144
Summary .....................................................................................144
Solution to the Problems in Korean Churches ............................151
Recommendation for Future Study ............................................152

Bibliography ..................................................................................153
Appendix A: Consent Form (ENGLISH) .......................................165
Appendix B: Consent Form (KOREAN) ..........................................167
Appendix C: Questionnaires and Results (ENGLISH) ....................170
Appendix D: Questionnaires (KOREAN) ........................................178
IRB Approval .................................................................................184
Tables

3.1 Positions of the Respondents ................................................................. 76
3.2 Age of the Respondents ................................................................. 77
3.3 The Period of Participating in the Sunday Service ............................... 78
3.4 Experience of a Challenge in Faith during the Sunday Service .................. 79
3.5 Experience during the Sunday Service ............................................. 80
3.6 Parts of the Sunday Service that Affect Worshiper (1) ............................ 81
3.7 Parts of the Sunday Service that Affect Worshiper (2) ......................... 82
3.8 Influence of the Sunday Worship Service on Daily Life ....................... 83
3.9 Parts of the Sunday Worship Service Influence Daily Life (1) ............... 84
3.10 Parts of the Sunday Worship Service Influences Daily Life (2) ............ 85
3.11 What to Do to Develop A Relationship with God After Sunday ............ 86
3.12 Preparation for the Sunday Worship Service .................................... 87
3.13 The Meaning of Worship ............................................................. 88
3.14 Word that Makes Think of Worship .............................................. 89
3.16 Components of the Sunday Worship Service .................................... 90
3.17 Components of the Service that Respondents Want to Add ............... 92
Illustrations

Figures

3.1 Positions of the Respondents ................................................................. 76
3.2 Age of the Respondents ................................................................. 77
3.3 The Period of Participating in the Sunday Service ................................. 78
3.4 Experience of a Challenge in Faith during the Sunday Service .............. 79
3.5 Experience during the Sunday Service .............................................. 80
3.6 Parts of the Sunday Service that Affect Worshiper (1) ......................... 81
3.7 Parts of the Sunday Service that Affect Worshiper (2) ......................... 82
3.8 Influence of the Sunday Worship Service on Daily Life ...................... 83
3.9 Parts of the Sunday Worship Service Influence Daily Life (1) ............... 84
3.10 Parts of the Sunday Worship Service Influences Daily Life (2) .......... 85
3.11 What to Do to Develop A Relationship with God After Sunday .......... 86
3.12 Preparation for the Sunday Worship Service ..................................... 87
3.13 The Meaning of Worship ................................................................. 88
3.14 Word that Makes Think of Worship .................................................. 89
3.16 Components of the Sunday Worship Service ..................................... 91
3.17 Components of the Service that Respondents Want to Add ................ 93
4.1 Flow of the 5S Lifestyle of the True Worshiper .................................. 139
4.2 Circulation of the 5S Lifestyle of the True Worshiper .......................... 140
### Abbreviation

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>GAPCK</td>
<td>General Assembly of the Presbyterian Church in Korea</td>
</tr>
<tr>
<td>KJV</td>
<td>King James Version</td>
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<tr>
<td>NIV</td>
<td>New International Version</td>
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<tr>
<td>NIRV</td>
<td>New International Reader’s Version</td>
</tr>
<tr>
<td>NKJV</td>
<td>New King James Version</td>
</tr>
<tr>
<td>NLT</td>
<td>New Living Translation</td>
</tr>
</tbody>
</table>
Chapter 1

Introduction

Statement of the Problem

The Protestant church of South Korea experienced tremendous numerical growth in number in the twentieth century,¹ but the number of Protestants in South Korea began to decrease from 1995 to 2005.² The number of Protestants in South Korea was 8,760,000 in 1995, but it was 8,616,000 in 2005.³ This decrease in number has continued over the last few years. The number of the General Assembly of Presbyterian Church, the biggest Protestant denomination in South Korea, was 2,857,065 in 2013, but it was 2,700,977 in 2017.⁴ A decrease in the number of Christians means that their influence on unbelievers also decreases.

In the early church, the number of Christians increased (Acts 2:41-47; 4:4; 6:7; 9:31) when Christians continued to teach and proclaim the Gospel of Jesus Christ anywhere (Acts 5:42).⁵ As they taught whenever and wherever they were, “they were respected by all the people” and “the Lord added to their group those who were being saved” (Acts 2:47, NIRV). Today’s Protestantism, however, is not respected by unbelievers. Many Korean churches focused on

¹ Yon-Teak Kim, Protestant Church Growth in Korea (Kyunggido Anyangsi: Taehan Theological Seminary Press, 1998), 21.
² Byungchul Go. The Religious Condition in South Korea (Ministry of Culture, Sports and Tourism, Seoul, 2012), 14.
⁵ Unless otherwise noted, all biblical passages referenced are in the New International Version.
external growth and many people have a false belief that the size and the number of a church is related to a minister’s ability. According to a survey of 1,000 people in Korea, only 10% of unbelievers trust Protestantism in Korea. They want Protestants to fulfill ethical and moral standards to restore trust in the church. Furthermore, unbelievers answered in the survey that Christians in Korea are dishonest in their social life. This shows that these Christians’ actions belie their words and that they do not influence unbelievers because they do not live their lives according to God’s Word. About this situation, Han-Hum Ok, who was a senior pastor of the Sarang Church in South Korea, said that many Christians attend the church every Sunday, but their influence in society is very feeble and they do not live their lives in response to their faith nor according to what they heard from the church and the Bible.

The purpose of this project is to suggest a biblical solution to this problem: to help Christians in South Korea live their lives as a true worshiper whom God seeks by giving five principles of Christ-centered worship. To offer five principles of Christ-centered worship, this project will examine elements of worship in the Old Testament and the New Testament. After studying elements of worship, this project will provide five principles of Christ-centered worship focused on the New Testament.

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7 Ibid., 46.


Statement of Limitations

First, the scope of this project is limited to Presbyterian Christians in Seoul in the General Assembly of the Presbyterian Church in Korea, because the purpose of this thesis is to help Christians and churches in the denomination understand the meaning of worship and the way to live out worship. Thus, while issues and solutions presented here may resonate with other denominations or people in other geographical areas, this study will not specifically address those groups.

Second, participants in this project were limited to Christians who live in Seoul, South Korea and regularly participated in Sunday services in the General Assembly of the Presbyterian Church in Korea. This thesis surveyed one hundred Christians in the denomination in Seoul to understand their thoughts about worship. Thus, results of the survey reflect the opinions and thoughts of the participants about worship and are not necessarily representative of other Christian groups.

Third, this project focused on the Bible to find and provide five principles for the worship of God. This project examined what the people of God did to worship Him and what Jesus and Paul taught about the worship. By comparing and categorizing the elements of worship, this thesis provided five principles of Christ-centered worship as a solution for problems that Korean churches have experienced.

Theoretical Basis

This section provides theoretical bases for this project: (1) the church, (2) worship, and (3) Christology. When considering worship in the New Testament, these themes are very important, because the church is a place to worship God, even though it can be a specific place, a gathering, or a private Christian, and God’s people in the New Testament can worship God only
through Jesus. According to John MacArthur, it is most important for all Christians to clearly understand the Bible’s teachings about worship. If they do not understand worship according to the Bible, they fail to worship God.\(^{11}\) Because many Christians have misunderstood the Bible’s teaching, they lost their identity and mission in the world that was given by Jesus, could not worship God biblically, and did not influence unbelievers.

**The Church**

Definition of the church

The church is a gathering of people who are called by God and are saved by Jesus. “The church becomes the church when people gather in the name of Jesus.”\(^{12}\) The term “church” is used in the New Testament. The term was used in Matt 16:18 (NIV)\(^{13}\) first in sequence but chronologically appeared first in Acts 7:38 (KJV). The term “church” was translated from the Greek word *ekklesia*. The Septuagint uses the term most frequently to translate the Old Testament term *qahal*. The term *qahal* is used in the Old Testament to mean the “assembly” or “congregation” of God’s people.\(^{14}\) When considering the context of the term in the Old Testament and the New Testament, “The church is a gathering of professing believers in Christ.”\(^{15}\) In Deut 4:10 (KJV) in the Old Testament, God calls His people to Himself, “Gather me

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\(^{13}\) Unless otherwise noted, all biblical passages referenced are in the *New International Version*.


the people together, and I will make them hear my words, that they may learn to fear me all the
days that they shall live upon the earth, and that they may teach their children.” In Acts 10:38
(KJV), Stephen calls the Israelite people in the wilderness “the church.” Just as God called His
people the church in the Old Testament, a gathering of people who are saved by Jesus Christ is
also called the church in the New Testament. For instance, in 1 Cor 1:2, Paul says, “To the
church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with
all those everywhere who call on the name of our Lord Jesus Christ--their Lord and ours.”

The church is not only a gathering of people who believe in Jesus Christ and are saved by
Him; it is also “the residence of God.” When people who believe in Jesus Christ gather, they
praise God and listen to His Word in the church. They do this because God dwells in the church
and among His people: those who believe in Jesus Christ. There are several examples in the
Bible to show that God dwells in the church. In Acts 2, 3,000 people heard a message that Peter
preached about Jesus and accepted it. They all were baptized. Luke showed that they gathered
every day in Acts 2:46: “Every day they continued to meet together in the temple courts.” They
gathered in the temple courts as Luke describes in Acts 2:46 and met together at someone’s
house as well. Paul called the gathering of people who believed in Jesus Christ the church. In Col
4:15 and Rom 16:15, Paul also calls the people the church. When they met in a specific place,
themselves to the apostles' teaching.” In Acts 2:47, Luke showed what they did together,
“Praising God and enjoying the favor of all the people.” Moreover, Jesus said in Matt 18:20,

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“For where two or three come together in my name, there am I with them.” Craig Van Gelder said that, “The church is God’s personal presence in the world.”17 People who believed in Jesus Christ gathered together as the church and met with God while worshipping Him and listening to His Word in a specific place because God dwells in the church and meets His people in it. Paul called both the people and the place the church.

The church is an individual Christian. In 1 Cor 3:16, Paul said, “Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?” God dwells not only among groups of people who believe in Jesus Christ but also in an individual Christian. Because God dwells in each Christian, every Christian is the church just as a gathering of Christians is the church. In 1 Cor, Paul says, “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?” Through this verse, Paul demonstrated not only that a gathering of Christians is a temple, but also that, “each believer is a temple in which God dwells.”18

Purposes of the Church

The purposes of the church flow out of its nature. It is “defined by the mission of God in the world”19 and “the result of the redemptive work of Christ.”20 The purpose of the church is given by God because the church is not just a building or a community made by human beings; it

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20 Ibid., 128.
is a gathering or an individual called by God. God saved, called, and gathered His people from sin and death for His mission. The purposes of the church are derived from what God wants His people to do for Him.

The first purpose of the church is to worship God.21 There are many verses that tell God’s people that to worship Him is their mission. In Isa 43:21, God says, “The people whom I formed for Myself will declare My praise.” In Deut 6:12-13 (NASB), Moses commanded the Israelites to worship God who saved them from Egypt, “You do not forget the LORD who brought you from the land of Egypt, out of the house of slavery. ‘You shall fear only the LORD your God; and you shall worship Him and swear by His name…’ ” In Eph 1:11-12, Paul said to the Ephesians, “In him we were also chosen… in order that we, who were the first to hope in Christ, might be for the praise of his glory.” Christians were called and saved by Jesus Christ from sin and death through His grace. Because they were saved by His grace, to worship Him because of His grace and love is their obligation. “Worshiping God is the church’s first purpose.”22

The other purpose of the church is to evangelize. God chose, called, and saved His people from sin and death that they might find and save the lost. In Isa 43:11, 13 God says, “I, even I, am the LORD, and there is no savior besides Me… It is I who have declared and saved and proclaimed, and there was no strange god among you; so you are My witnesses.” The Old Testament showed that God saved the Israelites from various dangerous situations and they were witnesses of His salvation. God saved them to let the world know that only He is God and only He can save. The New Testament showed that Jesus built the church and is the head of the


church. In Eph 5:23 Paul says, “Christ is the head of the church, his body, of which he is the Savior.” A head rules a body. If a body is not controlled by a head, it cannot be healthy. As a body must be controlled by a head, the church also must be controlled by Jesus Christ. It is very important for the church to obey Jesus Christ and His commands. Jesus Christ, the head of the church, commands His followers to share the Gospel. The commands and promises of Jesus are written in the four Gospels and the book of Acts. Jesus commands His disciples in Matt. 28:18-20,

> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

He also gives commands and promises to His disciples about evangelizing the world in Mark 16:15, Luke 24:46-47, John 20:21, and Acts 1:8.

> After the ascension of Jesus, Luke showed what His followers did in Acts 5:42: “Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ” according to His command. Thus, “This evangelistic work of declaring the gospel is the primary ministry that the church has toward the world.”

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Worship

Definition of worship

Worship is giving praise to God and confessing that He is the Creator and the Savior who was revealed in the Bible.26 “The word ‘worship’ means, literally, ‘worth-ship’: to accord worth, true value, to something, to recognize and respect it for the true worth it has.”27 Only God is worthy to be praised and worshiped and is “at the center of the worship,”28 because He created everything in heaven and on earth.

God is the creator of all things in the world and the only object worthy of worship. In Rev 4:11, the twenty-four elders worshiped God saying, “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.” Moreover, God saved His people from death and hardship. When God saved the Israelites from danger and death, they gave praises to God for His salvation and confessed what God had done for them. In Exod 14:1-31, the Israelites experienced and saw that the Lord saved them “from the hands of the Egyptians.” Then, in Exod 15:1-2, they confessed and sang a song of praise about the salvation of God, “I will sing to the LORD, for he is highly exalted… The Lord is my strength and my song; he has become my salvation. He is my God, and I will praise him, my father’s God.” In 1 Sam. 2:1, Hannah confesses the salvation of God, “My heart rejoices in the LORD; in the LORD my horn is lifted high. My mouth boasts over my


enemies, for I delight in your deliverance.” In the New Testament, Jesus accomplished God’s salvation through His death and resurrection on the cross for those who believe in Him. As a result, God gave Him authority over all creatures.\(^{29}\) Now, whoever believes in Jesus Christ can experience God’s grace and salvation.\(^{30}\) In Rev 7:9-10, a great multitude sings praises in front of Jesus Christ: “Salvation belongs to our God, who sits on the throne, and to the Lamb.” In Eph. 1:22, Paul said, “God placed all things under his feet and appointed him to be head over everything for the church.” Jesus accomplished God’s salvation and rules over all creatures that were made by God. Thus, “God is the initiator of worship.”\(^{31}\) Moreover, worship is giving all glory and praise to the Creator and Savior of all.

Elements of worship

The first element of worship is ‘a meeting with God.’ A worshiper experiences “a personal meeting with God”\(^{32}\) when worshipping. Worship is not a one-sided. It is not a worship for the worshiper just to sing a song. If they do not have a proper object of worship, everything that people do is meaningless. God calls and invites His people to a place of worship to meet them and to let them meet Himself. In the Old Testament, God revealed to Moses plans to build the Tabernacle after He brought the Israelites out of Egypt. It “served God’s purpose as a


\(^{31}\) Noel Due, *Created for Worship: from Genesis to Revelation to You* (Scotland: Mentor, 2009), 39.

sanctuary” and purposed “to make possible God’s dwelling with his people” (Exod 25:8). The Bible used the phrase ‘tent of meeting’ to “stress that this is the site where humans encounter God.” In Exod 29:43, God says, “There also I will meet with the Israelites, and the place will be consecrated by my glory.” Hence, God’s people can meet with God, when they come to Him to worship.

The second element of worship is ‘God’s Word,’ or revelation. God gives His Word to His people who come before Him to worship. In Exod 29:42, God says that He will meet His people and speak to them. In the Old Testament, when God came to His people, He gave them commands or revelation. When His people met God or He met them, He always gave His Word as well. In the New Testament, when Christians gathered together to worship God, they also listened to God’s Word. They read and preached the Scripture. “The reading of the Scriptures was definitely an element in early Christian worship, for Jesus stood in the synagogue to read the Scriptures (Col 4:16; 1 Thess 5:27; 1 Tim 4:13) and Paul’s letters were written to be read in the churches.” Moreover, in the early Christian worship, “the Scriptures and the acts of God in history were preached and explained.” If God’s Word is not present when Christians worship Him, their meeting is not worship, but merely a party or a social meeting to eat together or talk.

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34 Ibid.


with people. When God’s people worship God, He speaks to them and they listen to His Word. God’s Word or revelation is an important element of worship.

The third element of worship is ‘living according to God’s Word.’ Christians can meet and worship God through listening and living according to His Word. Hughes O. Old stated that Christians can enter into the presence of Jesus Christ through listening to His Word, and can give Him glory through believing and living according to His Word. In Rom 12:1-2, Paul commanded Christians in Rome to offer their bodies “as living sacrifices, holy and pleasing to God” through renewing their mind to prove what God’s will is. He taught them that living according to God’s Word is a spiritual act of worship. According to Robert E. Webber, there are four acts involved in worship: (1) Entering into God’s presence, (2) Hearing God speak, (3) Responding with thanksgiving, and (4) Being dismissed to love and serve. Worship is not just a liturgical service in a church on Sunday. Worship is involved in a Christian’s daily life according to God’s Word. Thus, Christians have to listen to His Word through public worship services and have to live their daily life according to His Word in private worship. This is the true worship that God seeks in the New Testament.

The fourth element of worship is ‘giving to God.’ In Exod. 23:15, God commands His people, “No one is to appear before me empty-handed.” In Deut 16:16-17, God also commands His people, “No man should appear before the LORD empty-handed: Each of you must bring a

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gift in proportion to the way the LORD your God has blessed you.” Deut 16:17 shows why His people bring a gift to God: they were blessed by God. When His people worship God, they give not only offerings to God, but also more. They give glory, thankfulness, prayer, and praise to God, because giving what they have to God is a response to God’s grace and love. Robert Shaper said, “Worship is the proper response of all moral, sentient beings to God, ascribing all honor and worth to their Creator-God precisely.” In Acts 3:8, when a crippled man was saved from his disease, he began to jump, walk, and praise God. In early Christian worship, “they sang psalms and hymns and spiritual songs” unto the Lord. Thus, worship is ‘giving to God.’

**Christology**

Jesus Christ is the center of worship to God in the New Testament. Harold M. Best said about Christian worship, “Authentic worship can only be in Christ. It is not driven by a liturgy or a call to worship, a change in style or a methodology.” In the Old Testament, God’s people gave Him offerings as worship. Cain and Abel brought offerings to God. After the flood, “Noah left the ark and ‘built an altar to the LORD … and offered burnt offerings on the altar’ (Gen 8:20).” Abraham also “built an altar unto the Lord and worshipped Him (Gen 12:7).” In Gen 26:24-25, Isaac “built an altar and called on the name of the Lord.” In the Mosaic period, God

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43 Eph 5:18-20; Col 3:16; 1 Cor 14:15.


46 Ibid., 13.
gave instructions to Moses regarding His worship. According to His instructions, the Israelites needed to bring offerings to God and could only meet Him through the priests. David set up an altar first as a King in Jerusalem (2 Sam. 24:25). Later, Solomon built a temple for God. The temple in Jerusalem, “was the central place of worship for the entire land. The people came up to Jerusalem to rejoice before God. They brought their tithes and sacrificial offerings to the sanctuary.”

In the Old Testament, people had to bring offerings to God to meet or worship Him. The Israelites and the priests could not go and meet God without bringing offerings and following His instructions. “In the sacrifices of the tabernacle God gave the Israelites acts that symbolized their approach to God.”

In the New Testament, however, people do not need to go to the temple with offerings to meet God and to see His glory anymore. They can see God and His glory in Jesus Christ. In John 1:14, John said, “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” Then he said that nobody has seen God, but Jesus Christ “has made him know” (John 1:18). He has done this “by destroying the works of the devil (1 John 3:8) and thus reconciled the Creator and His creations through his death (Rom 5:10).

All these things are possible to people because Jesus Christ “had offered for all time one sacrifice for sins” (Heb 10:12a) through the sacrifice of His body (Heb 10:10b). Jesus is God’s “‘one sacrifice’ in which ‘he has made perfect forever those

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47 Franklin M. Segler and Randall Bradley, *Christian Worship: Its Theology and Practice*, 16.


who are being made holy’ (Heb 10:14).”

Moreover, in John 14:6, Jesus says, “I am the way and the truth and the life. No one comes to the Father except through me.” Jesus is the center of worship in the New Testament. Through Him alone, Christians can worship and meet God. Now, man does not approach God to worship Him with any offerings, but, “in the incarnate Lord, God came to dwell among his people.”

Jesus is the only way that people can meet and worship God because of His work of redemption. In the words of Robert E. Webber, “Worship celebrates God’s saving deed in Jesus Christ.” Jesus Christ is the only way to meet and worship God and the only object of worship in the New Testament. The New Testament demonstrated that Jesus is God and that He is the only one deserving of worship.

Jesus died and was resurrected to fulfill God’s plan for salvation. After His resurrection, He ascended into heaven. Luke described His ascension in Luke and Acts. In Luke 24:51-52, he described, “He left them and was taken up into heaven. Then they worshiped Him.” In Acts 1:9, he also described His ascension: “He was taken up before their very eyes, and a cloud hid Him from their sight.” Jesus completed His mission to redeem fallen human beings when He was ascended into heaven. When He ascended into heaven, He was seated at God’s right hand. Here, Jesus received all glory, honor, and authority. Peter preached at Pentecost that Jesus was “exalted to the right hand of God” (Acts 2:33). In Phil 2:9, Paul declared,

“God exalted Him to the highest place and gave Him the name that is above every name,

50 Ibid., 68.

51 Edmund P. Clowney, The Church (Downers Grove, IL: InterVarsity Press, 1995), 44.

that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Jesus is now receiving the praise of many angels singing, “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Rev 2:10-11). Thus, Christians worship Jesus Christ who is God and is called the Lord in the New Testament.

Statement of Methodology

This project purposes to offer five principles of Christ-centered worship to Christians who worship God every Sunday and want to worship Him in truth. These five principles are focused on the Bible because the Bible is the only way that God gave His people His words to let them know how to worship Him and how to live as a Christian in the world. This thesis examines how God’s people worshiped Him and what Jesus and Paul taught about the worship of God in the Old Testament and the New Testament. In addition, this thesis provides five principles of Christ-centered worship by comparing and categorizing those elements of worship in the Old Testament and the New Testament. This thesis then suggests how to apply these principles to public and private worship in Korea.

This thesis consists of six chapters. The first chapter is an introduction to the project. It introduces a purpose and background information for this project. This chapter also provides limitations and review of literature for this study.

In the second chapter, this thesis studies how people of God worshiped Him and what Jesus and Paul taught about worship. Moreover, through that study, this chapter provides five principles of Christ-centered worship by comparing and categorizing elements of worship in the Old Testament and the New Testament.
In the third chapter, this thesis provides the results of the survey. The researcher gave the questionnaire to fifty pastors and fifty laypeople in Seoul and the GAPCK to discover their understanding of worship.

In the fourth chapter, this thesis provides a diagnosis and evaluation of the results of the survey. This chapter shows that there is a discontinuity between the Sunday service and daily life of the survey respondents. It also shows that the Sunday service, especially sermon, has the most influence on their daily life.

In the fifth chapter, this chapter provides a solution to the problem that Korean churches have experienced. As the solution, this chapter suggests methods of application for these five principles to Christians’ private and public worship in South Korea.

The sixth chapter is a conclusion of this project. This chapter concludes this project by summarizing its major points, reiterating the five biblical principles of Christ-centered worship, and by offering suggestions for further study on this topic.

Review of Literature

This section provides reviews of various kind of literature used to support this thesis. Books and articles in this section are about worship. They provide biblical, theological, and historical foundations for the meaning and elements of worship for this project. Moreover, they provide ways to help Christians and churches to worship focused on Jesus Christ in private and public.

The Worship and Liturgy of the Reformed Church written by Il-ung Cheong, examined liturgy and worship by providing biblical and historical foundations. Moreover, he provided specific ways to prepare the primary elements of a worship service like sermons, prayer, and praise. His research gave a practical model for worship. He insisted that worship is God’s work.
and people’s work at the same time because a Christian’s worship is the grateful response of a human to God’s grace that provided the way of salvation through Jesus.\textsuperscript{53} He provided two aspects of worship: one is public, and the other one is private. Public worship focuses on liturgy to serve God, and private worship involves the daily life of Christians, including how they can serve their neighbors.\textsuperscript{54} This book provided biblical and theological meanings and models of worship to enable someone to set up a biblical worship service.

Bob Kauflin, the author of Worship Matters, provided important biblical, theological and practical insights about worship in his book. His purpose was to give a valuable guideline to worship leaders who have a relationship with God, members of the church, and the pastor. In this book, Kauflin dealt with the various tasks and responsibilities of a worship leader who leads people to God; this includes what a worship leader has to check and to do to keep a good relationship with others and God. He said that worship matters because a worship leader has “no greater privilege than leading others to encounter the greatness of God.”\textsuperscript{55} Kauflin noted that leading worship starts with the way that one lives his or her life, not with what he or she does in public.\textsuperscript{56} This book could be a good guideline not only for worship leaders but also for all Christians who are called to be worshipers by showing Christians how to live their daily lives as worshipers of God.

\textsuperscript{53} Il-Ung Cheong, \textit{The Worship and Liturgy of the Reformed Church} (Seoul: Beomji Press, 2008), 16-17.

\textsuperscript{54} Ibid., 20-21.


\textsuperscript{56} Bob Kauflin, \textit{Worship Matters: Leading Others to Encounter the Greatness of God}, 19.
Give Praise to God: A Vision for Reforming Worship is a collection of essays that were written by several pastors and theologians who have a reformed perspective. They tried to examine what biblical worship is in this book. Through that study, this book provided elements of biblical worship and ways to prepare for it. They attempted to examine Christian worship in its ecclesiastical and historical context. This book gave three aspects of worship. First, worship is a worshipper’s grateful heart for God’s grace. Second, worship is a spiritual communion with God. God commanded men to construct a tabernacle so that God would dwell among His people. Third, worship must be ordered according to God’s instructions. This book provided not only biblical meanings of worship but also ways to prepare for public worship with reformed perspective.

Engaging with God: A Biblical Theology of Worship by David Peterson biblically, systemically, and practically examined the biblical foundations of worship with a particular focus on the New Testament. He tried to teach readers about genuine worship and how to serve God in their everyday lives. In this book, Peterson said that worship is not just a religious ceremony for God at the church building. He said, “Worship is a subject that should dominate

57 “Reformed perspective” is based on “reformation theology.” “Reformation Theology” is a term designating the theological doctrines and convictions held in common by the great sixteenth century Protestant reformers, including Martin Luther, Philip Melancthon, Ulrich Zwingli, John Calvin, and others. Although some of these reformers had widely varying beliefs in certain areas, they were nevertheless firmly united against the teachings of the Roman Catholic Church in some very foundational doctrines. They all believed that the scriptures alone were sufficient to govern all believers in matters of faith and practice, and that the scriptures taught that justification was by grace alone through faith alone in Jesus Christ. Likewise, they stressed a robust federal, or covenant theology, and they held that man's will is wholly bound in sin, and that only the regenerating grace of the Holy Spirit could give faith that results in justification. Monergism, “38. What is Reformation Theology?” Monergism, accessed Sep 29, 2017, https://www.monergism.com/thethreshold/articles/onsite/qna/whatreformed.html.

our lives seven days a week,” to insist on the importance of the worship in our daily lives. He defined worship as engaging with God after examining worship in both Testaments. This book provided the meaning of worship and various aspects of worship with their biblical foundations from both Testaments.

David Wheeler and Vernon Whaley, authors of The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism, provided biblical foundations of worship and examined the relationship between worship and evangelism. In this book, they said, “It is impossible to be a true worshipper without being directly in the command of evangelism.” This book not only provided biblical meanings and foundations for a relationship between worship and evangelism, but also showed that the evangelism is a part of the life of a true worshipper.

Bryan Chapell, the author of Christ-Centered Worship: Letting the Gospel Shape Our Practice, studied worship liturgy while focusing on the gospel of Jesus Christ and deeply examining biblical worship with its theological, historical, and biblical foundations. Then, he taught readers how to worship biblically through the components of worship. First, he emphasized the importance of the gospel of Jesus Christ in worship. He said, “The Church has a mission. God calls us to minister the gospel.” After insisting on the importance of the gospel, he showed how readers can reveal the gospel through worship, especially liturgy. Furthermore,

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61 Bryan Chapell, Christ-Centered Worship: Letting the Gospel Shape Our Practice (Grand Rapids, MI: Baker Academic, 2009), 126.
he insisted that God teaches His people to worship in public and in private. This book shows what Christ-centered worship is and how we can worship God in private and in public.

Worship by the Book was written by four authors who have differing denominational backgrounds. They studied the meaning and components of worship with its biblical foundations. Even though they were from different traditions, they collectively insisted that worship must be Bible-centered, God-centered, and Christ-centered. D. A. Carson argued that, under the New Testament, all of the Christian life is worship and that the corporate meeting of believers is also worship. He said in his essay of this book, “Even if we are simply eating or drinking, whatever we say, in business or at home or church assemblies, we are to do all to the glory of God. That is worship. And when we come together, we engage in worship in a corporate fashion.”62 This book provided a meaning of worship from the New Testament.

Perspectives on Christian Worship: Five Views, was edited by Matthew Pinson and offered five different perspectives on public worship by five authors: liturgical, traditional evangelical, contemporary, blended, and emerging. Even though they provided different perspectives on corporate worship, they all tried to give biblical and culturally impacting foundations of worship. Duncan insisted that traditional evangelical worship must be biblical because it says, “Read the Bible. Preach the Bible. Pray the Bible. Sing the Bible. See the Bible.”63 This book supported this project because it demonstrated that God’s word is the most important thing for the worship that God wants and seeks.


Harold Best insisted that worship is to outpour worshipers’ selves unceasingly toward God, not toward any other gods, in Unceasing Worship. Furthermore, he said that authentic worship demonstrates how to live everywhere as a worshiper. Every Christian can worship unceasingly in their daily lives through “the once-for-all sacrifice of Christ.”\(^6\) He even said, “Witness is both a general and a specific out-toward and outpouring testimony that verifies this.”\(^5\) This book provided one of the five New Testament principles presented in this project: witnessing is also worship.

Great Doctrines of the Bible, written by Martyn Lloyd-Jones, gave a great overview of all the important topics of the Bible. In volume III, he dealt with the church and the last things. He insisted that a true church confesses that Jesus Christ is the Lord. Because the church confesses that He is the Lord, He dwells in it.\(^6\) This book supported the belief that Jesus Christ is the beginning and the cornerstone of the church.

Bible Doctrine is an abridged version of Wayne Grudem’s Systematic Theology. This book provided clear explanations of what Christians believe with biblical foundations. This book covered all of Christian doctrine. In this book, Grudem defined the church: “The Church is the community of all true believers for all time.”\(^6\) Jesus calls His people to him and builds the

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\(^5\) Best, *Unceasing Worship*, 77.

\(^6\) Martyn Lloyd Jones, *Great Doctrines of the Bible (Three Volumes in One): God the Father; God the Son; God the Holy Spirit; The Church and the Last Things*, vol. 3 (Wheaton: Crossway, 2012), 15.

church. This book helped to define the church and gave an understanding of the biblical foundations of many Christian doctrines.

Reformational Theology: A New Paradigm for Doing Dogmatics introduced doctrines of the Bible alongside biblical narratives from a perspective of reformational theology. Gordon Spykman insisted that the meaning of the church has changed from the ‘gathered people’ in the Old Testament to the ‘called people’ in the New Testament. The meaning changed due to the atonement of Jesus Christ.\footnote{Gordon J. Spykman, \textit{Reformational Theology: A New Paradigm for Doing Dogmatics} (Grand Rapids, MI: Eerdmans Pub Co, 1992), 511-512.} He said that the Church must train and send Christians into the world so that they preach the gospel of Jesus Christ and serve others.\footnote{Gordon J. Spykman, \textit{Reformational Theology: A New Paradigm for Doing Dogmatics}, 513-520.} This book helps readers understand the meaning of the church and the responsibilities of Christians and the church as a whole. Herman Ridderbos offered an excellent explanation of how Christians should show their lives biblically in the world through his article The Kingdom of God and Our Life in the World. This article provided the roles of the church and Christians in the world. He noted that Christians must, “Make the [Church] come of age in the world… Hence believers must be prompted from out of the Church, be made awake, be instructed with respect to their task in the world.”\footnote{Herman Ridderbos, “Kingdom of God and Our Life in the World,” \textit{International Reformed Bulletin}, no. 28 (January 1967): 11.} This article gave helpful insights on the responsibilities of the church and public worship, how public worship should affect Christians, and how Christians should live because of this.

Bobby Jamieson provided a biblical theology of worship and examined corporate worship in his article Biblical Theology and Corporate Worship. The author explained the
difference between worship in the Old Testament and the New Testament. He said that worship in the Old Testament was restricted to specific places, people, and times. God’s people, however, experienced His presence through faith in Jesus Christ in the New Testament. In the New Testament, God dwells in and meets with all His people who believe in Jesus Christ through the Holy Spirit. This article provided the meaning of worship and showed the differences between worship in the Old Testament and the New Testament.

Ryan King insisted that the Great Commission is a commandment from Jesus through the church in his article The Great Commission: Fulfilled by Churches and for Churches. He discussed the mission of the Church: “The goal then is to see communities of disciples raised up who both proclaim the good news of salvation in Jesus Christ and display the fruit of the Spirit through their love for their neighbor.” Christians have to not only proclaim the Gospel of Jesus Christ to the world but also show the fruit of the Spirit to their neighbors by loving and serving them. This article showed how Christians should conduct themselves in the world for this project.

Internet Source

9marks.org is the website to help the church to be characterized by nine marks of health: Preaching, Biblical Theology, The Gospel, Conversion, Evangelism, Membership, Discipline, Discipleship, and Leadership. This website helps equip church leaders with a biblical vision and

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practical resources. It provides various book reviews, articles, journals, and other information used in this thesis.
Chapter 2

Biblical Basis of Worship Theology

The previous chapter presented problems that Korean churches have experienced. The purpose of this project is to provide five principles of Christ-centered worship as a suggested solution to the problems that churches in South Korea have experienced and to help Christians in South Korea to live their lives as true worshipers whom God seeks. To support this purpose, this chapter provides a biblical basis of worship by examining how God’s people worshiped God in the Old Testament and the New Testament.


God gave His love and salvation to His people. In the Bible, when people experienced and received His love and salvation, they worshiped God to express their grateful heart to God. Robert Webber said, “Between the pages of Genesis and Revelation the Scriptures portray a moving story, which depicts the themes of worship, of how God worked in human history to initiate a saving relationship with the people of the world.”

To provide five principles of Christ-centered worship as a solution to the problem that churches in South Korea have experienced, firstly, this chapter investigates what the people of God did while relating to God and provides elements of worship found in the Old Testament.

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Secondly, this chapter examines how the early Christians and Jesus worshiped God and what the New Testament teaches about worship, and provides elements of worship in the New Testament.

**Worship in the Old Testament**

Worship in the Old Testament was more liturgical than worship in the New Testament because they worshiped in specific ways and places according to God’s instructions. God created humankind in His image as the masterpiece of His creation (Gen 1:26-28) and liked to communicate with His people. God made a covenant with His people and gave His love and grace to them. In response, God wanted His people to worship Him only, and they did worship Him. They expressed their grateful heart to and fear of God by worshipping Him in specific places and ways. Through their worship, the Old Testament shows not only that God is at the center of worship and but also that the Israelite’s worship was developed systematically by God over time.

**Worship in the Pentateuch (1): Genesis**

God is the only object of worship. Genesis showed why and how humankind worshiped God through stories of their sin against Him and the ways in which His people worshiped Him. Although Adam and Eve were models of worship and had the most profound relationship with

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God than any others in the world, they sinned against God by disobeying His commandment. Cain murdered his brother who was created in God’s image. The people of Babel rejected God as their God by building the Tower of Babel. Despite their sins, Genesis showed that God is at the center of worship by describing what His people did to worship Him. In Genesis, the realm of the worship of God also expanded from the individual to the family. This section examines what Adam, Eve, Abel, Noah, Abraham, Isaac, and Jacob did to worship God and in doing so, draws out some of the elements of worship.

**Adam and Eve’s Worship**

Adam and Eve had an intimate relationship with God. Their relationship with God served as the first model and was the most intimate of any in the Bible. God created Adam and Eve in His image. Because they were created in His image, only they could communicate with God among all His creatures. According to Leonard Sweet, humankind has an instinct “to seek and to enjoy the pleasures of seeking,” because of His image. God created humans in His image to commune with them and to make them seek Him. Moreover, their intimacy with God is clearly expressed in His desire to commune with them in the garden of Eden. God dwelled among them and walked in their midst in His garden. They could communicate immediately in the

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82 Franklin M. Segler and Randall Bradley, *Christian Worship: Its Theology and Practice*, 12.

garden. God gave His words to them, and they heard His voice (e.g., Gen 1:16; 3:8). They lived in the presence of God every day. Their relationship with God was perfect worship. God designed this relationship to communicate with His people; the relationship between God, Adam, and Eve shows perfect worship to Him. Adam and Eve worshiped God with intimacy.

**Abel’s Worship**

Abel worshiped God by giving offerings according to his faith in God. His brother, Cain “brought some of the fruits of the soil as an offering to the Lord” (Gen 4:3). Abel “brought fat portion from some of the firstborn of his flock” (Gen 4:4). They gave their offerings to God, but He did not accept Cain’s offerings. Paul explained in Hebrews 11:4 why God accepted Abel’s offerings. Abel’s offerings were given to God in faith, so God looked on his offerings with favor. Philip Hughes pointed out that “It is obvious that it was not the offerer who received approval because of the offerings, but the offerings because of the offerer.”

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84 Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*, 90.


any works but in the faith of His people to worship Him.\textsuperscript{88} Abel gave offerings to God with faith in God, and He was pleased by Abel’s worship.

\textbf{Noah’s Worship}

Noah walked with God as his forefathers did (Gen 6:9). This means that he obeyed God’s Word and commandment, because those who walk with Him can respond to Him in grateful obedience.\textsuperscript{89} God decided to judge and to wipe the wicked people and animals off of the earth. God commanded Noah to build an ark, and Noah built the ark with an obedient heart to Him. Through his obedience to God and his shunning of the evil ways of other people, Noah showed his faith in God.\textsuperscript{90} Noah obeyed not only the command of God to make the ark but also everything that God commanded Him (Gen 6:22). Through his whole life, Noah showed that he trusted in and followed God. He found favor in God’s eyes obeying Him (Gen 6:8). Noah worshiped God with an obedient heart. He was an obedient worshiper of God and a hearer of His Word (e.g., Gen 6:22; 7:5, 9, 16; 8:15:18).\textsuperscript{91}

Noah built an altar and gave burnt offerings to God. After the flood, Noah, his family, and the animals came out from the ark according to God’s command, “Come out of the ark” (Gen 8:16). Noah saw and experienced God’s salvation from the flood. Then Noah built an altar to God. He took some of all the clean animals and birds and gave burnt offerings to God (Gen

\textsuperscript{88} Martin Luther, \textit{Luther’s Works: Lectures on Genesis Chapters 1-5}, ed. Jaroslav Pelikan (Saint Louis, MO: Concordia Publishing House, 1958), 259.

\textsuperscript{89} Noel Due, \textit{Created for Worship: from Genesis to Revelation to You}, 54.


8:20). God smelled the sweet savor from Noah’s offerings. God was pleased with Noah’s worship (e.g., Exod 29:18; Lev 1:9; 3:16; Num 15:3).\(^{92}\) Noah expressed his thankfulness and responded to God’s deliverance by building an altar and giving burnt offerings on it.\(^{93}\) Thus Noah worshiped and acknowledged God as his God.

**Abraham’s Worship**

Abraham was obedient to God. After the story of Babel, God called and commanded Abraham to move from Ur of the Chaldeans to the Promised Land, Canaan. God promised to bless Abraham, to make him into a great nation, and to make his name great (Gen 12:2). Abraham departed from Haran (Gen 12:4). His obedience to God’s commandment was immediate and forthright.\(^{94}\) Abraham’s obedience showed his faith in God, because God called him away from his ties with his ancestral gods,\(^{95}\) and Abraham decided to follow the true and only God.\(^{96}\) Abraham responded to God with obedient faith. The climax of the story of Abraham’s obedience to God was in the command to sacrifice Isaac, his only son, as a burnt offering. Abraham offered his son as a sacrifice by faith (Heb 11:17). Through his obedience to

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\(^{96}\) Noel Due, *Created for Worship: from Genesis to Revelation to You*, 63.
God’s commandments, “Abraham becomes the model of obedient faith.”  Abraham worshiped God through obedient faith in Him.

Abraham acknowledged God as his only God by building an altar and calling on His name. Abraham responded to God by building an altar. When God revealed Himself to Abraham, Abraham built an altar at Shechem and Bethel (Gen 12:7, 8), and “remembered God’s provisions, promises, and special manifestation.”  At Hebron, Abraham built an altar to God when He promised him the land of Canaan and offspring like the dust of the earth (Gen 13:18). He believed the promise of God and showed his faith in God by building an altar. Because Abraham believed God would keep His promise without failure, he demonstrated his faith in God through building an altar. Abraham not only gave offerings on the altar but also called on the name of the Lord there. Abraham called on the name of the Lord by the altars that he built at Shechem and Bethel (Gen 12:8; 13:4). “Called on the name of the Lord” is a term of worship. John H. Walton explained that,

Calling on His name involves proclaiming His reputation and attributes (Ex. 34:5-6; 1 Chron. 16:8; Ps. 105:1; Isa. 12:4; notice the parallel in many of these to “making know His deeds”). It is equated to taking hold of Him (Isa. 64:6), aligning with His cause (Isa. 44:5-6), and acknowledging Him as one’s God (Zech. 13:9)... When people call on the

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97 Ibid.

98 Elmer L. Towns and Vernon M. Whaley, Worship through the Ages: How the Great Awakenings Shape Evangelical Worship, 16.


100 Claus Westermann, Genesis (Edinburgh: T&T Clark, 2004), 101.
name of the Lord, this similarly constitutes a designation and recognition of Yahweh as God."\(^{101}\)

Even though he was in an environment of idolatrous paganism, Abraham chose to follow God and sought Him.\(^{102}\) Abraham showed his faith in God and acknowledged Him as his God by building an altar to God and calling on His name.

**Isaac’s Worship**

Isaac not only acknowledged God as his God but also expressed his faith in God by building an altar and calling on the name of the Lord. Isaac always built an altar and called on the name of the Lord after a theophany.\(^{103}\) God appeared to him and repeated the promises that were given to his father, Abraham, at Beersheba. Isaac responded to His promise by building an altar and calling on His name (Gen 26:23-25). After His promise and presence, Isaac responded by building an altar and calling on the name of the Lord. His reaction to God’s command and promise was immediate. Isaac’s action meant that he worshiped God just as his father Abraham worshiped God.\(^{104}\) Isaac saw that Abraham worshiped God and learned how to worship God from his father.\(^{105}\) Isaac also built an altar and called on the name of the Lord after


\(^{102}\) Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*, 135.

\(^{103}\) Augustine Pagolu, *The Religion of the Patriarchs*, 69-70.

\(^{104}\) John H. Walton, *Genesis*, 279.

God appeared and gave His promise to him. He expressed his faith in God immediately by building an altar to God and calling on His name.

**Jacob’s Worship**

Jacob responded to God’s promise by setting a stone up as a pillar, pouring oil upon its top, and making a vow to God (Gen 28:18-22; 35:14). Jacob feared when he met God in his dream. He declared that God was there and that place was the house of God and the gate of heaven (Gen 28:16-17). Then Jacob responded and expressed his faith in God by setting a stone up as a pillar, pouring oil upon it, and making a vow. Jacob set a stone up and poured oil upon it to separate the place and dedicate it to God. In addition, he made a vow and asked God for His protection. Jacob’s actions showed that he believed in and acknowledged God as his only God: the One who is alive and guided his life.

The one who fears God can obey Him, do whatever He asks, and trust in His promises. Because Jacob feared and acknowledged God as his only God, he did everything that God commanded, just as his forefathers obeyed God’s commands. God commanded Jacob to go up to Bethel, dwell there, and make an altar unto God (Gen 35:1). According to His commandments, Jacob brought his household and all who were with him and went up to Bethel to worship God.

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after they purified themselves (Gen 35:2-3). There was a difference between Jacob’s obedience and that of his forefathers. Jacob’s obedience explicitly involved his family in the worship of God. Jacob worshiped God by obeying Him. Furthermore, Jacob made his household purify themselves to worship God (Gen 35:2-4). It meant that Jacob’s obedience was necessary not only for himself but also for his household to worship God. Jacob worshiped God by obeying Him and led his household to worship Him with obedience.

Worship in the Pentateuch (2): Exodus to Deuteronomy

The children of Israel had lived in the land of Egypt for over 400 years. A new king feared the increase of the Hebrews and enslaved them. The Israelites called to God, and God raised up Moses to save them from the arm of Pharaoh king of Egypt. During this period, Moses not only worshiped God as a leader of Israel but also led the Israelites to worship Him. Through Moses, God gave the Israelites specific directions in the Law to regulate His worship. Besides, the Israelites’ worship of God was national because they worshiped all together through priests. This section examines the ways that Moses worshiped God as a leader of Israel.

**Moses’ Worship**

Moses responded to God’s calling and commands in obedience. God called Moses on Mount Horeb and commanded him to lead the people of Israel out of slavery (Exod 3:10-4:17). God told Moses what to say and do before Pharaoh. Moses did everything as the Lord commanded him. After the Exodus, Moses set up the tabernacle and put furnishings in it.

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according to God’s commandments. Congregational worship in Israel was established with the building of the tabernacle.\textsuperscript{111} He also anointed Aaron and his sons to serve God and so enable the Israelites to worship God (Exod 40:1-16). God wanted not only Moses but also the Israelites to worship Him. He gave Moses specific directions so that the Israelites worshiped Him properly. God also told Moses that the purpose for leaving Egypt was to allow the Israelites to worship God (e.g., Exod 3:18; 4:23; 5:1; 7:16). Moses worshiped God by obeying His commandments. Furthermore, Moses’ obedience was essential for the Israelites to worship God, because they could meet with and worship Him through Moses’ mediation. Obedience to God was at the core of worship for Moses and all Israel.\textsuperscript{112}

Worship in the Books of History (1): Joshua to Ruth

After Moses died, God called Joshua to lead the Israelites to the land that God promised across the Jordan. There, the Israelites had many battle campaigns to defeat the inhabitants of Canaan. God promised that He would be with Joshua and would never leave him nor forsake him. Joshua believed in God and led the Israelites to the land that God promised. This section focuses on what Joshua did to worship God as a leader of Israel.

\textbf{Joshua’s Worship}

God’s Word is a crucial element of His worship because He gives His people His words, and His words must be obeyed for proper worship. Joshua also had to obey God’s words to worship Him properly and to lead the Israelites well. Joshua learned that obedience to God’s


Word was the basis for worship from Moses. God also commanded Joshua to obey, to meditate, and to do everything that He said in the Law (Josh 1:7-8). According to God’s Word, Joshua did everything that God commanded without hesitation. The book of Joshua showed that Joshua ordered the Israelites to do what God commanded Joshua as soon as God issued the command (e.g., Josh 3:5, 9; 4:8, 17; 5:3, 15; 6:6, 7; 7:16). Derek Tidball described Joshua’s obedience to God: “Once the instruction has been received, we see Joshua obeying it without delay. Once again we read the formula: ‘The Lord said to Joshua… so Joshua’ did what the Lord commanded.” God gave His Word to Joshua to lead the Israelites to the Promised Land. Joshua obeyed God’s words as a worshiper and a leader of Israel.

When Joshua experienced God’s miraculous works, he expressed his faith in God by building an altar (Josh 8:30). When Joshua experienced God’s deliverance after the Israelites defeated Ai, for example, Joshua built an altar on Mount Ebal according to what was written in the Book of the Law of Moses (Josh 8:31). After building the altar, he gave burnt offerings and peace offerings to the Lord on the altar and read all the words of the law there as Moses commanded. The Israelites worshiped God and gave offerings to Him together with Joshua. They heard all the words of the law. The Israelites saw that God did miraculous works for them and that Joshua worshiped God alone when he built the altar. Worship is a response to the sovereign God. Joshua responded to His salvation and worshiped Him by building an altar and giving

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113 Ibid., 85.


offerings on it. Joshua’s worship led the Israelites to worship God. Joshua showed his faith in God and worshiped Him with the Israelites according to the Law of Moses.

Worship in the Books of History (2) and Poetry: 1 Samuel to Ecclesiastes

In the days of Samuel, the Israelites sought a visible king like the other nations around them; they wanted to follow a king instead of God. They rejected God as their king (1 Sam 8:7). For a time, human kings ruled Israel. The reign of the first three kings of Israel (Saul, David, and Solomon) contained the most glorious days for the nation of Israel. This section examines how David and Solomon worshiped God throughout their lives and in their poetry.

**David’s Worship**

God’s Word was in the center of David’s life. David loved God’s Word (Ps 13:5). He kept God’s Word in his heart (Ps 64:6). He loved to live by His Word (Ps 143:8). He did what was right in the eyes of the Lord (e.g., 1 Sam 18:14; 25:28; 1 Kgs 11:6, 34; 15:5; 2 Chr 29:2). An obedient heart is an important element necessary to worship God.117 David walked obediently before God (1 Kgs 9:4) and was a man after God’s own heart (1 Sam 13:14).118 Even when David sinned with Bathsheba, through the words of Nathan the prophet, he recognized that he sinned against God and he cried out to Him for mercy. When God spoke through Nathan to David, David listened and repented.119 Because David was obedient to God’s word, he could repent of his sins and stand up again. David loved to walk in obedience to God’s will and obeyed His Word. Because he loved and obeyed God’s word, David had deeper worship and a more

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117 Noel Due, *Created for Worship: from Genesis to Revelation to You*, 95.

118 Ibid., 96.

intimate relationship with God.\textsuperscript{120}

David had a deep intimacy with God. Because of this intimacy with God, David did not lose his focus on God, even though he walked through dark years as a fugitive.\textsuperscript{121} The intimacy with God led David to Him always. In any situation, he prayed to and praised God. When he was prosperous (e.g., 2 Sam 7:18-29; 1 Chr 29:10-18), he prayed to and praised God. When he was in the midst of hard times, he also prayed to God for salvation and grace (e.g., 2 Sam 12:16; Ps 61:2; 81:7; 84:2). Richard J. Foster described his faith in and relationship with God:

David’s rootedness in God continued through all the seasons of his life. When he became king and won victories in war, when he established Jerusalem as the political and spiritual hub of the nation, and as he planned for the construction of the Temple, David held God central. Through all his successes and popularity, David kept the focus on God, not himself, and continued in his inner worship of God.\textsuperscript{122}

Because David had a deep intimacy with God, he could pray to, listen to, and praise God in any situation. His intimate relationship with God always led him to worship.

David gave sacrificial burnt offerings to God for his sin according to God’s command. God was displeased with David and sent a plague to Israel because David numbered the Israelites (e.g., 1 Chr 21:1-2, 7, 14). Here, God commanded David to atone for his sin through the prophet Gad (1 Chr 21:18). According to God’s command, David built an altar and gave burnt and fellowship offerings to God at the threshing floor of Araunah the Jebusite (1 Chr 21:26). God answered with His fire and brought an end to the plague. This episode showed that sinful people

\textsuperscript{120} Vernon M. Whaley, \textit{Called to Worship: The Biblical Foundations of Our Response to God’s Call}, 114.

\textsuperscript{121} Ibid., 113.

\textsuperscript{122} Richard J. Foster et al., \textit{The Renovare Spiritual Formation Bible} (San Francisco, CA: Haper San Francisco, 2006), 797.
can worship God and find true peace with Him through sacrificial burnt offerings according to His commandment. \(^{123}\) Even though David sinned against God, he could repent of his sin and worship God by giving sacrificial burnt offerings according to His commandments.

David worshiped God with his heart. Because David’s heart was always connected to God, his heart continually brought him to God and led him to worship God, even when he sinned. \(^{124}\) God chose David as a king of Israel, not because of his outward appearance, but because of his heart (1 Sam 16:7). During his reign over Israel, he had an illicit relationship with Bathsheba and murdered Uriah. However, when Nathan told him a parable that showed David his sin, David did not hesitate to plea before God for His forgiveness. \(^{125}\) He confessed that he sinned against God and fasted (e.g., 2 Sam 12:13, 16, Ps 51:1-19). \(^{126}\) Even though he sinned against people and God, he prayed to God with a broken and contrite heart (Ps 51:17). David worshiped God with his heart, and God was pleased.

**Solomon’s Worship**

Solomon gave burnt offerings to God with the Israelites according to the Law of Moses. When God exalted Solomon as king over Israel, he gave burnt offerings on the altar to God with the people (1 Chr 1:1-6). After Solomon had finished building the temple of God, he gave many sacrificial sheep and cattle with the Israelites as burnt offerings to God (e.g., 2 Chr 5:6; 7:5). In addition, he gave burnt offerings and the fat of the fellowship offerings to God according to the

\(^{123}\) Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*, 243.


Law of Moses (2 Chr 7:4, 7). The burnt offerings of Solomon were given to God according to the Law of Moses at a site designated by God.\textsuperscript{127} Israel’s worship was established by the Law and collectively given to God. By giving offerings to God, Solomon showed that he worshiped and gave all glory to God. God accepted Solomon’s offerings and was pleased with his worship (2 Chr 7:1).\textsuperscript{128} Solomon not only worshiped God but also showed himself subservient to His word and will as a king and a leader of Israel by giving offerings.\textsuperscript{129}

Solomon declared who God is and what He has done. Solomon made a speech to the Israelites in 1 Kgs 8:15-61. Solomon praised what God had done for him and the Israelites. Solomon confessed that the completion of the temple was God’s fulfillment of a promise made to David (e.g., 1 Kgs 8:15, 18-20) and that He gave great deliverance to the Israelites (1 Kgs 8:21).\textsuperscript{130} In 2 Chr 6:5; 8:14-15, when Solomon spoke about God and His deliverance of the Israelites out of Egypt, his speech was filled with stories about God and His works. Rick Warren noted that real worship is praising God for who He is.\textsuperscript{131} Even though Solomon was a king of Israel and was exalted, he worshiped only God and showed his faith in God by declaring His worth and His works.

\textsuperscript{127} Ian D. Wilson, \textit{Kingship and Memory in Ancient Judah} (New York, NY: Oxford University Press, 2016), 287.

\textsuperscript{128} Vernon M. Whaley, \textit{Called to Worship: The Biblical Foundations of Our Response to God’s Call}, 120.

\textsuperscript{129} Noel Due, \textit{Created for Worship: from Genesis to Revelation to You}, 100.

\textsuperscript{130} D. A. Carson, \textit{Worship: Adoration and Action}, 38.

Worship in the Books of Prophets: Isaiah to Malachi

Around the time of the exile, prophets ministered to the Israelites as a mouth of God from 770 to approximately 430 BC. They delivered messages from God to the Israelites. Around this period, God told the Israelites to keep their identities and worship God as worshipers of Yahweh through prophets. This section examines the ways that the prophets worshiped God.

Prophets’ Worship

Prophets in the Old Testament obeyed everything that God commanded. Obedience was very important to the prophets in the Old Testament because they had to deliver God’s word to the Israelites. God called the prophets to proclaim His words to the Israelites, to call them to repent from their sins, to warn them of God’s judgment, and to offer hope for the future. In Isaiah 6:8, Isaiah answered, “Here am I. Send me!” when God asked, “Whom shall I send? And who will go for us?” In Jer 1:7, God said, “You must go to everyone I send you to and say whatever I command you.” The prophets obeyed God’s command to proclaim His message to the people of Israel. It was worship for the prophets to obey God’s commands.

Elements of Worship in the Old Testament

The people of God worshiped God in various ways in the Old Testament; however, the different ways held seven elements in common.

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First, they worshiped God with intimacy. They communicated with God intimately every day. David had intimacy with God. Because he had a deep relationship with God, he did not lose his focus on Him even when he sinned against God. Second, they worshiped God by building altars and giving offerings. Noah built an altar and gave God offerings after he experienced His salvation from the flood. God was pleased with his worship. David gave sacrificial burnt offerings to God according to His commandments. His son, Solomon, also worshiped God by giving burnt offerings according to the Law of Moses with all the Israelites. Third, they worshiped God through their faith in Him and demonstrated their faith before God. Abel gave God offerings through faith. God was pleased by his worship because of his faith. Isaac showed his faith in God by building an altar and calling on the name of the Lord. Isaac built an altar and called on the name of God when God appeared and gave His promise to him. Jacob also showed his faith in God by setting a stone up as a pillar, pouring oil upon it, and making a vow after an encounter with God (Gen 28:18-11). Joshua experienced God’s salvation from wars with the people in Canaan and expressed his faith by building an altar and giving offerings to God. Fourth, they worshiped God by acknowledging Him as only their God. Abraham and Isaac acknowledged God as their only God. When God gave them His promise, they responded and showed their faith in Him by building an altar and calling on His name. Fifth, they worshiped God by obeying His Word. Moses obeyed whatever God commanded him. Abraham obeyed God and moved to the Promised Land, Canaan. Abraham became the model of obedience to God.


137 Bruce K. Waltke and Cathi J. Fredricks, Genesis: A Commentary, 142.
because He obeyed whatever God said. Isaac and Jacob obeyed God as well. Jacob’s obedience led not only himself but also his household to worship God. Furthermore, Moses and Joshua obeyed God’s commandments, and their obedience led the people of Israel to worship God. David loved to put God’s Word in the center of his life and to live his whole life according to His Word with an obedient heart. Around the time of the exile, prophets ministered by delivering God’s message to the Israelites. Because they had to deliver His message, they had to obey Him and declare His Word. Sixth, Solomon worshiped God by declaring who He is and what He has done (1 Kgs 8:15-61). Solomon praised His amazing deliverance for the Israelites from Egypt. Seventh, David worshiped God with his heart. The heart of David was always connected with God. His heart for God always led him to worship God, even when he sinned.

Worship in the New Testament

Worship in the New Testament focuses on Jesus. New Testament worship was deeply related to the ministry of Jesus, because of Jesus’ fulfillment of the Old Testament prophecies. Through Jesus’ fulfillment of the Old Testament messianic prophecies, He showed that He was the Messiah, the Christ foretold in the Old Testament. Humankind can meet and worship God only through faith in Jesus Christ. Belief in Jesus Christ is the key to Christian faith and worship. Furthermore, Jesus is worshiped as equal to God (e.g., Rev 2:10-11; 7:9-10) because He is God

138 Noel Due, Created for Worship: from Genesis to Revelation to You, 63.

139 Robert E. Webber, Worship Old and New: A Biblical, Historical, and Practical Introduction, 41.


Thus, Jesus is central to worship in the New Testament.

Worship in the Four Gospels: Matthew to John

The Messiah came into the world. He manifested Himself. He was Jesus. Jesus proved that He is the Messiah, the Christ, by fulfilling Old Testament prophecies throughout His life. Jesus revealed to people what true worship is and who can worship God (John 4:7-30). Moreover, He demonstrated how to worship God through His life. The records of Jesus and His works are found in the four Gospels: Matthew, Mark, Luke, and John. This section examines how Jesus worshiped God through His life and how He commanded people to worship God.

**Jesus’ Worship and Teachings on Worship**

Jesus had an intimate relationship with God. His relationship with God is a perfect example of intimacy with Him. Jesus was God’s Son; God called Jesus His beloved Son (Matt 17:5). Jesus called God His Father. Jesus thought and behaved like His Father. In addition, Jesus desired to do the will of God. In John 14:10, Jesus said that His words were not His own, came from His Father. Furthermore, Jesus said that He and the Father were one (John 10:30). Because of their intimacy, Jesus frequently prayed to God for His life and ministry. He prayed to God before and after times of ministry (e.g., Matt 14:23; Mark 1:35; Luke 6:12-16). He prayed to God when He went through severe sufferings in the garden of Gethsemane (e.g., Matt 23:36-44; Luke 22:41-44) and on the cross (e.g., Mark 15:34; Luke 23:34, 46). He was with His Father.

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everywhere, behaved like His Father, and talked with His Father through prayer. Jesus had the most profound intimate relationship with God than any other person.

Jesus fully obeyed God. He obeyed the God’s will, commandments, and authority.\textsuperscript{146} Jesus could do everything because He was God. Jesus healed the sick, set demon-possessed men free, and raised the dead to life. Even though He was God, He fully submitted to God.\textsuperscript{147} The four Gospels hold many examples of Jesus’ obedience to the Father. Jesus worshiped in the temple. Jesus went to Jerusalem for the Feast of the Passover (Luke 2:41-42). Jesus not only worshiped in the temple but also celebrated the Passover every year according to the Law. God commanded Moses to celebrate the Feast of the Passover (Lev 23:5-8). According to Joseph F. Smith, “The Passover was a law given to Israel that was to continue until Christ, and was to remind the children of Israel of the coming of Christ who would become the sacrificial Lamb.”\textsuperscript{148} Jesus obeyed God’s commandment for Israelite worship by worshiping in the temple and celebrating the Feast of the Passover.\textsuperscript{149} Jesus obeyed God through baptism.\textsuperscript{150} Jesus knew that God’s will was for John the Baptist to baptize Him, so He submitted to the Father’s plan.\textsuperscript{151}

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\textsuperscript{146} Bruce A. Ware, \textit{The Man Christ Jesus: Theological Reflection on the Humanity of Christ} (Wheaton, IL: Crossway, 2013), 24.


\textsuperscript{149} Robert E. Webber, \textit{Worship Old and New: A Biblical, Historical, and Practical Introduction}, 42.

\textsuperscript{150} Stanley Hauerwas, \textit{A Cross-Shattered Church: Reclaiming the Theological Heart of Preaching} (Grand Rapids, MI: Brazos Press, 2009), 119.

\textsuperscript{151} Vernon M. Whaley, \textit{Called to Worship: The Biblical Foundations of Our Response to God’s Call}, 239.
\end{flushright}
Jesus’ death on the cross also shows that He obeyed God.\textsuperscript{152} Jesus’ final act of obedience was His submission to death.\textsuperscript{153} Jesus walked in the way of suffering and bore the cross with obedience to God like a lamb led to slaughter. Moreover, He commanded His disciples to obey God’s commandments (John 15:10). Jesus not only showed His followers His relationship with God by obeying God’s commandments; He also commanded them to obey God’s words. God’s people also can have an intimate relationship with God and prove their relationship is genuine by obeying God’s commandments.\textsuperscript{154} To obey the Scriptures is to obey God.\textsuperscript{155} Jesus worshiped God by obeying His commandments and teaching His people to obey them.

Jesus acknowledged that God was His God through prayer. The four Gospels offer captivating glimpses into the prayer life of Jesus. Although Jesus was God, He prayed at important moments of His ministry:\textsuperscript{156} (1) At His baptism (Luke 3:21), (2) Prior to selecting the twelve disciples (Luke 6:12-16), (3) After His rejection at Korazin, Bethsaida, and Capernaum (Matt 11:20-26), (4) At the hinge moment when Peter recognized Him as the Christ (Luke 9:18-20), (5) At the high moment of revelation to Peter, John, and James on a mountain (e.g., Matt 17:2; Luke 9:28-29), (6) When Jesus raised Lazarus from the dead (John 11:41-42), and (7) In

\begin{itemize}
  \item \textsuperscript{153} D. A. Carson, \textit{Worship}, 55.
  \item \textsuperscript{154} Tom Blackaby, \textit{The Commands of Christ: What It Really Means to Follow Jesus} (Nashville, TN: B&H Publishing Group, 2012), 123, 166.
\end{itemize}
Gethsemane on the night before He was crucified (e.g., Luke 22:41-44; Matt 23:-36-44). The four Gospels also show that there were many times when He prayed for His ministry. He prayed in a secluded place very early in the morning (Mark 1:35), on a mountain by Himself after His ministry (Matt 14:23), for His disciples to receive the Spirit (John 14:16), and for the faith of His disciples not to fail (Luke 22:31-32). Lastly, He prayed on the cross (e.g., Luke 23:34, 46; Mark 15:34). Jesus did not cease to pray during His life and ministry (Luke 22:39); He prayed to receive God’s answer, strength, and guidance.157

Jesus declared God and His works. Jesus raised His voice to praise God.158 In Matt 11:25 Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.” Jesus praised God’s authority by saying that God is the Lord of the world and reveals Himself to those He wants. At the Last Supper, Jesus praised God by singing a hymn with His disciples (e.g., Matt 26:30; Mark 14:26).159 Jesus proclaimed God during His ministry. According to Anna Wierzbicka, “God is a key concept in Jesus’ teaching, and it recurs constantly in different contexts and in different configurations.”160 Jesus taught the people many things about God and His works in the four Gospels: (1) He is merciful to the ungrateful and wicked (e.g., Matt 5:45; Luke 6:35-36), (2) He

157 Vernon M. Whaley, Called to Worship: The Biblical Foundations of Our Response to God’s Call, 244-245.


is perfect (Matt 5:48), (3) He sees what is done secretly and rewards those acts (Matt 6:4, 6, 18),
(4) He knows what His children need before they ask Him (Matt 6:8), (5) He feeds all creatures
(e.g., Ps 136:25; Matt 6:26, 30; Luke 12:24), (6) He gives good gifts to those who ask Him (e.g.,
Matt 7:11; Luke 11:13), (7) He has authority on the earth (e.g., Matt 10:29; Luke 12:6), (8) He
loves everyone (e.g., Matt 18:14; Mark 9:42; Luke 9:48), (9) He answers the prayers of His
people (e.g., Matt 18:19; John 16:23), (10) Only He knows the day of Jesus’ return (Matt 24:36),
and (11) He has authority in the heavens (Matt 26:53). The incarnate Son revealed the Father in
the word\textsuperscript{161} and worshiped Him by declaring Him and His works.

Jesus commanded people to worship God with their hearts. When Jesus had a
conversation with the Pharisees and teachers of the law, He rebuked them because of their
hypocrisy (Matt 15:1-7). Moreover, Jesus said that they honored God just with their lips, but they
did not give their heart to God (Matt 15:8). Jesus said that their hypocrisy meant that they
worshiped God in vain (Matt 15:9). In Matt 23:13-31, Jesus declared woe to the Pharisees and
teachers of the law seven times because of their hypocritical lives. This was parallel to the Old
Testament, in which God said that the Israelites came to God only with their mouth and honored
God only with their lips, not with their hearts (Isa 29:13). Allen P. Ross described the religious
hypocrisy of the Pharisees and teachers of the law: “Hypocrisy destroys the meaning of worship
so that it is not worship at all and will eventually bring down the institutions and places of
worship.”\textsuperscript{162} God wants worship in which His people worship with their heart, not just with their

\textsuperscript{161} Noel Due, \textit{Created for Worship: from Genesis to Revelation to You}, 125-126.

\textsuperscript{162} Allen P. Ross, \textit{Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation},
383.
lips and words. Worshipers must bring their heart to God when they worship God.\textsuperscript{163} Because it pleases God when His people worship Him with their hearts, Jesus commanded people to worship God with their heart.

Jesus commanded people to live according to the Word of God. When Jesus debated with the religious leaders of Israel, He emphasized the importance of acting according to the word of God and rebuked their hypocrisies. Jesus rebuked them by saying that they did not do what they said (Matt 23:3). Jesus taught the crowds to do God’s will because those who do the will of God will enter the kingdom of heaven (Matt 7:21) and that those who hear words of Jesus and act on them are wise (Matt 7:24). Jesus taught the crowds that they should let people see their good deeds and praise God in heaven (Matt 5:16). Furthermore, Jesus warned that those who know God’s will and do not do what God wants would be punished (Luke 12: 47). Jesus emphasized that God’s people have to act and to live according to God’s word because the fruit of their lives shows who they are (Matt 7:20).\textsuperscript{164} Jesus demonstrated this through His life and commanded people to act according to the word of God.

Jesus said that the true worshiper worships God with faith in Jesus Christ. Jesus introduced a new way and a time to meet and worship God to the Samaritan woman; this suggested a personal relationship between the worshiper and God (John 4:21).\textsuperscript{165} Jesus said that

\textsuperscript{163} Bob Kauflin, \textit{Worship Matters: Leading Others to Encounter the Greatness of God}, 21.


\textsuperscript{165} Andreas J. Kostenbereger, \textit{John}, 155.
worshipers would worship God the Father directly as His children when the time came.\textsuperscript{166} These are the true worshipers whom God seeks (John 4:23) and must worship the Father in Spirit and truth because God is Spirit (John 4:23-24). “In Spirit and truth” means to believe in Jesus Christ. First, the phrase “Spirit” refers to the Holy Spirit. Some argue that “in Spirit and truth” means passionate worship with one’s whole heart because “spirit” means human soul.\textsuperscript{167} “Spirit,” however, means the Holy Spirit. “In Spirit and truth” is used with a description of the nature of God: “God is Spirit.” Because God is Spirit, the true worshipers whom He seeks have to worship in the Holy Spirit.\textsuperscript{168} The Holy Spirit is the gift of God and is given by Jesus to those who believe in Him (Luke 4:13; John 4:10).\textsuperscript{169} Jesus said that He will give those who believe in Him the living water (John 4:14; 7:38). John explained that the living water is the Holy Spirit which will be given to whoever believes in Him (John 7:39).

Second, in the phrase “in Spirit and truth,” “truth” is Jesus. Benny Thettayil argues that the “truth” can be understood as ‘sincere’ and that true worshipers must worship God with a sincere heart free from hypocrisy.\textsuperscript{170} The “truth,” however, does not mean ‘sincere.’ John uses one preposition, “in,” for the two nouns (“Spirit” and “truth”) in John 4:23-24. Their


characteristics of true worship are not different.\(^{171}\) The truth is given only by Jesus. John said that Jesus is full of grace and truth from God (John 1:14) and that they came through Him (John 1:17). Jesus declared that He is the truth (John 14:6). Jesus is the Word and truth of God. He who is the truth revealed the will and Word of God by becoming flesh and making His dwelling among His people. D. A. Carson argued that the truth is Jesus as follows:

> “It must be ‘in Spirit and truth,’ \(i.e.\) essentially God-centered, made possible by the gift of the Holy Spirit, and in personal knowledge of and conformity to God’s Word-made-flesh, the one who is God’s ‘truth,’ faithful exposition and fulfilment of God and His saving purpose. The worshippers whom God seeks worships Him out of the fullness of the supernatural life they enjoy (‘in Spirit’), and on the basis of God’s incarnate Self-Expression, Christ Jesus Himself, through whom God’s person and will are finally and ultimately disclosed (‘in truth’); and these two characteristics form one matrix, invisible.\(^{172}\)

True worshipers can and must worship God only through Jesus Christ and by believing in Him, who is a revealer of His truth. God seeks true worshipers who worship Him in Spirit and truth by believing in Jesus (John 4:24).

Worship in the Book of Acts

After Jesus’ life on earth was over, the gospel of Jesus began to spread to the world. Many people heard the gospel, believed in Jesus, and followed Him. They were called Christians (Acts 11:26). They preached the gospel of Jesus Christ to the world. The book of Acts shows how Jesus continued His works through the Holy Spirit. This section will examine what the early Christians in the book of Acts did to worship God.


The Early Christians’ Worship

The early Christians declared that Jesus is the Christ everywhere they went and to everyone they met (Acts 5:42). The gospel of Jesus Christ was a core message of the early Christians.\(^\text{173}\) They boldly preached the gospel of Jesus Christ everywhere with a focus on His death and resurrection.\(^\text{174}\) Of his reason for writing the Gospel of John, John said, “these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31). Luke also said in Acts 1:1 that he wrote about everything that Jesus began to do in his former book, the Gospel of Luke. Other Gospels were written about Jesus as well. Each of the writers of the four Gospels wrote that Jesus is the Messiah, the Christ.\(^\text{175}\) The early Christians preached the gospel of Jesus Christ with all confidence (e.g., Acts 2:36; 3:18, 20; 5:42; 8:4-5, 12, 25, 35, 40; 9:20, 22; 11:20; 14:7).

The early Christians acknowledged God as their only God by praying. Prayer was an integral element of worship for the early Christians. They prayed to God to receive His answer, strength, and guidance, just as Jesus did.\(^\text{176}\) Peter prayed to God to raise a dead woman, Tabitha, back to life (Acts 9:40) and went to up on the roof to pray to God (Acts 10:9). Cornelius prayed to God regularly (Acts 10:2). Followers of Jesus received the promise that Jesus would send


\(^\text{176}\) Vernon M. Whaley, *Called to Worship: The Biblical Foundations of Our Response to God's Call*, 244-245.
them the Holy Spirit (Acts 1:4-5) and continued to pray together (Acts 1:14). Many people accepted the gospel of Jesus Christ, were baptized, and devoted themselves to prayer (Acts 2:41-42). Peter and John prayed with their companions to preach the gospel of Jesus Christ (Acts 4:29-30). The early Christians were devoted to prayer and prayed to God habitually, because they acknowledged God as their only God. They prayed to God because they believed that He would answer their prayers. When they prayed to God, He answered their prayers and showed them His amazing works (e.g., Acts 4:31; 9:40; 10:4, 30-31; 12:7-10; 16:26; 28:8-9). Prayer was significant in their ministry and mission. They acknowledged God as their living and almighty God by praying to Him.

The early Christians lived according to God’s word by giving to others generously. They served people in need according to God’s word by giving. God commanded the Israelites to be openhanded toward fellow people who were poor and needy (Deut 15:11), because God is equally concerned with all people, for all bear His image. Jesus also commanded people to love their neighbors, because on the two commandments, to love God and neighbors, hung all the Law and the prophets (e.g., Matt 22:37-38; Mark 12:30-31; Luke 10:27). In addition, Jesus encouraged those who wanted to follow Him to help the poor (e.g., Mark 10:21; Luke 18:22). According to these commandments of God, the early Christians tried to give generously. The early Christians sold their possessions and goods and shared them with anyone in need (Acts 2:44-45). Tabitha always did good and helped the poor (Acts 9:36). Cornelius gave generously to


those in need and God remembered and received the gifts to the poor (e.g., Acts 10:2, 4, 31). As Jesus wanted His people to hear His words and to act on them (Matt 7:24), His followers acted according to His commandments by sharing what they had with those who were in need. The early Christians’ lives proved that they were followers of Jesus Christ.\textsuperscript{179} They showed their belief in and worshiped God through their giving to those in need.

The early Christians listened to and spoke the word of God. The word of God was very important in the early church. The word of God was central to early Christianity and the foundation on which the early church began.\textsuperscript{180} God works through His word. The word of God prospered and grew in power through the early Christians.\textsuperscript{181} They ministered with God’s word. When the early Christians listened to and spoke the word of God, He poured out His Spirit and showed amazing, redeeming work. The early Christians met together to learn the word of God from the apostles (Acts 2:42).\textsuperscript{182} Peter and John spoke the word of God (e.g., Acts 8:4, 14, 25) and many people believed (Acts 4:1-4). The Twelve recognized that the ministry of the word of God was important and decided to devote themselves to it (Acts 6:2, 4). Those who had been scattered by great persecution preached the word of God (e.g., Acts 8:4, 14, 11:19), and a great number of people believed (Acts 11:24). The word is God. When the early Christians preached

\textsuperscript{179} Allen P. Ross, \textit{Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation}, 444.


God’s word, He worked and gave His salvation. The early Christians preached the word of God and worshiped Him by declaring His words.

Worship in the Epistles: Romans to John 1, 2, and 3

Letters comprise the largest portion of the New Testament. Paul wrote most of the letters; his purpose was to teach the early Christians about the gospel of Jesus Christ and how they should live as Christians in the world. This section examines what Paul taught about worship.

Paul’s Teachings on Worship

Paul commanded the early Christians to acknowledge God as their only God by praying and giving thanks to God in his epistles. Paul urged them to devote themselves to prayer (e.g., Rom 12:12; Eph 6:18; Col 4:2; 1 Thess 5:17), pray in everything (Phil 4:6), and pray for others (e.g., Col 4:3; 1 Thess 5:25; 2 Thess 3:1; 1 Tim 2:1; Heb 13:18, 19). Those who believe in God pray to God, because they believe that God is almighty and can answer their prayers. Because Paul believed that He is almighty, he encouraged the recipients of his letters to pray. Furthermore, Paul commanded Christians to give thanks to God (e.g., Eph 5:4; Col 2:7; 3:15, 17; 4:2; 1 Tim 2:1) so that they acknowledged God as their only God. Thanksgiving is not only God’s will (1 Thess 5:18) but also gives glory to God (2 Cor 4:15). Concerning thanksgiving, Paul impelled them to pray and give praises to God with thanksgiving (e.g., Phil 4:6; Col 3:16; 4:2; 1 Thess 5:17-18). Paul even prayed that they would give thanks to God (Col 1:12).


Furthermore, Paul showed that he gave thanks to God in his epistles before he urged others to give thanks to God (e.g., Rom 1:8; 6:17; 1 Cor 1:4, 14; Eph 1:16; 5:20; Phil 1:4; Col 1:3; 1 Thess 2:13; 2 Thess 2:13; 1 Tim 1:12; Phlm 1:4). Even though he was in prison, Paul gave thanks and prayed to God (Acts 16:25). To pray and give thanks to God is the will of God (1 Thess 5:17-18). Christians must acknowledge God as their only God by praying and giving thanks to God.

Paul also commanded the early Christians to live according to the word of God. In Romans 12:1, Paul urged Christians in Rome to offer their bodies as living sacrifices that are holy and pleasing to God. The Israelites gave sacrificial offerings to God according to the Law in the Old Testament. In the New Testament era, Paul urged Christians to offer their bodies as living sacrifices. Because Jesus was sacrificed on the cross as the Lamb of God, the Old Testament sacrificial offerings and atonements were no longer needed. God wanted to be pleased by the lives of Christians who believed in Jesus Christ. Every act of a Christian must be an act of worship. The living sacrifice, the lives of Christians, encompasses their ambitions, motives, thoughts, and heart. Because God wants their lives to be holy and pleasing, Paul commanded Christians in Rome to be transformed by renewing their minds and to test what God’s will is.

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When Christians live by the word of God, they can not only be holy and please Him, but can also prove what His will is. Christians have to live out their lives according to the word of God in their daily lives.  

Paul taught that Jesus’ death is the once-for-all-time sacrificial offering that enables people to worship God. This message of the gospel is woven throughout the epistles. Paul preached that God’s grace was given to humankind through Jesus Christ, because Jesus died on the cross, was buried, and was raised on the third day. In his epistles, Paul wrote that Jesus died and was raised from the dead (e.g., Rom 1:4; 4:25; 6:3, 6; 1 Cor 2:2; Gal 1:1; 3:1; 1 Thess 1:10; 2 Tim 1:10; 2:8; Heb 2:9; 10:10, 19) and that the grace and the salvation of God were given by faith in Jesus Christ (e.g., Rom 3:22, 24-26; 5:1, 15, 17, 21; 1 Cor 1:4, 9, 30; Gal 2:16; 3:14, 22; Eph 1:5; 2:6, 7, 10; Phil 1:2, 11, 19; Col 1:19; 1 Thess 3:13; 5:9; 1 Tim 1:2, 14, 15; Titus 1:4; 3:6; Phlm 1:3; Heb. 10:19). His death and resurrection destroyed the powers of sin and death. Through His ministry on the cross as the Lamb of God, Jesus reconciled humankind to God and those who believe in Jesus Christ can meet and worship God (e.g., John 1:12; 14:6; Rom 10:9). It

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was and is the good news to everyone.\textsuperscript{194} The Israelites had to give God sacrificial and burnt offerings (Exod 10:25) to worship God.\textsuperscript{195} Jesus, however, offered Himself and reconciled humankind to God through His once-for-all-time sacrificial death.\textsuperscript{196} Paul dedicated his whole life to preaching the gospel: that Jesus destroyed the power of sin and death by sacrificing Himself on the cross once for all as the Lamb of God to pay for the sins of humankind. Thus, Christians can meet and worship God only through Jesus who is once-for-all-time sacrificial offering.

Worship in the Book of Revelation

This is the final book of the New Testament. This book focuses on prophetic experiences.\textsuperscript{197} Through experiences that were shown in visions, the author portrayed the adoration and praise offered to God and the Lamb by His people in heaven.\textsuperscript{198} This section studies what God’s people and creatures did to worship God and Jesus.

**Worship in Heaven**

John described in Revelation four and five that living creatures and every creature in heaven and on earth and under the earth and on the sea, gives praises to Jesus. They praise Him by declaring who He is and what He has done. Four living creatures praise Jesus by saying that

\textsuperscript{194} Vernon M. Whaley, *Called to Worship: The Biblical Foundations of Our Response to God’s Call*, 278.


\textsuperscript{196} Vernon M. Whaley, *Called to Worship: The Biblical Foundations of Our Response to God’s Call*, 278.


He is holy and almighty; He is the One who was, and is, and is to come (Rev 4:8). The twenty-four elders also praise Him by saying that He is worthy to receive all honor and power because He created all things (Rev 4:9) and was slain to purchase men for God (Rev 5:9-10). Many angels and every creature also praise Jesus by saying that He is the Lamb (Rev 5:12-13). Their praises are related not only to His identity as the creator of all things but also to His victorious work to redeem man from the power of sin and death.199 The praise is a new song for the victorious redeeming work of Jesus.200 Tremper Longman III and Daniel Reid argued that a new song is “a technical term for a victory song the new situation brought about by God’s warring activity.”201 God showed the Israelites in the Old Testament victorious redemption through the exodus and the history of the early kings of Israel. The Israelites gave Him a new song (e.g., Ps 33:3; 40:3; 96:1). Jesus finished the victorious redemption with His ministry on the cross. Those who are redeemed by Jesus give a new song in heaven. God’s people who are redeemed by Jesus Christ worship Him in heaven by declaring who He is and what He has done.

**Teachings of Jesus on Worship through the Seven Churches**

Jesus commanded the seven churches to keep their faith in Him through any tribulations. Jesus taught the seven churches how to worship Him and about faith in Him. First, He rebuked the church of Ephesus for forsaking their first love. The first love is for Jesus.202 Paige Patterson argued that, “the expression “first love” has biblical precedent since the highest commandment

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199 Noel Due, Created for Worship: from Genesis to Revelation to You, 220.

200 Ibid.

201 Tremper Longman III and Daniel G. Reid, *God is a Warrior* (Grand Rapids, MI: Zondervan, 1995), 45.

explicitly declared in both the Old and the New Testament is to “love the Lord your God” (Deut 6:5; Mark 12:30).”\textsuperscript{203} Jesus commanded the church to return to the relationship with Him that they had when they first believed in Him. Second, Jesus encouraged the church of Smyrna not to fear what they would suffer and commanded them to be faithful until death. According to Grant R. Osborne, the church in Smyrna was called to be a fearless witness of Jesus Christ and God’s Word (e.g., Rev 1:2, 9; 6:9) with faith in Jesus.\textsuperscript{204} Jesus commanded the church of Smyrna to keep their faith in Him. Third, Jesus gave a message to the church of Pergamum to commend them because they did not renounce their faith in Him and to rebuke them because they tolerated heretical teachings and the movements of the Balaamites and the Nicolaitans. Grant R. Osborne and J. Scott Duvall explained that these group’s practices were related to pagan worship activities, including the worship of the emperor.\textsuperscript{205} Jesus rebuked the church by commanding them to repent of their worship of pagan idols and to keep their faith in Him. Fourth, Jesus rebuked the church of Thyatira for tolerating a woman named Jezebel. By her teaching, the church was misled into sexual immorality and pagan worship activities. Through this, they showed God their spiritual unfaithfulness.\textsuperscript{206} David E. Aune, G. B. Caird, and Paige Patterson argued that “sexual immorality” is an Old Testament metaphor for idolatry.\textsuperscript{207} Jesus commanded

\textsuperscript{203} Paige Patterson, \textit{Revelation} (Nashville, TN: B & H Publishing Group, 2012), 86.

\textsuperscript{204} Grant R. Osborne, \textit{Revelation} (Grand Rapids, MI: Baker Academic, 2002), 132.


\textsuperscript{206} Paige Patterson, \textit{Revelation}, 115.

\textsuperscript{207} Ibid., 115; David E. Aune, \textit{Revelation 1-5} (Dallas, TX: Thomas Nelson Inc., 1997), 204; G. B. Caird, \textit{A Commentary on the Revelation of St. John the divine} (Now York, NY: Harper and Row, 1966), 44.
them to repent of idolatry and to keep what they had: faith in Jesus. Fifth, Jesus gave a message to the church of Sardis to command them to remember what they had received and heard. J. Scott Duvall pointed out that what they had received and heard was “the truth of the faith taught by Jesus and passed down by his apostles.” Paige Patterson also said that they had received the message of salvation and faith in Jesus. Jesus commanded the church of Sardis to keep their faith in Him as well. Sixth, Jesus commended the church of Philadelphia, because they kept His Word and did not deny His name. The Word of Jesus is His revealed truth, the gospel message. They kept the gospel of Jesus Christ but also kept their faith in Him by acknowledging Him as the only way of salvation. Jesus commanded them to hold on to their faith in Him until He comes again. Seventh, Jesus gave a message to the church of Laodicea to rebuke their lukewarm faith. Their lukewarm faith was caused by their pride in self-sufficiency; this is the opposite of faith. Jesus commanded them to be zealous towards Him, to repent of their sin of self-sufficiency and lack of faith, and to seek Jesus. Jesus wanted them to change their focus and zeal from themselves to Him. In this, they could repent of their lukewarm faith.

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208 Grant R. Osborne, *Revelation*, 162.


210 Paige Patterson, *Revelation*, 122.

211 Grant R. Osborne, *Revelation*, 189.

212 Grant R. Osborne, *Revelation*, 190

213 Paige Patterson, *Revelation*, 141.

214 Ibid.

215 Ibid., 139; Grant R. Osborne, *Revelation*, 212.
in Jesus and keep their faith in Him. Jesus gave messages to the seven churches in Asia minor to commend and rebuke them to keep their faith in Him.

Elements of Worship in the New Testament

The early Christians and Jesus worshiped God in ways similar to those of the Israelites in the Old Testament. Even though there are several common elements of worship between the Old Testament and the New Testament, there is one crucial difference: worship in the New Testament is rooted in the ministry of Jesus Christ on the cross. Because Jesus fulfilled all the temple cults and rites, humankind can meet and worship God through Him and Jesus is worshiped as equal with God. Jesus is at the center of worship in the New Testament. God’s people on earth, the creatures in heaven, and Jesus showed not only common elements with but also different elements from worship in the Old Testament. Jesus and Paul also taught on worship in the New Testament.

First, Jesus had an intimate relationship with God. It is the most profoundly intimate relationship because Jesus is His Son. Second, Jesus not only obeyed God but also commanded His people to obey Him. Even though Jesus is God, Jesus obeyed God’s will, commandments, and authority. Third, Jesus acknowledged God as His God by praying to God. Even though Jesus is God and can do everything, He prayed to God because He acknowledged

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Him as the only God. The early Christians also acknowledged God as their only God by praying to Him. They prayed for God’s answer, power, and guidance.\textsuperscript{221} Paul commanded early Christians to acknowledge God as the only God by praying and giving thanks to God in his letters. Paul acknowledged God as his only God by doing that. Fourth, Jesus declared who God is and what He has done. He gave many teachings and messages about God and His works to people in the Four Gospels. Fifth, the early Christians declared that Jesus is the Christ everywhere they were and to everyone they met. The gospel of Jesus Christ was their core message.\textsuperscript{222} The book of Revelation showed that the living creatures and every creature praises Jesus by declaring who He is and what He has done. The twenty-four elders also gave praises to Jesus by declaring who He is and what He has done. Sixth, Jesus commanded Christians to worship God with their heart because God is pleased with worship from the heart. Seventh, Jesus commanded believers to live according to God’s Word. Jesus rebuked the hypocrisies of the religious leaders in Israel and commanded them to live according to His Word. The early Christians lived out their lives according to God’s Word. As God commanded His people to help people in need, they gave generously. Paul commanded and encouraged them to live according to God’s Word. Because every act of their lives is an act of worship and sacrificial offering to God, Paul commanded them to live according to God’s Word. Eighth, the Word of God was a crucial element of worship for the early Christians. They preached and listened to His Word everywhere they were. God showed His power and grace through their ministry with His Word. Ninth, Jesus

\textsuperscript{221} Vernon M. Whaley, \textit{Called to Worship: The Biblical Foundations of Our Response to God’s Call}, 244-45.

is the once-for-all-time sacrificial offering that enabled God’s people to worship Him. Paul
taught that Jesus is the once-for-all-time sacrificial offering in his letters. Through His death
and resurrection, He reconciled the relationship between God and humankind. Tenth, Jesus
commanded the seven churches to keep their faith in Him. His messages to them were all
different; however, Jesus instructed all to keep their faith in Him through any tribulation through
His rebuke or commendation. Jesus also taught that the true worshiper worships God with faith
in Jesus, for God seeks true worshipers who worship in Spirit and truth.

Five Principles of Christ-Centered Worship

God’s people in the Old Testament worshiped Him with the following elements: (1) An
intimate relationship, (2) Giving offerings, (3) Faith in God, (4) Acknowledging God as the only
God, (5) Obedience, (6) Declaring God and His works, and (7) The heart. Worship in the New
Testament consisted of the following elements: (1) An intimate relationship, (2) Obedience, (3)
Acknowledging God as the only God, (4) Telling about God and His works, (5) Telling about
Jesus and His works, (6) The heart, (7) Acting according to God’s Word, (8) Living according to
God’s Word, (9) God’s Word, (10) Jesus as the once-for-all-time sacrificial offering, and (11)
Faith in Jesus.

The elements of worship in the Old Testament and the New Testament have common
elements. They also show differences. The difference is Jesus Christ. God’s people in the Old
Testament declared who God is and what He had done, and had faith in God. People of God in
the New Testament declared not only God and His works but also Jesus and His works. They had
faith not only in God but also in Jesus Christ. Human beings can meet and worship God only

223 Vernon M. Whaley, Called to Worship: The Biblical Foundations of Our Response to God’s Call, 278.
through Jesus. They declare the gospel of Jesus Christ and worship Him. Jesus Christ is at the center of worship in the New Testament.

The elements of worship in the Old and New Testament can be categorized into five groups, especially focused on Jesus Christ, as follows: (1) The heart to worship God (intimacy with God and the heart), (2) God’s Word (obedience, acting and living according to the God’s Word), (3) Believing in Jesus Christ (faith in God, acknowledging God as the only God), (4) Acting by faith (Giving offerings, acting and living according the Word of God), and (5) Sharing the gospel (declaring who God is and what He has done, proclaiming who Jesus is and what He has done). This section provides five principles of Christ-centered worship by categorizing the elements drawn from the Old and New Testaments to suggest a solution to the problem that Korean churches have experienced.

**First Principle: The Heart to Worship God**

The heart of a worshiper is an important principle of Christ-centered worship in the New Testament. God’s people and Jesus had the heart to worship God. They also showed their heart through an intimate relationship with God. God is much more concerned with the heart of His people than with any outward forms of worship. He communicated intimately with those who had a heart for Him. He warned that the hearts of the people of Israel strayed from Him. He judged that they came and honored Him only with their lips, not with their hearts (Isa 29:13-14; 58:1-14). Through Moses, He commanded the people of Israel to love Him with all their heart (Deut 6:5). Jesus commanded people to love God wholeheartedly (Matt 22:37) and rebuked the Pharisees and teachers of the law because of their hypocritical worship that neglected the condition of their heart (Matt 15:1-7). David modeled the worship of God with his heart, and his God-focused-heart pleased God. Because of his God-focused-heart, God chose him as a king of
Israel, and David returned to God and worshiped Him even when he sinned against Him.\textsuperscript{224} The heart is the first principle of worship in the Old Testament and the New Testament. God is pleased by the worship of those who come to God with their heart and meets them.

**Second Principle: The Word of God**

Human beings can know and worship God only through the Word of God.\textsuperscript{225} He reveals Himself and His will through His Word. There are several meanings that God gives His Word. Wayne A. Grudem pointed out that God provides human beings three forms of revelation. First is the person, Jesus Christ. Second is speech, His speeches and Words through human lips. Third is the Law and Scriptures in written form.\textsuperscript{226} Through these ways, God told His people how to worship Him through His Word in the Old Testament and the New Testament. In the Old Testament, Noah, Abraham, Jacob, Moses, Joshua, David, and the prophets worshiped God by obeying His Word. God’s people in the Old Testament worshiped Him in specific places and with specific rituals according to His Word.\textsuperscript{227} In the New Testament, the early Christians listened to, learned, and spoke God’s Word. God showed His amazing redeeming works when they listened to and preached His Word. Even Jesus obeyed God’s Word and will during His whole life. He fulfilled the Old Testament prophecies by obeying God’s Word.\textsuperscript{228}


Moreover, the Samaritan woman believed Jesus Christ through the Word that He gave her. He revealed Himself to her by giving His Words and showing her that He is the giver of eternal life (John 4:10), the promised Messiah (John 4:22), and God, by saying “I am” (John 4:26). The Word of Jesus Christ led the woman to faith in Him. The early Christians preached the Word of God and many people believed in Jesus Christ through it (e.g. Acts 4:4; 8:4-8). People of God can only know who God is and how to worship God through His Word because it is through His Word that God teaches them how and who they have to worship and reveals Himself and His will. The Word of God is the second principle of Christ-centered worship.

**Third Principle: Believing in Jesus Christ**

Believing in Jesus Christ is the most important New Testament principle for Christ-centered worship. The most profound difference in the worship of God between the Old Testament and the New Testament is Jesus Christ. Jesus Christ is at the center of worship in the New Testament because human beings can meet and worship only through Him. When people of God worshiped Him in the Old Testament, they went to Him in faith. Faith in God is a crucial element of worship in the Old Testament. God is pleased when His people worship Him according to their faith. In the Old Testament, Abel gave offerings to God by faith (Heb 11:4).

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God looked at Abel’s offering with favor. Noah obeyed God by faith. Noah’s obedience also found favor in God’s eyes (Gen 6:8). God gave His promises to Abraham, Isaac, and Jacob. They believed in Him and His promises. Abraham and Isaac had faith in God and showed it by obeying His commandments, building an altar, and calling on His name (Gen 12:7, 8; 26:23-25). Jacob had faith and showed it by setting a stone up, pouring oil upon it, and making a vow (Gen 35:14). Joshua had faith in God and showed it by building an altar as well (Josh 8:30). He worshiped God by faith and led the Israelites to worship Him according to the Law (Josh 8:31). David had faith in God. Because of his faith in God, he prayed to and gave praises to God in many situations (Ps 5:2; 7:17; 34:1).

In the New Testament, faith in Jesus Christ is the key of Christian faith and worship. Each of the authors of the four Gospels wrote that Jesus is the Christ. John said that he wrote the book of John so that readers would believe that Jesus is the Christ and have life in His name. The early Christians believed in Jesus Christ and declared that He is the Christ everywhere they were, and to everyone they met (Acts 5:42). Paul taught that Jesus is the once-for-all-time sacrificial offering and humankind can meet and worship God only by the believing in Him. Lastly, Jesus commanded the seven churches to keep their faith in Him by rebuking or commending them in the book of Revelation.


235 Vernon M. Whaley, Called to Worship: The Biblical Foundations of Our Response to God’s Call, 278.
A place to worship God is no longer essential for those who believe in Jesus. In the Old Testament, people of God had to worship in specific places according to the commandments of God. True worshipers in the New Testament, however, worship anywhere in Spirit and truth. Jesus revealed that believing in Him is the new way that true worshipers worship the Father; He also declared that the time now has come (John 4:34). Faith in Jesus is the third principle of Christ-centered worship.

**Fourth Principle: Acting by Faith**

Acting by faith in Jesus Christ is a crucial principle of Christ-centered worship. God’s people in the Old Testament also had faith in Him. God was pleased with the faith of His people. In the New Testament, the people of God had faith not only in God but also in Jesus Christ. They can worship God only by faith in Jesus Christ. The people of God who had faith in Him in the Old Testament and the New Testament expressed their faith in Him by their actions. Abel, Noah, Abraham, Isaac, Jacob, Joshua, David, and Solomon expressed their faith by building an altar and obeying His commandments according to their faith. The early Christians who had faith in Jesus Christ helped people in need according to the Word of God. Paul commanded the early Christians to live by the Word of God and so offer their bodies to Him as a

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living sacrifice, to please Him. Faith in Jesus Christ encompasses all of the inward and outward life of a Christian. James argued that faith is dead if it has no works (Jas 2:17, 20, 26). Besides, he said that he would show his faith by what he does (Jas 2:18). Living out faith in Jesus Christ is a crucial principle of Christ-centered worship in the New Testament because the works of Christians are the result of faith. Faith in Jesus Christ is revealed and proven by actions. Acting by faith in Jesus is the fourth principle of Christ-centered worship.

**Fifth Principle: Sharing the Gospel**

Sharing the gospel of Jesus Christ is an essential principle of Christ-centered worship in the New Testament. God created humankind in His image to communicate with them. God gave His love and salvation to His people. His people worshiped Him when they experienced His amazing love and saving works. They worshiped God by expressing their grateful heart in various ways, and especially by declaring who He is and what He had done for them. After Solomon completed the temple, he delivered a speech to the Israelites. In it, he declared who God is and what He had done for him and the Israelites through His promise to David and through His deliverance of the Israelites from Egypt (1 Kgs 8:15-61). The Psalms contain

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242 Paul E. Little, Know What You Believe (Downers Grove, IL: InterVarsity Press, 2003), 134.

243 Gerald Bray, God is Love: A Biblical and Systematic Theology, 37.

244 Il-Ung Cheong, The Worship and Liturgy of the Reformed Church, 16-17.


David’s confessions and praises that show God’s character and His works. In the New Testament, while Jesus ministered in the world, He taught and declared to people who God is and what He is doing (e.g., Matt 5:45, 48; 6:8). God’s people, however, preached not only about God but also Jesus Christ, for Jesus especially commanded them to preach the gospel (Matt 28:19-20). The early Christians preached the gospel of Jesus Christ wherever they went and to whomever they met (Acts 5:42). In heaven, living creatures, every creature in heaven and on earth, and the twenty-four elders praise Jesus by declaring who He is and what He has done (Rev 4:8, 9; 5:9-10). God’s people worshiped and will continue to worship in heaven by declaring who Jesus is and what He has done. Proclaiming Jesus and His works is the fifth principle of the Christ-centered worship.

Summary

This chapter provided five principles of Christ-centered worship by examining the Old and New Testaments to determine the way God’s people and Jesus worshiped God and what Jesus and Paul taught about worship. God created people and wanted to commune with them. When God gave His love, grace, and salvation to people in the Old Testament, they expressed their grateful heart to him by worshiping Him in specific ways and places. The Old Testament shows that the Israelite’s worship of God developed and was systemized over time. In the Patriarchal period, Jacob showed that he worshiped God not only in private but also with his

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249 Franklin M. Segler and Randall Bradley, Christian Worship: Its Theology and Practice, 12.
family. In the Mosaic period, God gave specific instructions to His people by giving the Law to Moses to show the Israelites how and where they had to worship Him. Furthermore, the Israelites nationally worshiped God according to the Law. Their worship shows that God is at the center of worship and there are common elements of worship. God’s people in the Old Testament worshiped God with certain common elements: (1) An intimate relationship, (2) Giving offerings, (3) Faith in God, (4) Acknowledging God as the only God, (5) Obedience, (6) Declaring God and His works, and (7) The heart.

In the New Testament, the early Christians and Jesus worshiped God in the same ways as people in the Old Testament. However, the New Testament includes a few additional elements of worship, because here, Jesus was introduced. Jesus is central to worship in the New Testament. The early Christians not only worshiped God through Jesus; they also worshiped Jesus, because He is God and the Christ who fulfilled the Old Testament prophecies and rituals. The New Testament provides eleven elements of worship: (1) An intimate relationship, (2) Obedience, (3) Acknowledging God as the only God, (4) Proclaiming God and His works, (5) Proclaiming Jesus and His works, (6) The heart, (7) Acting according to God’s Word, (8) Living according to God’s Word, (9) God’s Word, (10) Jesus as the once-for-all-time sacrificial offering, and (11) Faith in Jesus. In the New Testament, the worship of God’s people and Jesus was characterized by these elements. Also, Jesus and Paul commanded people to worship God with them.

New Testament worship not only shares common elements with but also contains additional elements when compared with the Old Testament. The difference is Jesus Christ. Those elements of worship in the Old and New Testaments can be categorized into five groups.

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focused on Jesus Christ: (1) The heart to worship God, (2) God’s Word, (3) Believing in Jesus Christ, (4) Acting by faith, and (5) Sharing the gospel.

The next chapter reports the results of the survey that aimed to examine the recognition of worship among Christians in the General Assembly of the Presbyterian Church in Seoul, Korea and to find out the differences between their perceptions of worship and the elements of worship in the Bible that this chapter provided.
Chapter 3

The Result of the Survey

Korean church has experienced a decrease in number and lost trust in the world because they did not live their lives as Christians according to the God’s word. The purpose of this thesis is to suggest a biblical solution to the problems by giving five New Testament principles of Christ-centered worship. For the purpose, the previous chapter provided elements of worship by examining how God’s people and Jesus worshiped Him and what Jesus and Paul taught about worship. This chapter provides the result of the survey.

The Purpose and Procedure of the Survey

The purpose of this survey is to examine the recognition for worship among Christians in South Korea. The data include answers from one hundred Christians who live in South Korea and have regularly participated in the Sunday service. All of them are Presbyterians. This survey was conducted through Google Survey (http://drive.google.com) from February 29 to March 30, 2018.

Data Collection

The IRB (Institutional Review Board) approved this survey on February 16, 2017. After the approval, the researcher recruited respondents and sent them instructions via Facebook and social network service. Each respondent is anonymous and completes the questionnaire through the Google Survey.

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The Result of the Survey

Profile of Respondents

Q. Are you a pastor or a layperson?

Table 3.1. Positions of the Respondents – Question 4

<table>
<thead>
<tr>
<th></th>
<th>Rate (%)</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Layperson</td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

Figure 3.1 Positions of the Respondents – Question 4
Q. *What is your age?*

Table 3.2 Age of the Respondents – Question 2

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Rate (%)</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-20</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>21-30</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>31-40</td>
<td>59</td>
<td>59</td>
</tr>
<tr>
<td>More than 40</td>
<td>27</td>
<td>27</td>
</tr>
</tbody>
</table>

Figure 3.2 Age of the Respondents – Question 2
Q. How long have you attended Sunday worship service at your church?

Table 3.3 The Period of Participating in the Sunday Service – Question 3

<table>
<thead>
<tr>
<th>Rate (%)</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than one year</td>
<td>3</td>
</tr>
<tr>
<td>1-3 years</td>
<td>7</td>
</tr>
<tr>
<td>3-5 years</td>
<td>6</td>
</tr>
<tr>
<td>5-10 years</td>
<td>5</td>
</tr>
<tr>
<td>More than ten years</td>
<td>78</td>
</tr>
</tbody>
</table>

Figure 3.3 The Period of Participating in the Sunday Service – Questions 3
Experience of Respondents through Sunday Worship Service

Q. Do you experience a challenge in your faith frequently during the Sunday worship service?

Table 3.4 Experience of a Challenge in Faith During the Sunday Service – Question 5

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every Sunday</td>
<td>17</td>
<td>14</td>
<td>31</td>
</tr>
<tr>
<td>Sometimes</td>
<td>30</td>
<td>31</td>
<td>61</td>
</tr>
<tr>
<td>Never</td>
<td>3</td>
<td>5</td>
<td>8</td>
</tr>
</tbody>
</table>

Figure 3.4 Experience of a Challenge in Faith During the Sunday Service – Question 5
Q. What do you experience during the Sunday service? (You can select more than one)

Table 3.5 Experience during the Sunday Service – Question 6

<table>
<thead>
<tr>
<th>Experience during the Sunday Service</th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>I reflect on my lives during last week.</td>
<td>23</td>
<td>23</td>
<td>46</td>
</tr>
<tr>
<td>I repent of my sins that I committed during last week.</td>
<td>27</td>
<td>18</td>
<td>46</td>
</tr>
<tr>
<td>I am comforted.</td>
<td>16</td>
<td>18</td>
<td>34</td>
</tr>
<tr>
<td>I experience the joy.</td>
<td>16</td>
<td>12</td>
<td>28</td>
</tr>
<tr>
<td>I think or decide how to live next week.</td>
<td>41</td>
<td>36</td>
<td>77</td>
</tr>
<tr>
<td>I think or decide to share the gospel next week.</td>
<td>12</td>
<td>27</td>
<td>19</td>
</tr>
<tr>
<td>I decide to pray and to read the Bible every day.</td>
<td>21</td>
<td>23</td>
<td>44</td>
</tr>
</tbody>
</table>

Figure 3.5 Experience during the Sunday Service – Question 6
Parts of the Sunday service Influence Daily Life of Worshper

Q. Which part of the Sunday service most affects your worship?

Table. 3.6 Parts of the Sunday Service that Affect Worshper (1) – Question 7

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise</td>
<td>3</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>Prayer</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Choir song</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Offering</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Repentance</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sermon</td>
<td>46</td>
<td>36</td>
<td>82</td>
</tr>
<tr>
<td>Communion</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Figure 3.6 Parts of the Sunday Service that Affect Worshper (1) – Question 7

Q. Which part of the Sunday service has the second greatest effect on your worship?
Table 3.7 Parts of the Sunday Service that Affect Worshippers (2) - Question 8

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise</td>
<td>23</td>
<td>26</td>
<td>49</td>
</tr>
<tr>
<td>Prayer</td>
<td>9</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Choir song</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Offering</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Repentance</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Sermon</td>
<td>6</td>
<td>13</td>
<td>19</td>
</tr>
<tr>
<td>Communion</td>
<td>9</td>
<td>0</td>
<td>9</td>
</tr>
</tbody>
</table>

Table 3.7 Parts of the Sunday Service that Affect Worshippers (2) - Question 8
Influence of the Sunday Worship Service on a Daily Life of the Respondents

Q. *Does the Sunday worship service influence your life during the week?*

Table 3.8 Influence of the Sunday Worship Service on Daily Life – Question 10

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extremely</td>
<td>8</td>
<td>11</td>
<td>19</td>
</tr>
<tr>
<td>Very</td>
<td>29</td>
<td>18</td>
<td>47</td>
</tr>
<tr>
<td>Moderately</td>
<td>7</td>
<td>11</td>
<td>18</td>
</tr>
<tr>
<td>Slightly</td>
<td>6</td>
<td>9</td>
<td>15</td>
</tr>
<tr>
<td>Not at all</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

![Figure 3.8 Influence of the Sunday Worship Service on Daily Life – Question 10](image-url)
Q. Which part of the Sunday worship service most influences your daily life?

Table 3.9 Parts of the Sunday Worship Service Influences Daily Life (1) - Question 11

<table>
<thead>
<tr>
<th>Part</th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Prayer</td>
<td>1</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Choir song</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Offering</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Repentance</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Sermon</td>
<td>46</td>
<td>32</td>
<td>78</td>
</tr>
<tr>
<td>Communion</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Figure 3.9 Parts of the Sunday Worship Service Influences Daily Life (1) – Question 11
Q. Which part of the Sunday worship service has the second greatest influence on your daily life?

Table 3.10 Parts of the Sunday Worship Service Influences Daily Life (2) – Question 12

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise</td>
<td>19</td>
<td>15</td>
<td>34</td>
</tr>
<tr>
<td>Prayer</td>
<td>12</td>
<td>12</td>
<td>24</td>
</tr>
<tr>
<td>Choir song</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Offering</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Repentance</td>
<td>5</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Sermon</td>
<td>6</td>
<td>14</td>
<td>20</td>
</tr>
<tr>
<td>Communion</td>
<td>8</td>
<td>2</td>
<td>10</td>
</tr>
</tbody>
</table>

Figure 3.10 Parts of the Sunday Worship Service Influences Daily Life (2) – Question 12
Daily Life of Respondents Before and After the Sunday Worship Service

Q. What do you do to develop your relationship with God during the week after the Sunday worship service? (You can select more than one)

Table 3.1 What to Do to Develop a Relationship with God after Sunday – Question 14

<table>
<thead>
<tr>
<th>Activity</th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do nothing.</td>
<td>1</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>I read the Bible.</td>
<td>48</td>
<td>31</td>
<td>79</td>
</tr>
<tr>
<td>I pray regularly.</td>
<td>40</td>
<td>25</td>
<td>65</td>
</tr>
<tr>
<td>I share the gospel with people.</td>
<td>17</td>
<td>7</td>
<td>24</td>
</tr>
<tr>
<td>I participate in the weekday worship service.</td>
<td>31</td>
<td>16</td>
<td>47</td>
</tr>
</tbody>
</table>

Figure 3.11 What to Do to Develop Relationship with God after Sunday – Question 14
Q. What do you do to prepare for the Sunday worship service? (You can select more than one)

Table 3.12 Preparation for the Sunday Worship Service – Question 16

<table>
<thead>
<tr>
<th>Activity</th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do nothing.</td>
<td>3</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>I read the Bible.</td>
<td>28</td>
<td>17</td>
<td>45</td>
</tr>
<tr>
<td>I pray for myself.</td>
<td>28</td>
<td>27</td>
<td>55</td>
</tr>
<tr>
<td>I pray for those who serve during the service.</td>
<td>38</td>
<td>20</td>
<td>58</td>
</tr>
<tr>
<td>I pray for the pastor.</td>
<td>31</td>
<td>22</td>
<td>53</td>
</tr>
</tbody>
</table>

Figure 3.12 Preparation for the Sunday Worship Service – Question 16
The Meaning of Worship

Q. Which sentence most closely explains what you think of the meaning of worship?

Table 3.13 The Meaning of Worship – Question 17

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship is about meeting with God through Jesus.</td>
<td>18</td>
<td>11</td>
<td>29</td>
</tr>
<tr>
<td>Worship is listening to God's Word.</td>
<td>4</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Worship is giving ourselves to God.</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Worship is communicating with God.</td>
<td>10</td>
<td>14</td>
<td>24</td>
</tr>
<tr>
<td>Worship is giving thanks to God for His salvation.</td>
<td>16</td>
<td>9</td>
<td>25</td>
</tr>
<tr>
<td>Worship is a religious ceremony to show our honor to God.</td>
<td>0</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

Figure 3.13 The Meaning of Worship – Question 17
Q. *When you hear the word “worship,” what is the first thing that comes to your mind?*

Table 3.14 Word that Makes Think of Worship – Question 18

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>5</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>Church</td>
<td>8</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>Praise</td>
<td>3</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Prayer</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Offering</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Choir</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Communion</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Evangelism</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sermon</td>
<td>12</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>Everyday life</td>
<td>21</td>
<td>11</td>
<td>32</td>
</tr>
</tbody>
</table>

Figure 3.14 Word that Makes Think of Worship – Question 18
Components of Worship

Q. What practices are in the Sunday worship service that you currently attend? (Select all the apply)

Table 3.16 Components of the Sunday Worship Service – Question 19

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise</td>
<td>50</td>
<td>49</td>
<td>99</td>
</tr>
<tr>
<td>Apostles' Creed</td>
<td>39</td>
<td>34</td>
<td>73</td>
</tr>
<tr>
<td>Representative prayer</td>
<td>48</td>
<td>45</td>
<td>93</td>
</tr>
<tr>
<td>Private prayer</td>
<td>26</td>
<td>28</td>
<td>54</td>
</tr>
<tr>
<td>Offering</td>
<td>47</td>
<td>46</td>
<td>93</td>
</tr>
<tr>
<td>Scripture reading</td>
<td>49</td>
<td>46</td>
<td>95</td>
</tr>
<tr>
<td>Sermon</td>
<td>50</td>
<td>48</td>
<td>98</td>
</tr>
<tr>
<td>The Lord's prayer</td>
<td>19</td>
<td>28</td>
<td>47</td>
</tr>
<tr>
<td>Communion</td>
<td>19</td>
<td>10</td>
<td>29</td>
</tr>
<tr>
<td>Thanksgiving</td>
<td>16</td>
<td>23</td>
<td>39</td>
</tr>
<tr>
<td>Decision</td>
<td>30</td>
<td>26</td>
<td>56</td>
</tr>
<tr>
<td>Benediction</td>
<td>48</td>
<td>45</td>
<td>93</td>
</tr>
</tbody>
</table>
Figure 3.16 Components of the Sunday Worship Service – Question 19
Q. *What practices do you want to add to the worship service? (Select all that apply)*

Table 3.17 Components of the Service that Respondents Want to Add – Question 20

<table>
<thead>
<tr>
<th></th>
<th>Pastors</th>
<th>Laypersons</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise</td>
<td>1</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Apostles' Creed</td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>Representative prayer</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Private prayer</td>
<td>6</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>Offering</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Scripture reading</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Sermon</td>
<td>1</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>The Lord's prayer</td>
<td>6</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td>Communion</td>
<td>17</td>
<td>6</td>
<td>23</td>
</tr>
<tr>
<td>Thanksgiving</td>
<td>12</td>
<td>14</td>
<td>26</td>
</tr>
<tr>
<td>Decision</td>
<td>12</td>
<td>15</td>
<td>27</td>
</tr>
<tr>
<td>Benediction</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>
Figure 3.17 Components of the Service that Respondents Want to Add – Question 20
Chapter 4
Diagnosis and Evaluation of the Survey

This chapter evaluates the survey results to determine Christians’ perspectives on worship in Seoul’s GAPCK. This chapter also draws out problems in their perceptions by evaluating the survey to suggest solutions.

Profile of Respondents

Fifty pastors and fifty laypersons participated in this survey. They were Presbyterians and had regularly participated in Sunday worship. Most respondents were between 31 and 40 years of age (59%) and had participated in Sunday services for more than ten years. This section provides data about their profile.

Q. Are you a pastor or a layperson?

Figure 3.1 presented who participated in the survey. One hundred people answered the questionnaire. Among them, fifty respondents were pastors, and the rest were laypersons. Of the respondents, 50% of them participated in Sunday services as a pastor. 50% of them participated in Sunday services as a layperson (Figure 3.1).

Q. What is your age?

Figure 3.2 shows the age of the respondents. Among them, fourteen respondents were between 21 and 30 years of age (14%), fifty-nine respondents were between 31 and 40 years of age (59%), and twenty-seven respondents were 27 years of age and older (27%).

Q. How long have you attended Sunday worship service at your church?

Figure 3.3 presented how long the respondents have regularly participated in the Sunday service. Most of the respondents had participated in the Sunday service for more than ten years (78%). Three respondents for less than one year, seven respondents for between one and three
years, six respondents for between five and ten years had regularly participated in the Sunday service.

Experience of Respondents through Sunday Worship Service

This survey asked participants about their experiences during the Sunday service and the effects of those experiences on their faith, emotions, and thoughts. Most participants (61%) were not challenged in their faith every Sunday. They mostly thought about their own lives and were influenced by a sermon during the Sunday service.

Q. Do you experience a challenge in your faith frequently during the Sunday worship service?

Regardless of whether a respondent was a pastor or a layperson, the largest number of the respondents (61%) sometimes experienced a challenge in their faith during the Sunday service. Thirty-one respondents answered that they experienced a challenge in their faith always. Eight respondents, however, answered that they did not experience a challenge in their faith at all. The result of this question shows that just 31% of the respondents experienced a challenge in their faith every Sunday, but most respondents (69%) did not experience a challenge in their faith every week during the Sunday service.

Q. What do you experience during the Sunday service? (You can select more than one)

Figure 3.5 presented that most of the respondents (77%) answered that they thought about or decided how to live their lives during the next week. Forty-six percent of the respondents answered that they reflected on their lives and repented of their sins that they committed during the last week. Forty-four percent of the respondents decided to pray to God and to read His Word every day during the coming week. Thirty-four percent of the respondents felt comfortable, and 28% of them experienced joy during the Sunday service. Nineteen percent of
the respondents thought about or decided to share the gospel with others during next week. The result of this question shows that most of the respondents thought of their lives rather than focusing on emotional changes.

**Parts of the Sunday service Influence Daily Life of Worshiper**

This survey questioned participants to find out what and how much different aspects of the Sunday service affected their worship. Their responses showed that the sermon and praise most affected their worship. On the other hand, the offering and repentance affected their worship the least.

**Q. Which part of the Sunday service most affects your worship?**

Eighty-two percent of the respondents answered that the sermon had the most influence on their worship during the Sunday service. Eleven respondents answered that praise affected their worship the most. Prayer affected 3% of the respondents. Choir songs and communion affected 2% of respondents during the Sunday service. Nobody answered that offerings and repentance affected their worship the most. The result of this question shows that the sermon was the most influential element of Sunday worship for the respondents, but choir songs and offerings affected their worship the least.

**Q. Which part of the Sunday service has the second greatest effect on your worship?**

Most respondents answered that praise has the second greatest effect on their worship (49%). The second most common answer to this question, at 19% of the respondents, was that the sermon affected their worship. Of the 19% of the respondents, 13% were laypersons, and 6% were pastors. Among pastors, 9% answered that prayer and communion had the second greatest effect on their worship. There was no significant difference between pastors and laypeople among other parts of worship. Among pastors,
nobody answered that offerings affected their worship. Among laypersons, nobody answered that communion affected their worship. This question determined that praise had the second greatest effect on their worship.

Influence of the Sunday Worship Service on a Daily Life of the Respondents

The questions in this section asked participants how the Sunday service affected their daily lives. The researcher also gave them questions to find out what part of the Sunday service affected their lives during the week. Most of them answered that the service affected their lives, especially that the sermon and praise during the Sunday service most influenced their lives during the week.

Q. Does the Sunday worship service influence your life during the week?

The largest number of the respondents (47%) answered that the Sunday worship service influenced their daily life very much. Nineteen percent of the respondents answered that the Sunday worship service remarkably affected their daily life. Only one layperson answered that the Sunday worship service did not affect his or her daily life. This result indicates that more than half of the respondents (66%) replied that the Sunday worship influenced their daily lives. Besides, it shows that the Sunday worship service significantly affects their daily ability to live as a Christian.

Q. Which part of the Sunday worship service most influences your daily life?

Seventy-eight percent of the respondents answered that the sermon influenced their daily life. Ten percent answered that prayer affected their daily life. There was no significant difference among the answers of the respondents about praise (5%), choir songs (2%), repentance (3%), and communion (1%). Nobody answered that the offering influenced his or her daily life. Pastors answered that choir songs (0%), offerings (0%), and repentance (0%) had no
influence on their daily life. This result indicates that the sermon is the most significant element of a worship service to the respondents (78%) and that offerings had no influence on them.

Q. Which part of the Sunday worship service has the second greatest influence on your daily life?

Most of the respondents (34%) answered that praise had the second greatest influence on their daily life. Twenty-four percent answered that prayer influenced their daily life. Another 20% answered that the sermon affected their daily life. Among pastors, the majority (38%) answered that praise had the second greatest influence on their daily life. Twenty-four percent of them answered that prayer had the second greatest influence. Nobody answered that choir songs and offerings have any influence on his or her daily life. Among laypersons, most answered that praise (30%) and the sermon (28%) influenced their daily life. Another 24% of laypeople answered that prayer affected their daily life. The result of this question indicates that praise (34%) had the second greatest influence on the daily life of respondents, while choir songs (3%) and offerings (1%) had a feeble influence on their daily life.

Daily Life of Respondents Before and After the Sunday Worship Service

Responses in this section showed how participants lived their lives during the week. The researcher gave them questions to find out what participants did for the coming Sunday service and how they developed a relationship with God after the service. Most participants read the Bible after the Sunday service. Before the Sunday service, most of them prayed for themselves and others who served in the service.

Q. What do you do to develop your relationship with God during the week after the Sunday worship service? (You can select more than one)

Seventy-nine percent of the respondents answered that they read the Bible to develop a
relationship with God after the Sunday worship service. Sixty-five percent of them prayed regularly to develop a relationship with God on weekdays. Eight percent of respondents did nothing to develop a relationship with God after Sunday worship. The result of this question presents that most of the respondents read the Bible (75%) and prayed regularly (65%) to develop a relationship with God after Sunday worship. Only 24% of respondents shared the gospel to develop a relationship with God during their daily lives.

Q. *What do you do to prepare for the Sunday worship service? (You can select more than one)*

Fifty-eight percent of the respondents answered that they prayed for those who serve during the service to prepare for the coming service. Fifty-five percent of respondents prayed for themselves, and 53% of them prayed for the pastor to prepare for the Sunday worship service. Forty-five percent answered that they read the Bible to prepare for the upcoming service. However, 14% did nothing for the next service. Among pastors, most respondents (76%) prayed for those who serve during the service and the largest number of laypersons (54%) prayed for themselves to prepare for the Sunday worship service. Among laypersons, the number of the respondents (22%) who did nothing to prepare for the following service was not small.

The Meaning of Worship

Questions seventeen and eighteen were given to participants to determine what they thought about worship. The researcher asked them about the meaning of worship. Their answers showed that most of them thought that worship was related to Jesus Christ. Moreover, even though most respondents thought that worship was related to their daily life, they did not consider involving their daily life with prayers and evangelism to worship God.

Q. *Which sentence most closely explains what you think of the meaning of worship?*
Most respondents (29%) answered that worship is about meeting with God through Jesus. The second most common response (25%) was that worship is giving thanks to God for His salvation. Another 24% answered that worship is communicating with God. There was no significant difference among those answers. Six percent of respondents answered that worship is giving themselves to God and is a religious ceremony to show their faith to Him. Most of the pastors (36%) answered that worship is about meeting with God through Jesus. The second most frequent answer (36%) was that worship is giving thanks to God for His salvation. This indicates that most pastors think worship is deeply rooted in the gospel of Jesus Christ. Even though most laypersons (28%) answered that worship is communicating with God, 22% of the laypersons also thought that worship is rooted in Jesus Christ.

Q. *When you hear the word “worship,” what is the first thing that comes to your mind?*

Most of the respondents (32.3%) answered that “Everyday life” came to their mind when they heard the word “Worship.” Twenty-five percent answered that “Sermon” came to their mind and 20% of them answered that “Church” came to their mind when they heard the word “Worship.” Nobody answered that “Offering,” “Choir,” “Communion,” and “Evangelism” were connected with the word “Worship.” Most of the pastors (42.9%) answered that they thought of worship as something that involved their daily life. Only 22% of the laypersons, however, answered that they thought worship concerned their daily life. Among the laypersons, 26% thought of “Sermon,” and 24% of them thought of “Church.” Most laypersons, therefore, thought about worship in the context of a Sunday service. This question also showed that both pastors and laypersons do not primarily consider offerings and evangelism to be worship of God.

**Components of Worship**

This section questioned what participants did and wanted to do during the Sunday
service. From their answers, the researcher discovered what participants deemed elements of worship. Presbyterian pastors in South Korea did not focus on the redemptive ministry of Jesus Christ in their worship. Furthermore, they did not lead their congregation to live a Christian life according to the Great Commission that Jesus gave them.

Q. **What practices are in the Sunday worship service that you currently attend? (Select all the apply)**

Most of the respondents answered that there were Praise (99%), Sermon (98%), Scripture reading (95%), Representative Prayer (93%), Offering (93%), and Benediction (93%) in their Sunday services. Twenty-nine percent of the respondents answered that there was Communion, and 39% answered that Thanksgiving was a component in the service. This question showed that many pastors thought Praise, Sermon, Scripture Reading, Representative prayer, Offering, and Benedictions were significant elements of worship. Fifty-six percent of the respondents answered that they have Decision for their daily life week days as a component of worship during the service. It means that just 56% of the churches that the respondents participated in considered worship to relate to daily life.

Q. **What practices do you want to add to the worship service? (Select all that apply)**

Most respondents (27%) answered that they want to add Decision to the Sunday service. The second largest group (26%) wanted to add Thanksgiving as a component of the service. Among pastors, 34% of the respondents answered that they want to add Communion to the Sunday worship service. The second largest group (24%) answered that they want to add Thanksgiving and Decision to the service. Among laypersons, most of the respondents (30%) answered that they wanted to add Decision to the Sunday worship service. The second largest group (28%) wanted to add Thanksgiving to the service. This result appears to indicate that
respondents want to live their lives on weekdays according to the word of God as worshipers and as Christians. Besides, they wanted to express their heart of thanks in response to God’s grace and love.

Summary

This survey was conducted to examine worship among one hundred people in South Korea who regularly participated in Sunday worship services. There were fifty pastors and fifty laypersons among the participants. The researcher gave participants questions that were divided into five parts to examine their understanding of worship and daily life as a worshipper: (1) General background of respondents, (2) Experience of respondents through Sunday worship services, (3) Daily life of respondents before and after the Sunday worship service, (4) The meaning of worship, and (5) Components of worship.

The result of this survey showed what participants in South Korea thought about worship. Figure 3.14 presented that most laypersons (78%) thought worship related to the Sunday service. It showed that many Christians worshiped only on Sundays and that they did not worship during weekdays or live as Christians in the world. Worship is not a religious ceremony during the Sunday service; it is obvious in a Christian’s life for seven days a week. As figures 3.5 and 3.11 showed, few participants decided to share the gospel with people during their weekdays after the Sunday service. Thus, there is a discontinuity between Sunday services and the daily life of Christians.

There should be strong continuity between the Sunday service and daily life of Christians. The problems that churches in South Korea have experienced are caused by the

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discontinuity between Sunday services and the daily lives of Christians. Figure 3.5 showed the continuity between them. The participants thought of their lives on the weekdays while they participated in the service on Sunday. Most of them, however, did not experience a challenge in faith during the Sunday worship service, as figure 3.4 showed. Church has to challenge Christians in the Sunday service to live their daily lives as Christians according to the word of God.

Based on the results of the survey, chapter five provides suggestions for application of the five principles to public and private worship as a solution to the problem faced by Korean churches in Seoul in the GAPCK.
Chapter 5
Applications of Five Principles of Christ-Centered Worship

In the previous chapter, the results of the survey showed that most participants thought that worship was related to the Sunday service. However, in the New Testament, worship is not restricted to a specific place or day. Because Jesus fulfilled all prophecies in the Old Testament as the Messiah and the Christ, Christians can meet and worship God through Jesus Christ wherever they are. All of a Christian’s life is worship. Moreover, Jesus is the only object of worship, because He is God. Jesus is at the center of worship in the New Testament.

In the New Testament, God perfectly reveals Jesus, His Word, and the way to worship Himself through Jesus Christ. Those who believe in Jesus Christ can meet and worship God the Father directly as His children, because of their relationship with Jesus Christ. They are the true worshipers whom God seeks. Those who believe in Jesus Christ must show their faith in Him through their actions because faith in Him constrains both the inward and outward life of Christians. They must share the gospel of Jesus Christ with people around them. Jesus said that those who believe in Him and receive the Holy Spirit must preach the gospel (Matt 28:19-20; Mark 16:15). Jesus promised that they would be His witnesses (Acts 1:8). In the New Testament, the people of God must worship Him using the five principles.


God’s people in the New Testament worshiped Him not only publicly in a specific place but also privately. Every day, the early Christians met together in the temple courts, broke and ate bread in their homes, and praised God (Acts 2:46-47). Even when Paul and Silas were imprisoned, they prayed and sang hymns to God in the jail (Acts 16:25). Whether they worshiped God together in public or privately throughout their lives, they worshiped God in Spirit and truth by faith in Jesus Christ. Thus, the five principles of Christ-centered worship best exemplify true worship either in private or in public. This chapter suggests public and private worship applications using the five principles of Christ-centered worship.

Five Principles of Christ-centered Worship in Public Worship

The Bible does not provide an exact order and structure of worship. However, the Bible does show how Jesus and God’s people worshiped God and what Jesus and Paul taught about worship. Jesus especially revealed what true worship is and presented the five New Testament principles of Christ-centered worship through His conversation with a Samaritan woman in John 4:7-30. True worship, then, should be Christ-centered and contain the five principles. This section evaluates aspects of the Sunday service that are built on the five New Testament principles of Christ-centered worship. Then it suggests how each part of the worship service should be planned by focusing on the five principles. To make suggestions for the parts of the Sunday service that are focused on the five New Testament principles of Christ-centered worship, this section illustrates what the early Christians practiced in public worship because their worship demonstrated the appropriate elements of worship in the Old Testament and the New Testament. Robert E. Webber further explained:

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Jewish ceremonies were reinterpreted as having been fulfilled in Christ and His church. For example, Christ was seen as the Passover lamb who had been sacrificed… The temple was replaced by the body of Christ… The people who make up the church, the new temple, were designated a “royal priesthood” … The worshipping community in the midst of which God now lived was “the new Jerusalem, coming down out of heaven from God” (Rev. 21:2-3). These reinterpretations of Jerusalem, the temple, the sacrifices, the church, were radical and new. They reached into the very essence of Judaism and struck at the heart of Jewish worship.\textsuperscript{259}

This section also presents the directory of the General Assembly of the Presbyterian Church in Korea (GAPCK) because churches in the denomination set up a structure of worship based on this directory.

**A Structure of Worship in the Early Christians**

This section studies a structure of worship used by the early Christians by examining and comparing the Bible and a non-canonical document, *The First Apology* (A.D. 154-155),\textsuperscript{260} because there are no elaborate descriptions of the early church’s worship in the Bible.\textsuperscript{261} *The First Apology* is the oldest non-canonical record that provided considerable information about the structure and meaning of worship in the early church.\textsuperscript{262} The author of the book, Justin Martyr, illustrated early church worship as follows:

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the


\textsuperscript{260} Sara Parvis and Paul Foster, eds., *Justin Martyr and His Worlds* (Minneapolis, MN: Fortress Press, 2007), xiii.

\textsuperscript{261} Ibid., 51.

\textsuperscript{262} Thomas B. Falls, trans., *The Fathers of the Church: The First Apology, the Second Apology, Dialogue with Trypho, Exhortation to the Greeks, Discourse to the Greeks, the Monarchy or the Rule of God* (Washington, D.C: Catholic University of America Press, 1965), 23.
imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things…

According to Justin Martyr’s description of worship in the early church, first, their meeting on Sunday presented their faith in Jesus Christ. They gathered at one place on Sunday because ‘it is the first day on which God made the world’ and ‘Jesus Christ rose from the dead on the same day.’ The early Christians celebrated both the beginning of creation of the world and the beginning of the new creation of humanity initiated by Jesus Christ. In the Didache (A.D. 100), the term ‘Lord’s day’ was used to describe Sunday for the worship of God. According to the Didache, the early Christians gathered to break bread and hold Eucharist. Luke described the early Christians’ gathering for worship on the first day of the week to break bread (Acts

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263 Justin Martyr, First and Second Apologies (Mahwah, NJ: Beloved Publishing LLC, 2015), 64.


266 Didache, 14.1.
They customarily met on Sundays to worship God\textsuperscript{267} and they broke bread in remembrance of Jesus according to His command.\textsuperscript{268} They had faith in Jesus Christ and gathered to worship God according to Jesus’ commandments.

Second, they not only read the Word of God but also interpreted it with a focus on the gospel of Jesus Christ when they worshiped together on Sunday. The Word of God was central to worship in the early church.\textsuperscript{269} Justin Martyr noted that they took all the time they needed to read the Word of God from the memories of the apostles or the writings of the prophets and that the president preached after reading the Scriptures. Dan Nässelqvist explained: “It is clear that “the memoirs of the apostles” refers to the gospels, whereas “the writings of the prophets” most likely signifies the Prophets of the Old Testament.”\textsuperscript{270} Additionally, the Jews read the Pentateuch regularly.\textsuperscript{271} According to Jewish traditions and their faith in Jesus Christ, the early Christians read and listened to the Gospels from the apostles’ memories, the Pentateuch, and the Prophets in the Old Testament. They not only read and listened to God’s Word to worship God but also listened to the president’s interpretation after reading the Scriptures, as the Jews customarily read

\begin{itemize}
\item \textsuperscript{268} Russel D. Moore, I. John Hesselink, David P. Scaer, and Homan A. Baima, \textit{Understanding Four Views on the Lord’s Supper}, ed. Paul E. Engel (Grand Rapids, MI: Zondervan, 2007), 14.
\item \textsuperscript{269} Robert E. Webber, \textit{Worship Old and New: A Biblical, Historical, and Practical Introduction}, 56.
\item \textsuperscript{271} Robert E. Webber, \textit{Worship Old and New: A Biblical, Historical, and Practical Introduction}, 56.
\end{itemize}
and commented on the Scriptures.\textsuperscript{272} Luke wrote that Paul went to the synagogue and preached the gospel of Jesus on the Sabbath day (Acts 17:2-3). Justin Martyr also illustrated this: “When the reader has finished, the president in a discourse urges and invites (us) to the imitation of these noble things.”\textsuperscript{273} The Word of God was at the heart of worship in the early church. The early Christians read God’s word and received its explanation; the teachings were primarily focused on the gospel of Jesus Christ as explained by Paul.

Third, the early Christians presented and expressed their faith in Jesus through prayer. According to Justin Martyr, in response to God’s Word, the early Christians all stood up and prayed to God.\textsuperscript{274} It seems that they used the *Shemoneh Esreh* and the Lord’s Prayer to worship God in the early church. The *Shemoneh Esreh* was the main prayer of Judaism.\textsuperscript{275} The Jews read the *Shemoneh Esreh* every time at the services.\textsuperscript{276} The prayer begins with the words, “Blessed art thou, Lord our God and God of our father, God of Abraham, God of Isaac, and God of Jacob, great, mighty, and fearful God, most high God.”\textsuperscript{277} Its second benediction begins with the words, “Lord, thou art almighty forever, who makest the dead alive. Thou art mighty to help, thou who


\textsuperscript{273} Justin Martyr, *First and Second Apologies*, 64.

\textsuperscript{274} *Didache*, 8.3.


\textsuperscript{276} William O. E. Oesterley, *The Jewish Background of the Christian Liturgy* (Gloucester, MA: Peter Smith, 1965), 54, 125.

sustainest the living out of grace makest the dead alive out of great mercy.” The prayer contains confessions and praises regarding the almighty and holy God and His love. In the Didache, the author urged the early Christians to pray three times a day with the Lord’s prayer as Jesus commanded. The Lord’s prayer also teaches God’s people to confess who God is and to seek His grace and love. Even though there is no specific description of the contents of the prayers of the early Christians, the Shemoneh Esreh and the Didache showed that they confessed who God is, who Jesus is, and what He has done. They expressed their faith in Jesus by praying not only at a Sunday service but also throughout their daily lives.

Fourth, the early Christians expressed their faith in Jesus Christ by distributing the Lord’s Supper. They brought bread, wine, and water. The president gave prayers and thanksgiving to God and every member received the Lord’s Supper. The bread, wine, and water were for the Lord’s Supper. They met together for meals. This was not a program to create fellowship, but was the regular form of their meeting. According to Andrew B. McGowan, “These assemblies, where bread was broken, cup blessed, and various forms of discourse shared among the community and offered to God, were of course the forerunners of what Christians have known as

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279 Didache, 8.3.


281 Justin Martyr, First and Second Apologies, 64.

the Eucharist…”\textsuperscript{283} “Breaking bread” was the term that designated Jewish meals.\textsuperscript{284} Jesus broke bread and gave it to His disciples after a blessing (Matt 26:26), and commanded them to do likewise in remembrance of Him (Luke 22:19). After Jesus rose from the dead, He met His disciples and broke bread with them (Luke 24:30). Jesus appeared to His disciples again by the Sea of Tiberias, where He took and gave bread to them (John 21:13). The breaking of bread made the early Christians recall Jesus, especially the promise of future meals (Matt 26:29).\textsuperscript{285} In Paul’s letter to the Corinthians, he demonstrated the relationship between their meals and the Lord’s Supper. He rebuked those who ate their supper first and were drunk because they ate without remembrance of Jesus Christ (1 Cor 11:20-29). According to Paul, the purpose of breaking bread together was to remind all who gathered of the death of Jesus.\textsuperscript{286} The early Christians broke bread when they gathered to remember the death of Jesus according to His command. They expressed and showed their faith in Jesus Christ by breaking bread.

Fifth, they acted according to their faith in Jesus Christ. They collected gifts for those who were in need before they left.\textsuperscript{287} Those who had extra things left them with the president. The president distributed items to those who needed them: orphans, widows, those who had sickness, or strangers sojourning among them. The New Testament also described the help provided for those who were in need. James, Peter, John, and Paul were eager to help the poor

\textsuperscript{283} Ibid.


\textsuperscript{285} Ibid., 59.


\textsuperscript{287} Justin Martyr, \textit{First and Second Apologies}, 64.
(Gal 2:10). Paul commanded the Galatian and Corinthian churches to collect their money for God’s people on Sundays (1 Cor 16:1-2). Their collections were for God’s ministry and the relief of the poor.\footnote{John M. Frame, \textit{Worship in Spirit and Truth: A Refreshing Study of the Principles and Practice of Biblical Worship} (Eugene, OR: Wipf and Stock Publishers, 1999), 59.} Their collections made others give thanks and praises to God (2 Cor 9:11-12). Additionally, Paul said that those who generously gave gifts proved their faith in Jesus Christ was true (2 Cor 9:13). On another occasion, Paul implied that giving was an act of worship when he said that the gifts of the Christians in Philippi were a fragrant offering (Phil 4:18).\footnote{Ibid.} The early Christians generously gave what they had because of their faith in Jesus Christ. They acted according to their faith by giving gifts to those who were in need.

This section studied what the early Christians did when worshiping God on Sundays. Their worship contained elements from not only Old Testament worship but also New Testament worship. They gathered on Sundays to celebrate the resurrection of Jesus Christ.\footnote{Justin Martyr, \textit{First and Second Apologies}, 64.} This shows that their worship contained the first and third principle of Christ-centered worship: the heart to worship God and believing in Jesus Christ. They read and interpreted the Word of God, the Old Testament and the Gospels, focusing on Jesus Christ (Acts 17:2-3). This demonstrates the first, second, and third principles of Christ-centered worship: the heart to worship God, the Word of God, and believing in Jesus Christ. They prayed to God and declared who He is and what He has done with the Lord’s Prayer according to Jesus’ commandment. This illustrates the first and third principles of Christ-centered worship: the heart to worship God and believing in Jesus Christ. They distributed the Lord’s Supper on Sundays in remembrance of the ministry of Jesus Christ.
under the third principle of Christ-centered worship: believing in Jesus Christ. They gave gifts to help the poor and so proved their faith in Jesus Christ according to the fourth principle of Christ-centered worship: acting by faith. Even though their worship did not show the fifth principle, Sharing the gospel, their worship in the early church was focused on Jesus Christ through Jesus-focused-ministry. The fifth principle was not evident because they shared the gospel outside of their meetings.

The Directory of the General Assembly of the Presbyterian Church in Korea

This section studies the directory of the GAPCK because this dissertation suggests a solution to the issues in this church denomination. The worship structure in the GAPCK was built upon the Bible and reformation theology, especially the *Westminster Confession of Faith*. The Westminster Confession of Faith is an accurate summary of the teaching of the Scripture which the authors took as the ultimate authority for what Christians must believe. The GAPCK provided the format of worship in its constitution. Because the denomination was based on the Westminster Confession of Faith, the format of worship was influenced by the Westminster Directory and provides a biblical basis for the worship format. The denomination’s directory of worship follows:

1. Prayer (Acts 6:4, 1 Tim 2:1)
2. Singing of Hymns (Col 3:16, 4:6; Ps 9:11; Eph 5:19)
4. Interpretation and preaching of Scripture (Titus 1:9; Acts 9:20; 10:4;


Luke 24:47; 2 Tim 4:2)
5. Baptism (Matt 28:120; Mark 16:15-16)
6. The Sacrament (1 Cor 11:23-28)
7. Fasting and Thanksgiving (Luke 5:35, Phil 4:6; 1 Tim 2:1; Ps 50:14; 95:2)
8. Bible catechism (2 Tim 3:14-17)
10. Discipline (Heb 13:17; 1 Thess 5:12-13; 1 Cor 5:12-5; 1 Tim 1:20; 5:12)
11. Benediction (2 Cor 13:14; Eph 1:2)  

Based on the directory, the denomination suggests an order of public worship service on Sunday as follows: (1) Silence, (2) Invocation, (3) Hymn, (4) Reading Response and Versicle, (5) Confessing the Apostle’s Creed, (6) Hymn, (7) Sermon, (8) Prayer, (9) Hymn, (10) Offerings, (11) Announcements, (12) Hymn, (13) Benediction, (14) Closing, and (15) The Communion of Saints. The directory of worship provides various pieces of a Sunday service but gives specific directions for a sermon, a hymn, a public prayer, and an offering. According to the order of worship, the church must first pray to God in the Sunday service by praising Him and seeking His grace through faith in Jesus Christ. The directory suggests praying at the beginning of the Sunday service, before and after the sermon. It explains that prayer is based on a belief in Jesus Christ, especially the prayer before the sermon. It suggests the following structure for prayer: (1) Giving glory to God, (2) Giving thanks to God, (3) Confessing sins, (4) Seeking God’s grace through Jesus Christ, (5) Praying for others (The Directory of Worship, 5.2). Above all, the directory emphasizes and commands personal prayer to seek God’s grace through the gospel of

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294 The General Assembly of the Presbyterian Church in Korea, The Constitution of Presbyterian Church of Korea (Seoul: The General Assembly of the Presbyterian Church in Korea Publisher, 2007), 161.

295 Ibid., 21.

296 The General Assembly of the Presbyterian Church in Korea, The Constitution of Presbyterian Church of Korea, 161.
Jesus Christ before the suggestion of corporate prayer in the Sunday service (*The Directory of Worship*, 5.1; 5.2.1, 4). The directory teaches Christians to give glory and thanks not only to God but also to Jesus Christ because of His redeeming ministry in corporate prayer (*The Directory of Worship*, 5.2.2). It also shows that churches in the denomination should pray to God by confessing their sins and seeking His grace through Jesus Christ, just as the early Christians prayed with faith in Him. The directory teaches that prayer to God in the Sunday service should express faith in Jesus Christ.

Second, the people of God must give glory to Him and testify to the grace that they experienced through Jesus Christ by singing psalms and hymns to Him. The directory of worship of GAPCK teaches that singing psalms and hymns to God is the duty of all Christians (*The Directory of Worship*, 4.1). They must praise God with words which are according to His Word and that give glory to Him (*The Directory of Worship*, 4.1). They are to praise God with all their heart and soul (*The Directory of Worship*, 4.2). Besides, the directory suggests that they praise God with other saints at church (*The Directory of Worship*, 4.1, 2). Paul commanded Christians in Ephesus to praise God together by saying that they should speak to one another in psalms and hymns (Eph 5:19). Christians declare the grace of God through Jesus

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297 Ibid.
298 Ibid.
299 Ibid., 159.
300 Ibid.
301 Ibid.
302 Ibid.
Christ to others by praising Him. Warren W. Wiersbe thus explained how to praise God: “We witness to others not only by our presence and our personal greetings, however these may be expressed, but also by what we say and sing and the way we do it.”\(^{303}\) The GAPCK directory of worship commands Christians to show and declare with other saints the grace of God through Jesus Christ. It also teaches Christians that praising God is their duty because they experienced the salvation of God through Jesus Christ.

Third, a sermon focused on the gospel of Jesus Christ should be delivered. The directory of worship encourages churches to read and preach the Word of God in the Sunday service. According to the directory, the purpose of the sermon is to teach God’s truth. It also says that the sermon is God’s ministry to save people (\textit{The Directory of Worship}, 6.1).\(^{304}\) For the sermon to be a ministry of God to save people, preachers must study, pray, and endeavor to preach the sermon simply so that anybody can understand and believe in Jesus Christ (\textit{The Directory of Worship}, 6.3).\(^{305}\) Paul always preached and explained that Jesus is the Christ from the Scriptures in the synagogue (Acts 17:2-3). Because a sermon is an instrument of God to save people, a preacher must make every effort not only to reveal the glory of God but also to preach the gospel of Jesus Christ (\textit{The Directory of Worship}, 6.3).\(^{306}\) The directory teaches that a sermon must reveal God’s glory to people and that a preacher must preach the Word of God while focusing on the gospel of Jesus Christ.


\(^{304}\) The General Assembly of the Presbyterian Church in Korea, \textit{The Constitution of Presbyterian Church of Korea}, 162.

\(^{305}\) Ibid.

\(^{306}\) Ibid.
Fourth, God’s people must use their gifts to preach the gospel of Jesus Christ. The GAPCK directory of worship teaches that God’s people must train themselves to give God the same gifts which Jesus gave. Churches in the denomination must set up a specific time for offerings every Sunday to evangelize all the world as Jesus commanded (*The Directory of Worship*, 18.1).  

Offerings to God are for His ministry, to share the gospel of Jesus Christ, and to save the lost (*The Directory of Worship*, 18.1). The directory commands churches to use the offerings to help people who are in need as well (*The Directory of Worship*, 18.3). According to the command of God and church history, the directory of worship commands churches to use offerings for the ministry of God: to preach the gospel and help people in need. Because offerings are for the ministry of God, the directory says that offerings are commanded in the Bible and are a part of worship. Paul said to the early Christians that giving what they had to God is an act of worship (Phil 4:18). Because God’s people worship God by giving what they have, pastors need to train their members in each church to give gifts according to their ability. To worship God, the directory of worship shows that Christians must try to give what they have and help people in need, especially with the goal of sharing the gospel of Jesus Christ.

This section studied what the GAPCK directory of worship teaches churches in the denomination how to worship God and set up their worship on Sunday. The worship of the denomination was built on the foundation of the Bible and the Westminster Confession of

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308 Ibid.

309 Ibid.

310 Ibid.
Faith. Because it was established in the Bible, their worship is focused on the commandments and gospel of Jesus Christ. First, the directory of worship teaches Christians to pray to God by giving glory and thanks to Jesus Christ because of His redeeming work. They express their belief in Jesus Christ by praying in the Sunday service (*The Directory of Worship*, 5.1; 5.2.1, 2, 4). They pray under the first and third principles of Christ-centered worship: the heart to worship God and believing in Jesus Christ. Second, they sing psalms and hymns not only to God but also to others with their all heart and soul and preach the gospel according to God’s Word (*The Directory of Worship*, 4.1, 2). In this, they praise God with the first, second, and fifth principles: the heart to worship God, the Word of God, and sharing the gospel. Third, preachers in the denomination must preach the truth of God and the gospel of Jesus Christ through their sermon because God saves the lost and teaches His people through the Bible (*The Directory of Worship*, 6.1, 3). The directory urges preachers in the denomination to deliver a sermon under the fifth principle of Christ-centered worship: the Word of God and sharing the gospel. Fourth, the directory commands Christians to give offerings to God for His ministry to help people in need and to preach the gospel (*The Directory of Worship*, 18.1, 3). The commandment of offerings shows that Christians must act by their faith in Jesus Christ. They must try to preach the gospel by giving what they have and so fulfill the fourth and fifth principles of Christ-

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312 The General Assembly of the Presbyterian Church in Korea, *The Constitution of Presbyterian Church of Korea*, 161.

313 Ibid., 159.

314 Ibid., 162.

315 Ibid., 170.
centered worship: acting by faith and sharing the gospel. As the directory of worship shows, the worship of the GAPCK was built on biblical foundations and is focused on Jesus Christ.

**Suggestion for Christ-centered Worship**

The previous two sections studied what the early Christians did and what the directory of the GAPCK suggests for worship in the Sunday service. Even though there is no specific description or direction of an order for New Testament worship in public, the Bible teaches, shows, and commands what the people of God should do to worship Him. Because God does not provide an order for public New Testament worship, Christians have changed and developed the order of worship according to His commands and Words. Through His conversation with a Samaritan woman, Jesus showed that the true worshiper whom God seeks worships God by focusing on the five principles of Christ-centered worship: (1) The heart to worship God, (2) The Word of God, (3) Believing in Jesus Christ, (4) Acting by faith, and (5) Sharing the gospel. Thus, this section suggests what parts Christians, the true worshipers, should have in the Sunday service by focusing on the five principles.

The reading of Scripture is a part of Christ-centered worship, as the second principle is the Word of God. Above all, Christians must listen to God’s Word to worship God. Without His Word, they do not know who God is nor what He wants them to do. To listen to His Word, Christians should read the Word of God when they worship God. They can listen to His Word when they read it in the Sunday service. The people of God in the early church read His Word when they worshiped Him in public. Scripture was read regularly in the synagogue. Jesus read

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Scripture in the synagogue and people listened to it (Luke 4:17-19). Paul commanded Timothy to devote himself to reading Scripture in public (1 Tim 4:13). Paul’s epistles were generally read by Christians in public worship (Col 4:16; 1 Thess 5:27). Since his letters contained the standards that the early Christians were to uphold, they accepted and read the epistles as the Word of God in public (2 Thess 3:14). The GAPCK directory of worship suggests reading Scripture in the Sunday service as well. God is present with those who read and hear His Word because He is the Word. Thus, Christians, the true worshipers whom God seeks, should worship God by reading and listening to God’s Word in the Sunday service.

Second, a preacher should proclaim the gospel of Jesus Christ through God’s Word according to the third and fifth principles of Christ-centered worship: believing in Jesus Christ and sharing the gospel. The early Christians not only read Scripture but also interpreted it in public worship. Preaching is a crucial part of the Sunday service because God tells His people what He wants to say not only through His Word, but also through His people. Preaching is a robust and vital instrument of God to deliver His message to His people and challenge their faith. According to the survey in chapter three, most respondents were affected by a sermon (82%), and because of the sermon thought or decided how to live in the coming week (77%). If a preacher does not deliver a sermon focused on the gospel, Christians cannot hear the gospel and decide how to live their lives on weekdays according to Scripture. A preacher should deliver a sermon to Christians by focusing on the gospel. Even though Christians read and hear His Word,

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319 Justin Martyr, *First and Second Apologies*, 64.
they do not always understand it. In the past, God let His people hear and understand Him and His will through His people. An Ethiopian eunuch read the book of Isaiah but did not understand it. Philip explained that passage of Isaiah and then the man heard the gospel and believed in Jesus (Acts 8:27-35). Paul preached that Jesus is the Christ according to the Scriptures in the synagogue on the Sabbath day (Acts 17:2-3). Jesus gave His Word to a Samaritan woman and revealed Himself as the Christ through a conversation with her (John 4:7-30). Because preaching is an instrument of God to save His people, a preacher must preach the good news about Jesus Christ with His Word (The Directory of Worship, 6.3). Through preaching, people can believe in Jesus. Thus, a preacher must preach the gospel through Scripture to lead people to belief in Jesus Christ.

Third, corporate prayer is a rightful part of the Sunday service when done according to the first and third principles of Christ-centered worship: the heart to worship God and believing in Jesus Christ. The GAPCK directory of worship suggests that one representative of the community pray before and after a sermon. The directory, however, does not suggest corporate prayer. Corporate, public prayer is biblical and historical. The early Christians prayed together in public. Luke explained that they all devoted themselves to prayer (Acts 1:14). According to Justin Martyr, they prayed together by reading the Shemoneh Esreh at their services. Jesus urged His disciples to pray together by saying, “I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven” (Matt 18:19) In the Lord’s

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320 The General Assembly of the Presbyterian Church in Korea, The Constitution of Presbyterian Church of Korea, 162.

Prayer, Jesus commands His people to pray together because all the first-person-pronouns are plural.\footnote{Andrew R. Wheeler, \textit{Together in Prayer: Coming to God in Community} (Downers Grove, IL: InterVarsity Press, 2009), 19.} Jesus taught His people to pray in community by giving them the Lord’s prayer.

Furthermore, corporate prayer should contain four kinds of prayers in the Sunday service: adoration, confession, thanksgiving, and supplication. According to the Westminster Shorter Catechism, “Prayer is an offering up of our desire unto God, for things agreeable to His will, in the name of Christ, with a confession of our sins, and thankful acknowledgment of His mercies.”\footnote{The Westminster Assembly, \textit{The Westminster Shorter Catechism} (Good News Publishers, 2001), 197.} This definition suggests that a Christian’s prayer should include the four kinds of prayers. Adoration celebrates God’s grace and salvation through Jesus Christ. God saved His people and gave His love and grace to them through Jesus Christ. Because of His redeeming works through Jesus, the early Christians also praised God. The GAPCK directory of worship suggests giving glory to God by praying to and praising Him. These praises match the first and third principles of Christ-centered worship: the heart to worship God and believing in Jesus Christ.\footnote{G. K. Beale and D. A. Carson, eds., \textit{Commentary on the New Testament Use of the Old Testament}, 369; The General Assembly of the Presbyterian Church in Korea, \textit{The Constitution of Presbyterian Church of Korea}, 21.}

Confession is to acknowledge past transgressions and to petition God’s forgiveness and grace. This act of confession comes from the first and third principle of Christ-centered worship: the heart to worship God and believing in Jesus Christ. Those who confess their sins to God and petition His forgiveness acknowledge not only that God deserves worship and can forgive the sins of His children, but also that Jesus paid the price on the cross for all of humanity’s sin. True
worshipers should confess their sins before worshiping God because He is Holy and hates sin.\textsuperscript{325}

Thanksgiving is the response to God’s grace and love.\textsuperscript{326} True worshipers should give thanks because God gives His grace and love to His people every day, especially salvation through Jesus Christ.\textsuperscript{327} Lastly, supplication is praying not only for oneself but also for other people.\textsuperscript{328} This prayer necessitates belief in Jesus Christ because true worshipers pray to God in the name of Jesus (John 16:24) and according to His will (Matt 6:33).\textsuperscript{329} The directory of worship also suggests praying for God’s grace and peace through Jesus Christ and for other people (\textit{The Directory of Worship}, 5.2).\textsuperscript{330} The true worshiper gives petitionary and intercessory prayers by focusing on the third principle of Christ-centered worship: believing in Jesus Christ.

The fourth part of the Sunday service is singing psalms and hymns. The true worshiper worships God by singing psalms and hymns with other believers in the Sunday service. This follows the first and fifth principles of Christ-centered worship: the heart to worship God and sharing the gospel. In the survey presented in chapter three, most respondents (49\%) answered that praise had the second highest effect on their worship. This shows that worshipers experience God’s presence and grace mainly through the sermon and praise. God wants His people to sing praises together because He made them to praise Himself (Isa 43:21). The Old Testament teaches

\begin{footnotes}
\item[327] The General Assembly of the Presbyterian Church in Korea, \textit{The Constitution of Presbyterian Church of Korea}, 161.
\item[328] Howard L. Rice and James C. Huffstutler, \textit{Reformed Worship}, 125.
\item[329] Bashawaty, \textit{Teach Us to Pray}, 9.
\item[330] The General Assembly of the Presbyterian Church in Korea, \textit{The Constitution of Presbyterian Church of Korea}, 161.
\end{footnotes}
that God dwells within the praises of His people (Ps 22:3) and shows His salvation to those who give Him praises (Ps 50:23). God opened not only the prison doors but also a door for the gospel when Paul and Silas praised Him in prison (Acts 15:25-34). Paul and Silas praised God together in jail, and the other prisoners listened (Acts 15:25). The people of God declare the good news of Jesus Christ when they praise God. People can hear the gospel when God’s people praise Him. Besides, Paul commanded the Ephesian Christians to speak to one another in psalms and hymns (Eph 5:19), especially with the Word of Christ in them (Col 3:16). According to Paul Foster, the ‘word’ is a Christian term that means ‘the word of the truth, the gospel’ (Col 1:5). Worshipers should not only praise God but also speak to one another with the gospel of Jesus Christ in the Sunday service. As Warren W. Wiersbe said, Christians proclaim the gospel of Jesus Christ when they praise God together by declaring who He is and what He has done. Thus, true worshipers must praise God together in public worship on Sunday with the good news of Jesus according to the first and fifth principles of Christ-centered worship.

True worshipers confess their belief in Jesus and praise His grace and love by distributing the Lord’s Supper in the Sunday service. This is focused on the third and fifth principles of Christ-centered worship: believing in Jesus Christ and sharing the gospel. The Lord’s Supper is Jesus’ commandment to His followers. Jesus commanded His disciples to remember His death by breaking bread and taking a cup of wine (Luke 22:19-20). According to His command, the

331 Paul Foster, *Colossians* (New York, NY: Bloomsbury T&T Clark, 2016), 360.

early Christians observed the Lord’s Supper together (1 Cor 11:17-34). Paul taught the Corinthian Christians about the Lord’s Supper by saying that they must proclaim His death until He comes again whenever they eat bread and drink wine together in public worship (1 Cor 11:26). The word ‘proclaim’ is used in the New Testament for the idea of proclaiming the gospel. The Lord’s Supper is not just a religious ceremony but also a proclamation of the gospel of Jesus Christ. Thus, the Lord’s Supper not only confirms a Christian’s faith, but also proclaims the gospel as a physically demonstrated sermon. Christians in the GAPCK, however, did not understand its biblical meaning. According to the survey in chapter three, nobody thought the Lord’s Supper related to the worship of God. Only 29% of survey participants answered that they distributed the Lord’s Supper every Sunday. The Lord’s Supper, however, is a crucial part of the Sunday service, just like a sermon, and is distributed on Sundays to worship God according to the third and fifth principles of Christ-centered worship.

Sixth, offering tithes and gifts to God is an act of worship under the first, fourth, and fifth principles of Christ-centered worship: the heart to worship God, acting by faith, and sharing the gospel. No survey participants thought that offerings were related to the worship of God. According to the First Apology and Paul’s letters (1 Cor 16:2), the early Christians collected gifts that they had when they gathered on Sundays to worship God. In the Old Testament, the

333 Justin Martyr, First and Second Apologies, 64.
334 Leon Morris, 1 Corinthians (Downers Grove, IL: InterVarsity Press, 2000), 160.
336 Justin Martyr, First and Second Apologies, 64.
people of God brought sacrificial offerings. Christians, however, give themselves or what they have to God because of the ministry of Jesus Christ on the cross. John M. Frame explained New Testament offerings this way:

In the New Testament worship, we do not bring offerings of that sort to God, since Jesus has given His life as the once-for-all sacrifice. But we do bring ourselves to God as living sacrifices. And there are opportunities to bring gifts for God’s purposes and for the relief of the poor.\(^{337}\)

In the New Testament, although the role of the sacrificial offering shifts, the usage of the word is retained for the worship of God.\(^{338}\) True worshipers should worship God on Sunday by giving themselves and what they have for the ministry of God to help people in need and\(^{339}\) to preach the gospel of Jesus (\textit{The Directory of Worship}, 18.1, 3).\(^{340}\) According to Luke’s illustration of their offering in Acts 2:44-45, “All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need.” As Justin Martyr described, the early Christians gave offerings for the ministry of God. Besides, true worshipers must give offerings to God to show their belief in Jesus Christ. Christians in the New Testament can reveal their faith in Him by giving offerings, as Jesus said, “For where your treasure is, there your heart will be also” (Matt 6:21). The true worshiper presents their faith in Jesus Christ and their heart to worship God by giving what they have with all their heart. When the early Christians gave and used offerings for God’s ministry, they had favor with all the people, and


\(^{338}\) Daniel Isaac Block, \textit{For the Glory of God: Recovering a Biblical Theology of Worship}, 263.

\(^{339}\) Justin Martyr, \textit{First and Second Apologies}, 64.

\(^{340}\) The General Assembly of the Presbyterian Church in Korea, \textit{The Constitution of Presbyterian Church of Korea}, 170.
God added those who were saved to their church (Acts 2:44-45, 47). Accordingly, the true worshiper should give offerings in the Sunday service not only to show their faith in Jesus and heart for worship, but also to help the poor and preach the gospel of Jesus, thus following the first, fourth, and fifth principles of Christ-centered worship.

This section suggested six components of worship that true worshipers do together in Sunday worship by comparing worship in the early church and in the GAPCK under the five New Testament principles of Christ-centered worship: (1) Reading of Scripture, (2) Preaching the gospel from Scripture, (3) Corporate prayer, (4) Corporate praise by singing psalms and hymns, (5) Distributing the Lord’s Supper, and (6) Collecting offerings. True worshipers should read and hear the Word of God in Sunday worship because He reveals Himself and His will through His Word. This part of worship is focused on the second principle of Christ-centered worship: the Word of God. In Sunday worship, a preacher should preach the gospel of Jesus Christ from the Scripture because God challenges and gives faith in Jesus to His people through a sermon. This part presents that the sermon should be focused on the third and fifth principles of Christ-centered worship: believing in Jesus Christ and sharing the gospel. True worshipers pray together in public worship by giving glory to God and seeking His grace through Jesus Christ. They pray together with faith in Jesus under the first and third principles of Christ-centered worship: the heart to worship God and believing in Jesus Christ. They worship God and preach the gospel by singing psalms and hymns under the first and fifth principles of Christ-centered worship: the heart to worship God and sharing the gospel. They should distribute the Lord’s Supper in the Sunday service to confirm their belief in Jesus Christ and to preach the gospel under the third and fifth principles of Christ-centered worship. True worshipers show and prove their heart of worship to God by giving offerings which are used for the ministry of God to help
people in need and preach the gospel. The offerings in public worship are focused on the first, fourth, and fifth principles of Christ-centered worship. By using these six elements in the Sunday service, Christians can worship God as true worshipers under the five New Testament principles of Christ-centered worship.

Five Principles of Christ-centered Worship in Private Worship

Most of the laypeople surveyed in chapter three believed that worship was primarily related to the Sunday service. Twenty-two percent of respondents answered that they thought the worship of God concerned their everyday life, but 26% of them thought primarily of the sermon and 24% thought that the church was primarily related to worship. Many laypersons thus did not think of their daily life as the worship of God. God’s people in the Old Testament worshiped Him in specific places and ways according to His commandments. However, in the New Testament, His people can meet and worship Him anywhere in Spirit and truth by believing in Jesus Christ. These are the true worshipers whom God seeks, who should worship Him every day under the five New Testament principles of Christ-centered worship: (1) The heart to worship God, (2) The Word of God, (3) Believing in Jesus Christ, (4) Acting by faith, and (5) Sharing the gospel. This section offers a lifestyle of the true worshiper based on the five principles.

The 5S Lifestyle of the True Worshiper Focused on the Five Principles

This section offers five components for a lifestyle of worship with easy-to-remember alliteration to apply the five principles for private life of the true worshiper. The true worshiper


342 Andreas J. Kostenbereger, John 155-57.
should worship God every moment of every day in Spirit and truth by faith in Jesus Christ. Jesus taught five principles of Christ-centered worship through His conversation with a Samaritan woman. The true worshiper can worship God in his or her life with a lifestyle focused on the five principles. This section offers a picture of the 5S lifestyle of the true worshiper: seeking God, Scripture reading and meditation, soliciting His will, serving others, and sharing the gospel.

Seeking God (God-focused-heart)

The true worshiper should always check the condition of his or her heart to see if it is focused on God. To have a God-focused-heart, he or she should seek God at every moment. God commanded His people to worship with all their heart (Isa 29:13-14). Jesus also commanded people to love God with all their heart (Matt 22:37). God is more concerned with the heart of His people than with any of their offerings and religious ceremonies. The heart of a worshiper is deeply related to the worship of God. God desires the God-focused heart of a true worshiper because a God-focused heart is not consumed with idols. The author of Romans described sinful humanity in Rom 1:22-28 (NKJV):

Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting.

In this passage, the author illustrated that a sinful heart is related to the worship of idols in all kinds of sins. Sinful human beings “did not like to retain God in their knowledge” (v. 28).
In this verse, the word ‘knowledge’ means ‘heart.’ Elmer Towns explained a relationship between knowledge and the heart by saying, “The heart is the central seat and organ of man’s conscious life in its moral, intellectual, volitional, and emotional aspects.” In the Bible, the heart was considered the center of intellectual activity of humankind. Mary kept all things about Jesus ‘in her heart’ (Luke 2:51). The Holy Spirit says, “I will put my laws in their hearts, and I will write them on their minds” (Heb 10:16). Authors interchangeably used these words in the Bible. According to the usage of the words ‘heart,’ ‘mind,’ and ‘knowledge’ in the Bible, ‘knowledge’ means ‘heart’ in Rom 1:28. Even though sinful human beings knew God, they did not like to put God in their heart. Their sinful mind led them to idolatry (v. 23, 25) and sexual sin (v. 26, 27). Because of this, God commanded His people to worship Him with all their heart. To worship God wholeheartedly, the true worshiper should try to transfer his or her affections from false idolatry to God at every moment. Thus, the true worshiper must always check his or her heart to see if it is focused on God, lest he or she sin against God.

Scripture Reading and Meditation (Read and Meditate on the Bible)

The true worshiper should read and meditate on the Word of God every day. The true worshiper meets with and worships God not only in the Sunday service but also in his or her daily life. He or she can communicate with God when he or she reads and meditates on His written Word, the Bible. True worshipers can know perfect God’s will only through the Bible.


According to Wayne Grudem, “If there were no written Word of God, we could not gain certainty about God’s will through other means such as advice from others, an internal witness of the Holy Spirit, changed circumstances, and the use of sanctified reasoning and common sense.”

His will is always given to the worshiper first through His Word, because it leads him or her to a relationship with Him. God commanded Joshua to put the book of the Law on his mouth and meditate on it day and night when He called Joshua as a leader of Israel in place of Moses (Josh 1:8). David said that a blessed man delights in and meditates on the law of God day and night (Ps 1:2). Jesus gave His Word to a Samaritan woman to lead her to faith in Jesus Christ (John 4:7-30). Thus, the true worshiper must make time to read and meditate on the Bible to worship God in his and her daily life.

**Soliciting His Will (Pray God’s Word by faith)**

The true worshiper should regularly pray to God with His Word through belief in Jesus Christ. First, those who have faith in Jesus Christ pray to God because they believe that He is almighty and that their life is under His sovereignty.

Jesus also regularly prayed to God. Even though He is God, He prayed to God because He trusted in God. Jesus knew not only that He would die on the cross but also that God would raise Him from the dead (Matt 16:21; 17:9, 23; 20:18-19). Because He believed in God, Jesus regularly came to God to pray. Luke described that Jesus prayed as usual on Mount of Olives (Luke 22:39). Prayer proves that the worshiper has

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347 Geran F. Dodson, The Impact of Reason on Faith, Ethics, and Belief (Wilmington, DE: Vernon Press, 2016), 45.

faith in Jesus. Those who do not trust in Jesus do not pray. They believe in themselves or things other than Jesus. Paul commanded the Philippian Christians to pray to God about everything and not worry about anything, because they would experience His peace to guard their hearts and minds in Jesus Christ (Phil 4:6-7, NLT). The true worshiper who believes in Jesus Christ should regularly meet with and worship God through prayer.

Second, the true worshiper prays God’s Word. The true worshiper reads God’s Word to know His will. Moreover, he or she prays to God with the Word. Praying God’s Word is important to the true worshiper. If he or she prays what he or she wants without seeking God’s will, the prayer can be done for themselves, not for His will. The author of the Didache urged the early Christians to pray three times a day with the Lord’s prayer as Jesus commanded. Timothy Keller explained how to pray God’s word by presenting Martin Luther’s daily prayer:

After meditating on the Scripture, Luther takes time to “pray the text” before moving on to more free-form prayer. Meditation, as we have said, is not prayer per se. It is a form of reflection and self-communing. When the psalmist says, “Return to God, O my soul,” he is doing this kind of heart inclining that is meditation. However, if you use Luther’s approach to meditation – discovering something in the text as a basis for praising, repenting, and aspiring – then the meditation itself can be immediately turned into a prayer.

God wants to work through His people. God works in them by giving them His desires and power (Phil 2:13, NLT). His people always try to want to know His will. They can know it only through His Word, the Bible. Then they have to pray by His Word.

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349 David Morris, A Lifestyle of Worship: Making Your Life a Daily Offering, 63.

350 Didache, 8.3.

Praying God’s Word transforms the worshiper’s thinking and life, because “The Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” (Heb 4:12). Thus, the true worshiper must regularly pray to God with His Word to worship God.

Serving Others (Serve Family, Church, and Neighbor)

The true worshiper who believes in Jesus should serve others: their family, church, and community. Before the Passover Festival, Jesus showed an example that His disciples should follow by washing their feet (John 13:1-15). Then He commanded them to love one another because their love for one another proves whether they are His disciples (John 13:34-35). Like Jesus, His disciples should serve others according to His commandment. Those who merely participate in the Sunday service are not true worshipers. A true worshiper is a disciple of Jesus, because he or she decided to believe in and follow Him. A true worshiper who believes in and follows Jesus will love others by serving them, like Jesus. Every Christian has three kinds of community which they should seek to love by serving. They are family, church, and neighbor.

First, the true worshiper should serve his or her family members according to God’s Word. The Bible teaches Christians how to serve their family members as a husband, a wife, or a child. Paul commanded Ephesians Christians to submit to one another in the fear of Christ. This means that their faith in and obedience to Jesus Christ must lead them to submit to one


another. In the household, they submit to one another differently according to their positions. Wives should submit to their husbands in everything as they obey Jesus Christ because he is her head and the head of the household (Eph 5:22-24). Husbands should love their wives as Jesus Christ loved the church by becoming obedient to the point of death (Eph 5:25-28). Children should obey and honor their parents in the Lord (Eph 6:1). As the submission of wives and husbands is related to the love of Jesus, the obedience of children is also related to their faith in Jesus Christ. Obedience to their parents is an expression of their faith. Fathers should not provoke their children to anger, because they must teach their children to respect and submit to their parents. They should discipline their children with the Word of God. These obligations of the members of the household to one another are based on faith in Jesus. True worshipers must express their faith in the household through submission, love, and teaching God’s Word.

Second, the true worshiper serves the church with his or her gift. According to Paul’s epistles, the church is the body of Jesus Christ (Eph 5:23; Col 1:24). God called His people as the parts of the body (1 Cor. 12:14). A church is an assembly of true worshipers who believe in Jesus Christ. God gives different gifts to each member to serve one another and build up the body of Christ according to His grace (Rom 12:6). The body of Christ, a church, can be built healthily

355 Stephen E. Fowl, Ephesians, 193.
357 Ibid., 287.
358 Ibid., 288.
when each person fulfills their role given by God according to their gifts.\textsuperscript{360} Peter commanded Christians to serve others by saying that, “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms” (1 Pet 4:10). God gave His gifts to every Christian to build up His body, the church, and to serve others. The true worshiper serves others in a church by using his or her gifts given by God.

Third, the true worshiper helps people in need. Jesus commanded His disciples to love their neighbors as themselves (Matt 22:39). Those who love God love their neighbors. It is a natural outflow and expression of their love to God.\textsuperscript{361} God commands Christians to care for people in need, especially widows, orphans, and strangers. He commanded His people in the Old Testament not to afflict widows or orphans (Exod 22:22). They were to leave the gleanings of their harvest and the fallen fruit when they reaped the harvest for the needy and strangers (Lev 19:9-10). These were weak and helpless people in their community because they did not have natural protectors.\textsuperscript{362} God defends the cause of widows and orphans, and loves strangers; He is their special protector, advocate, and even Father (Lev 10:18-19; Ps 68:5).\textsuperscript{363} God commands His people to care for people in need as He protects them. The early Christians collected gifts to help people in need.\textsuperscript{364} The GAPCK directory of worship also urges Christians to collect gifts to

\textsuperscript{360} Dave Earley and Rod Dempsey. \textit{Disciple Making Is…: How to Live the Great Commission with Passion and Confidence}, 42.

\textsuperscript{361} Dave Earley and Rod Dempsey. \textit{Disciple Making Is…: How to Live the Great Commission with Passion and Confidence}, 27.


\textsuperscript{363} Ibid.

\textsuperscript{364} Justin Martyr, \textit{First and Second Apologies}, 64.
help the needy. The true worshiper should serve the weak by helping and giving to them according to their needs, because he or she must be merciful as his or her Father also is merciful (Luke 6:36).

Sharing the Gospel of Jesus (ABC Evangelism)

The true worshiper shares the good news of Jesus with his or her neighbors. The true worshiper who believes in Jesus is a follower of Jesus. Because he or she decided to believe in and follow Jesus, he or she must obey His commandments. Jesus’ last words to His disciples before He ascended into glory were a commandment for them to evangelize the world (Matt 28:19-20; Mark 16:15; Acts 1:8). This is not a suggestion for Christians. It is a commission given to all believers. Moreover, it the promise of Jesus. He promised that He would be with them (Matt 28:20). He also promised His disciples that they would receive power when the Holy Spirit came on them (Acts 1:8). Jesus not only commanded the disciples to evangelize; He also promised that He would help them with the commission. The true worshiper can share the gospel by doing three things: asking, building, and conveying.

Prayer comes first (asking). The true worshiper must pray for the heart of the lost.

Evangelism is God’s ministry. Human beings cannot move and open anyone’s heart to accept the

365 The General Assembly of the Presbyterian Church in Korea, The Constitution of Presbyterian Church of Korea, 161.

366 Dave Earley and Rod Dempsey, Disciple Making Is...: How to Live the Great Commission with Passion and Confidence, 22.


368 Dave Earley and Rod Dempsey, Disciple Making Is...: How to Live the Great Commission with Passion and Confidence, 6.
gospel. Only God can do that. Because only He can move and open the heart of human beings, Jesus promised His disciples that He would give them the Holy Spirit (Acts 1:8) and be with them (Matt 28:10). Neil Cole said that prayer is very powerful and a simple idea to evangelize the lost, because He will answer that prayer.\footnote{Neil Cole, \textit{Search and Rescue: Becoming a Disciple Who Makes a Difference} (Grand Rapids: Baker Books, 2008), 174.} Before doing anything, the true worshiper must pray to God for the heart of the lost.

Second, Jesus built a relationship with a Samaritan woman by talking with her (building a relationship). The true worshiper should invest in a relationship with the lost. Jesus came to and met the woman. Jesus began the conversation first by asking for water (John 4:7). Jesus led the conversation with her and revealed to her that He is the Christ (John 4:7-30). He treated her without judgment. He talked with her with active love and acceptance by listening carefully to her. The true worshiper can lead a lost heart to God when they treat the lost with a heart like Jesus.\footnote{Thom S. Rainer, \textit{The Unexpected Journey: Conversations with People Who Turned from Other Beliefs to Jesus} (Grand Rapids, MI: Zondervan, 2005), 101.} The true worshiper can talk with the lost by asking about their lives. Jesus asked the woman questions about herself to begin a conversation with her. The true worshiper can also ask questions about others. Then he or she can listen carefully to them. Through asking and listening, he or she can show their careful heart to the unbeliever and lead them to a conversation about the gospel.\footnote{Ibid., 200.}

Third, Christians have to let the lost hear the good news of Jesus by telling them about Him (Conveying the gospel). Jesus finally revealed Himself to the woman at the end of the
conversation by saying that He is the Christ. Paul said in his epistle (Rom 10:9-10, 13-14, NLT),

If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by confessing with your mouth that you are saved… For “Everyone who calls on the name of the LORD will be saved.” But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?

Paul presented five steps to salvation from the last to the first: (5) Confessing that Jesus is the Lord (vs. 9-10), (4) Calling on the name of the Lord (v. 13), (3) Believing in Jesus (v. 14), (2) Hearing about Jesus (v. 14), and (1) Explaining the gospel of Jesus Christ (v. 14). As the five steps to salvation present, nobody can be saved without someone sharing the gospel. God is pleased through the foolishness of evangelism in the true worshiper to save the lost. Thus, the true worshiper must tell the gospel of Jesus Christ to the lost.

This section offered the 5S lifestyle of worship by focusing on the New Testament principles of Christ-centered worship. First, the true worshiper has to seek God anywhere and anytime by focusing on the first principle: the heart to worship God. Because God wants the heart of His children, the true worshiper should check his or her heart to see if it is focused on God. Second, the true worshiper should read and meditate on the Bible every day under the second principle: the Word of God. God reveals His will to His children using the written Word, the Bible. The true worshiper tries to read and meditate on His Word every day to know His will and to worship Him. Third, the true worshiper should regularly solicit His will according to God’s Word focused on the third principle: believing in Jesus Christ. The true worshiper trusts in Jesus. He or she prays to God because he or she believes that He is almighty and will answer the prayer. Moreover, he or she needs to pray God’s Word. If he or she does not pray His Word, the prayer may not be according to His will. Thus, the true worshiper should regularly pray to God
with His Word. Fourth, the true worshiper should serve others as Jesus commanded while focused on the fourth principle: acting by faith. If one is a child of God, they must serve others like their Father. Each Christian should serve his or her family by submitting to one another, the church by serving with gifts given by God, and their neighbor by helping the needy. Fifth, the true worshiper must tell the gospel to the lost by focusing on the fifth principle: sharing the gospel. The lost can be saved when they hear the gospel through a true worshiper. God wants to save the lost through the foolishness of evangelism. Thus, the true worshiper must share the gospel with the lost.

This the 5S lifestyle of private worship shows a flow toward the Great Commission. The heart of the true worshiper is always focused on God. With the heart, he or she read and listen to God’s Word, the Bible. With His Word, he or she pray to God. With His heart which is given by God through praying His Word, he or she share the gospel with the lost. The flow of the 5S lifestyle private worship of the true worshiper is as below figure presents.

![Figure 4.1. Flow of the 5S Lifestyle of the True Worshipter](image)

Besides, the flow of the 5S lifestyle of private worship becomes circular with another true
worshiper. The below figure shows the flow and circulation.

![Figure 4.2. Circulation of 5S Lifestyle of the True Worshiper](image)

**Summary**

**The Five Principles in the Sunday Service**

This chapter suggested elements of the Sunday service focused on the five principles by comparing worship in the early church and the GAPCK. First, the early Christians worshiped on Sunday to celebrate the salvation of God through Jesus Christ. Their worship focused on the first and third principles: the heart to worship God and believing in Jesus Christ. Second, they not only read the Word of God but also interpreted it with a focus on the gospel in the Sunday

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372 Heather A. McKay, *Sabbath and Synagogue: The Question of Sabbath Worship in Ancient Judaism*, 188.
service. This shows that they worshiped God while focused on the first and third principles: the heart to worship God and believing in Jesus Christ. Third, they prayed together by declaring who God is and what He has done, especially with the Lord’s Prayer, according to the commandment of Jesus. Their prayer focused on the first and third principles: the heart to worship God and believing in Jesus Christ. Fourth, they distributed the Lord’s Supper in the Sunday service. Their worship focused on the third principle: believing in Jesus Christ. Fifth, they collected gifts to help people in need. By giving what they had, they showed and proved their faith was true. Their offerings presented that they worshiped God under the fourth principle: acting by faith.

The directory of the GAPCK suggests how Christians in the denomination should worship God in the Sunday service. First, it suggests praying by giving glory and thanks to Jesus because of His redeeming ministry for His people. This prayer focuses on the third principle: believing in Jesus Christ. Second, it suggests singing psalms and hymns together. By praising together, they can not only praise God but also preach the gospel to each other. This indicates that they worship God by focusing on the first, second, and fifth principles: the heart to worship God, the Word of God, and sharing the gospel. Third, a preacher must preach the gospel of Jesus Christ from the Scriptures because God wants to save the lost and teach His people using the sermon. The sermon focuses on the fifth principle: sharing the gospel. Fourth, it suggests collecting offerings to help people in need and preach the gospel. The offerings show that their

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373 The General Assembly of the Presbyterian Church in Korea, The Constitution of Presbyterian Church of Korea, 161.

374 Ibid., 159.

375 Ibid.

376 Ibid., 170.
worship focuses on the fourth and fifth principles: acting by faith and sharing the gospel.

By studying and comparing the worship of the early church and the GAPCK, this chapter suggested components of the Sunday service and offered instructions to help plan worship by focusing on the five principles of Christ-centered worship. First, reading Scripture is a crucial part of Christ-centered worship because the true worshiper must listen to God’s Word to know His will. This focuses on the second principle: the Word of God. Second, a preacher must preach the gospel of Jesus Christ from the Bible. Worshipers can have faith in Jesus Christ when they hear the gospel. A minister can preach the gospel when he knows the gospel and believes in Jesus. Preaching a sermon focuses on the third and fifth principles: believing in Jesus and sharing the gospel. Third, true worshipers should pray together by praising God and seeking His grace through Jesus Christ. This prayer focuses on the first and third principles: the heart to worship God and believing in Jesus Christ. Fourth, they should praise God according to His Word, especially by singing psalms and hymns. They praise God and preach the gospel by singing psalms and hymns together. This part of worship focuses on the first and fifth principles: the heart to worship God and sharing the gospel. Fifth, they should distribute the Lord’s Supper to prove their faith and preach the gospel under the third and fifth principles: believing in Jesus Christ and sharing the gospel. Sixth, they must express their faith by giving offerings. Their offerings should be used for the ministry of God to help the needy and preach the gospel. This part of the Sunday service focuses on the first, fourth, and fifth principles: the heart to worship God, acting by faith, and sharing the gospel.

**Five Principles in Private Worship**

The true worshiper worships God in their daily life with a lifestyle marked by five “S”: (1) Seeking God, (2) Scripture reading and meditating, (3) Soliciting His will, (4) Serving others,
and (5) Sharing the gospel. First, the true worshiper should seek God at every moment to ensure they have a God-focused-heart. With a God-focused-heart, the true worshiper can worship Him under the first principle: the heart to worship God. Second, the true worshiper should read and meditate on the Bible. He or she must meet and worship God every day by reading and meditating on His Word. This focuses on the second principle: the Word of God. Third, the true worshiper regularly prays God’s Word in Jesus name. Those who believe in Jesus Christ regularly pray to God because they believe that God is almighty and will answer their prayers. Besides, they should pray to God with His Word so that they pray according to His will, God changes their life, and God gives them His power to do His works. Thus, true worshipers regularly pray to God with God’s Word while focused on the third principle: believing in Jesus Christ. Fourth, the true worshiper should serve others according to the commandment of Jesus. In his or her household, he or she submits to others through faith in Jesus Christ. He or she serves a church by using his or her spiritual gifts and serves his or her neighbors by helping the needy. This focuses on the fourth principle: acting by faith. Fifth, the true worshiper shares the gospel. Jesus commanded that. Besides, Jesus gave His Spirit and power to enable all Christians to preach the gospel. Thus, the true worshiper should share the gospel of Jesus Christ with his or her neighbors.
Chapter 6

Conclusion

Summary

Worship in the New Testament is not just a religious ceremony on Sunday. In the Old Testament, the people of God worshiped Him in specific ways and places according to His commandments. Those who believe in Jesus Christ in the New Testament, however, can meet with and worship God anywhere and anytime. Stories of the early Christians, especially in the book of Acts, show what they did to worship God and how they lived as Christians in their communities. Besides, the stories show what God did through them. God added those who were saved to the number of the early church day by day. They also had favor in the eyes of all the people. The Korean church, however, has experienced the opposite situation. The purpose of this dissertation is to find the cause of the problem and find a biblical solution by examining the Bible, theological materials, and historical materials.

Chapter one presented a statement of the problems in Korean Presbyterian churches by giving statistics about the problems. To provide a solution to the problems, the author researched the Bible, theological material, and historical material to examine the identity of the Christian based on God’s Word. Jesus taught what true worship is through a conversation with a Samaritan woman. The woman showed how to be and how to live as a true worshiper. To provide a solution to Korean churches, this dissertation examined and compared true worship as taught by Jesus and lived by His people in the Old and New Testaments. For this study, this chapter provided a theoretical basis about the church, worship, and Christ. To suggest a solution to Korean churches, the scope of this thesis was limited to South Korea. The participants in the survey were limited to those who regularly participated in the Sunday service in the GAPCK. This project focused on
the Bible to offer five New Testament principles of Christ-centered worship; John 4:7-30 in particular was given close attention.

Chapter two provided five principles from the New Testament for Christ-centered worship by examining what the people of God did to worship Him and how Jesus and Paul taught them to worship God in the Bible. In the Old Testament, first, they worshiped God with an intimate relationship with Him. Adam and Eve communicated with God every day in a close relationship. David had a close relationship with God. Although David sinned against Him, he repented and worshiped God again, because of their relationship. Second, they built an altar and gave sacrificial offerings to God on it. God saved Noah from the flood. Because of His salvation, Noah worshiped God by building an altar and giving offerings to Him. David burned sacrificial offerings to God according to His commandment. Solomon worshiped God by giving burnt offerings according to the Law of Moses. Third, they worshiped God by expressing their belief in Him. God was pleased with Abel’s offerings because he gave it to Him by faith. Isaac expressed his faith by making an altar and calling on the name of the Lord when he received God’s promise. Jacob presented his belief by setting a stone up, pouring oil upon it, and making a vow after an encounter with Him. Joshua expressed his faith by making an altar and giving offerings after he experienced God’s salvation. Fourth, they acknowledged God as their God. Abraham and Isaac built an altar and called on the name of the Lord after receiving His promise. Because they acknowledged God as their only God, they responded by calling on His name in faith. Fifth, they obeyed God’s Word. Abraham moved to the Promised Land according to His command. Jacob obeyed His commandment, and his obedience led his household to worship

God. Moses and Joshua led the Israelites to worship God by obeying Him. David loved to have His Word in his heart and to live according to it. Prophets delivered God’s Word to the Israelites by obeying Him. Sixth, Solomon worshiped God by praising His salvation of the Israelites from the land of Egypt. Solomon declared who God is and what He has done. Seventh, David’s heart was always focused on God. God was pleased by his heart. Even when he sinned against God, God forgave him because of his God-focused-heart.

In the New Testament, first, Jesus had the most profound intimate relationship with God as His Son. Second, Jesus obeyed God and commanded His followers to obey Him. Jesus’ ministry in the world presented His obedience to the Father. Third, Jesus acknowledged God as His only God by praying. Although Jesus is God, He prayed to God, His Father. The early Christians prayed through faith in Jesus. God showed them His amazing redeeming works when they prayed. Paul commanded the early Christians in his letters to pray and give thanks to God with faith. As Paul commanded them, he also prayed to God by faith even in prison (Acts 16:25). Fourth, Jesus taught people about God and His works. He gave people many teachings and messages about Him and His works in the four Gospels. Fifth, the early Christians delivered the message of Jesus Christ and His works anywhere and to anyone. In the book of Revelation, all living creatures and the twenty-four elders praised Jesus by declaring who He is and what He had done. Sixth, Jesus commanded people to worship God wholeheartedly because God is concerned with the heart of His people. Eighth, Jesus commanded people to live according to God’s Word. The early Christians also helped the needy according to His Word. Paul commanded them to live

according to the Word because all of their life should worship God (Rom 12:1). Ninth, the Word of God was a fundamental element of worship in the early church. God showed His power and grace when they listened to and preached the Word of God. Tenth, Jesus is the once-for-all-time sacrificial offering. The message of Jesus Christ was core in Paul’s letters. Jesus paid the price on the cross for the sins of all human beings. Through His ministry, all humankind can meet with and worship God by faith in Jesus Christ. Eleventh, Jesus commanded the seven churches to keep their belief in Him through any situation by rebuking or complimenting them.

The Old Testament and the New Testament not only share common elements of worship; they also have a difference. Worship in the New Testament is Christ-centered. Those elements in the New Testament can be categorized into five groups that are focused on Jesus Christ: (1) The heart to worship God, (2) The Word of God, (3) Believing in Jesus Christ, (4) Acting by faith, and (5) Sharing the gospel.

Chapter three provided the results of the survey. The purpose of the survey was to find and study the perceptions of worship among believers who regularly participated in the Sunday service of a church in the GAPCK. One hundred believers, fifty pastors and fifty laypersons, participated in the survey. The author gave them questions to ask for their opinions about the Sunday service, their daily lives as Christians, and parts of their Sunday services.

Chapter four provided a diagnosis and evaluation of the survey results. According to the results of the survey, figure 3.14 presented that most laypersons (78%) perceived that the worship of God related to the Sunday service, but did not think of evangelism as worship. This result provided evidence that most laypersons think that they worship God only on Sunday. Additionally, figures 3.5 and 3.11 presented that most laypersons (41%) thought or decided how to live during the next weekdays, but a few laypersons (19%) decided to share the gospel with
others on weekdays. This result showed not only that they did not think of evangelism as
worship, but also that there was discontinuity between the Sunday service and their daily life.
The true worshiper should worship God at every moment. Because of this discontinuity,
churches in the GAPCK have experienced a decrease in the number of members and loss of trust
in their communities. Moreover, figure 3.4 presented that most respondents (61%) did not
experience a challenge in their faith during each Sunday service. A church should challenge
Christians in each service to live their daily lives as true worshipers. A church can challenge
them by preaching a sermon focused on the gospel because most respondents (82%) answered
that the sermon most affected them (figure 3.6).

Chapter five suggested applications of the five principles of Christ-centered worship for
public and private worship. It suggested components of the Sunday service focused on the
principles by studying and comparing the early Christians’ worship and the directory of worship
in the GAPCK. Then it suggested a 5S lifestyle for a true worshiper with a focus on the five
principles.

Worship in the early church suggests that they worshiped God by focusing on the five
principles. First, they worshiped God on Sunday. They gathered to celebrate the resurrection of
Jesus Christ. Their worship was focused on the first and third principles: the heart to worship
God and believing in Jesus Christ. Second, they read and interpreted the Scriptures in the Sunday
service. Their worship was focused on the first, second, and third principles: the heart to worship
God, the Word of God, and believing in Jesus Christ. Third, they prayed together in the Sunday
service by declaring who God is and what He has done. Besides, they prayed with the Lord’s
prayer according to Jesus’ command. Their prayer was focused on the first and third principles:
the heart to worship God and believing in Jesus Christ. Fourth, they distributed the Lord’s
Supper in remembrance of Jesus Christ according to His commandment. This shows that they worshiped God by focusing on the third principle: believing in Jesus Christ. Fifth, they collected offerings to help the needy according to the commandment of Jesus. They expressed their faith in Jesus by giving offerings to God in the Sunday service. They gave offerings under the fourth principle: acting by faith.

The directory of the GAPCK also suggests elements of the Sunday service with instructions for them. First, it suggests praying by a representative. He or she prays to God by giving praises and thanks to Jesus because of His redeeming ministry. This prayer is focused on the first and third principles: the heart to worship God and believing in Jesus Christ. Second, it suggests singing together with psalms and hymns. By singing praises together, they not only praise God but also preach the gospel to each other. This is focused on the first, second, and fifth principles: the heart to worship God, the Word of God, and sharing the gospel of Jesus. Third, preachers should preach the gospel. The sermon is focused on the second and fifth principles: the Word of God and sharing the gospel of Jesus. Fourth, it suggests collecting gifts to help people in need and preaching the good news of Jesus Christ. This is focused on the fourth and fifth principles: acting by faith and sharing the gospel.

This chapter suggested components of the Sunday service that were focused on five principles of Christ-centered worship. First, true worshipers should read the Scriptures in the service. They can hear God’s Word when they read His Word. This part focuses on the second principle: the Word of God. Second, a preacher should deliver the message of the Gospel from the Bible. This is focused on the third and fifth principles: believing in Jesus Christ and sharing the gospel. Third, true worshipers should pray together by declaring who God is, what He has done, and seeking His grace through Jesus Christ. This corporate prayer is focused on the first
and third principles: the heart to worship God and believing in Jesus Christ. Fourth, true worshipers praise God by singing psalms and hymns together. This is focused on the first and fifth principles: the heart to worship God and sharing the gospel of Jesus. Fifth, they distribute the Lord’s Supper. By distributing the Lord’s Supper, they prove their belief in Jesus Christ and preach the gospel. This is focused on the third and fifth principles: believing in Jesus Christ and sharing the gospel. Sixth, collecting offerings in the Sunday service is a profound element of Christ-centered worship. Offerings are for God’s ministry to help the needy and to preach the good news of Jesus Christ. By giving what they have, believers express their faith. This is focused on the first, fourth, and fifth principles: the heart to worship God, acting by faith, and sharing the gospel.

This chapter also provided the 5S lifestyle of a true worshiper focused on the five principles: seeking, soliciting, Scripture, serving, and sharing. First, the true worshiper should check his or her heart to see whether it is focused on God (seeking God). He or she tries to have a God-focused-heart under the first principle: the heart to worship God. Second, the true worshiper should regularly read and meditate on the Bible (Scripture reading and meditation). He or she should try to know God’s will and seek to worship Him by reading and meditating on His Word, the Bible, by focusing on the second principle: the Word of God. Third, the true worshiper prays God’s Word by faith (soliciting His will). The true worshiper prays to God in Jesus name because he or she believe that God is almighty, that He answers prayer, and that Jesus is the Christ. He or she prays for God’s will and not their needs. To pray His will, he or she should pray with His Word. This prayer is focused on the third principle: believing in Jesus Christ. Fourth, he or she serves others (serving family, church, and neighbor). He or she expresses faith in Jesus Christ by serving others. He or she serves each member of their household by submitting in faith,
serves the church by using their spiritual gifts, and serves their neighbors by helping the needy. Their serving is focused on the fourth principle: acting by faith. Fifth, the true worshiper shares the good news of Jesus Christ under the fifth principle: sharing the gospel (ABC evangelism). They share the gospel by praying to God for the lost (asking), building a relationship with them (building), and sharing the good news (conveying).

Solution to the Problem in Korean Churches

All Christians are true worshipers because they believe that Jesus is the Christ, the Lord, and worship in Spirit and truth. Thus, they should worship God anytime and anywhere. True worship or true worshipers should be known by the five principles: the heart to worship God, the Word of God, believing in Jesus Christ, acting by faith, and sharing the gospel. The five principles are focused on Jesus Christ. Those who have the heart to worship God have an expectation of the Messiah, their savior. God gave His Word to them through Jesus Christ. Through the Word, they can have faith in Jesus Christ. Those who have faith should express it by acting according to God’s Word. Then, according to His commandment, they share the gospel of Jesus Christ.

For Christ-centered public worship, every component of the Sunday service should contain at least one of the five principles so that each service faithfully upholds each of the five principles for Christ-centered worship. Worship in the early church focused on the five principles as this thesis examined. For Christ-centered private worship, true worshipers should live their lives based on the five principles. The worship of the early Christians showed that their lives were focused on the five principles of Christ-centered worship. This is the 5S lifestyle of the true worshiper: seeking, Scripture, soliciting, serving, and sharing.

God will show His amazing redeeming works to Korean churches when every Christian
worships and lives by focusing on the five principles of Christ-centered worship.

**Recommendation for Future Study**

This project provided five principles from the New Testament for Christ-centered worship as a solution to the problem in Korean churches. The five principles can be more variously and profoundly applied to Sunday worship. The Bible shows more and varied components of worship. This project, however, did not assess nor study all of them. From the Bible, and especially from the five principles, various biblical aspects of worship can be added to an order of worship in churches. John M. Frame described the setting of worship as follows:

> Where specifics are lacking, we must apply the generalities by means of our sanctified wisdom, within the general principles of the Word. Where specifics are given, we must accept them and apply them even more specifically to our own particular situations. We must simply search the Scriptures to determine what is appropriate and inappropriate to do when the church meets together as a body in the name of the Lord Jesus.\(^{380}\)

As Frame said, true worshipers should try to set up the Sunday service by focusing on the five New Testament principles of Christ-centered worship which please God and challenge worshipers to change the world.

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Journals


**Classical Work**

*Didache*

**Internet Sources**


CONSENT FORM (ENGLISH)

CHRIST-CENTERED WORSHIP: FIVE NEW TESTAMENT PRINCIPLES
FOR THE KOREAN CHURCH

Hallellu Choi
Liberty University
School of Divinity

You are invited to be in a research study of five crucial biblical principles of worship. You were
selected as a possible participant because you have participated regularly in Sunday worship
service as a Christian. 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 Hallellu Choi, a doctor of ministry student in a School of
Divinity at Liberty University.

Background Information:

The purpose of this study is to examine five biblical crucial principles of worship. Presbyterianism in South Korea has experienced a decline since 1995. The number of Christians declining means that their influence is declining to non-Christians in the world because they have an incomplete understanding of biblical and Christ-centered worship. This project will provide five biblical crucial principals of worship that God seeks and Jesus says in the Bible. This project will be a good guideline for Korean Christians who want to live their lives as powerful and influential worshipers, whom God seeks in the New Testament.

Procedures:

If you agree to be in this study, I would ask you to do the following thing: Please take a 21-
question, anonymous survey. The survey should take no longer than 15 minutes.

Risks and Benefits of being in the Study:

The risks of participating in this study are minimal and no more than the participant would
encounter in everyday life.

Participants will not receive any personal benefits. They, however, will have the opportunity to
think of biblical worship not in terms of what they want, but in terms of what God seeks in the
Compensation:

Participants will not receive compensation for taking part in this study.

Confidentiality:

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

The researcher will print the completed surveys and store them in a safe and secured private place for three years. The researcher will destroy all the data after three years. No one can access the data except the researcher.

Voluntary Nature of the Study:

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

Contacts and Questions:

The researcher conducting this study is Hallellu Choi. You may ask any questions you have now. If you have any questions later, you are encouraged to contact him at 434-258-9710 or hchoi19@liberty.edu. You may also contact the researcher’s mentor, Taeseong Kim, at 434-592-4603 or tkim@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

If you would like to have a copy of this information to keep for your records, please let the researcher know.

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 B

설문조사 동의서

그리스도 중심의 예배: 한국교회를 위한 신약성경의 5 가지 예배원리들

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원하신다면 Institutional Review Board, 1971 University Blvd, Suite 1887, Lynchburg, VA 24515 or email at irb@liberty.edu 로 연락해 주십시오.

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APPENDIX C

Questionnaires and Results (ENGLISH)

Christ-Centered Worship: Five New Testament Principles for the Korean Church

1. What is your gender?
   a. Male (31%)
   b. Female (69%)

2. What is your age?
   a. 18-20 (0%)
   b. 21 – 30 (14%)
   c. 31 – 40 (59%)
   d. More than 40 (27%)

3. How long have you attended Sunday worship service at your church?
   a. Less than 1 year (3%)
   b. 1 - 3 years (7.1%)
   c. 3 – 5 years (6.1%)
   d. 5 – 10 years (5.1%)
   e. More than 10 years (78.8%)

4. Are you a pastor or a lay person?
   a. Pastor (50%)
   b. Lay person (50%)
5. Do you experience a challenge in your faith frequently during the Sunday worship service?
   a. Never (8%)
   b. Sometimes (61%)
   c. Every Sunday (31%)

6. What do you experience during the Sunday worship service? (You can select more than one.)
   a. I reflect on my lives during last week days. (46%)
   b. I repent of my sins that I committed during week days. (46%)
   c. I am comforted. (34%)
   d. I experience the joy. (28%)
   e. I think or decide how to live during next week days. (77%)
   f. I think or decide to share the gospel during next week days. (19%)
   g. I decide to pray and to read the Bible every day. (44%)

7. Which part of the Sunday worship service most affects your worship?
   a. Praise (11%)
   b. Prayer (3%)
   c. Choir song (2%)
   d. Offering (0%)
   e. Repentance (0%)
   f. Sermon (82%)
   g. Communion (2%)
8. Which part of the Sunday worship service has the second greatest effect on your worship?

   a. Praise     (49%)
   b. Prayer     (12%)
   c. Choir song (4%)
   d. Offering   (1%)
   e. Repentance (6%)
   f. Sermon     (19%)
   g. Communion  (9%)

9. Why did you choose your responses to questions 7 and 8?

   a. They are the most important parts. (27%)
   b. They are fun.                  (2%)
   c. They make me feel good.        (3%)
   d. They show me the Gospel of Jesus Christ (9%)
   e. They make me feel holy         (5%)
   f. They touch my heart and soul.  (54%)
   g. They make me feel dedicated.   (0%)

10. Does the Sunday worship service influence your life during the week?

    a. Not at all              (1%)
    b. Slightly               (15%)
    c. Moderately             (18%)
    d. Very                   (47%)
    e. Extremely              (19%)
11. Which part of the Sunday worship service most influences your daily life?

a. Praise (5.1%)
b. Prayer (10.1%)
c. Choir song (2%)
d. Offering (0%)
e. Repentance (3%)
f. Sermon (78.8%)
e. Communion (1%)

12. Which part of the Sunday worship service has the second greatest influence on your daily life?

a. Praise (34.7%)
b. Prayer (24.5%)
c. Choir song (3.1%)
d. Offering (1%)
e. Repentance (6.1%)
f. Sermon (20.4%)
e. Communion (10.2%)

13. Why did you choose your responses to questions 11-12?

a. They are the most important parts (22.2%)
b. They are the most fun. (0%)
c. They make me feel good. (1%)
d. They show me the Gospel of Jesus Christ (10.1%)
e. They make me feel holy (6.1%)
f. They touch my heart and soul (60.6%)
14. What do you do to develop your relationship with God during the week after the Sunday worship service? (You can select more than one.)

a. I do nothing. (8%)
b. I read the Bible. (79%)
c. I pray regularly. (65%)
d. I share the Gospel with people. (24%)
e. I participate in the weekday worship service. (47%)

15. How much of God’s grace do you expect at the Sunday worship service?

a. Not at all (3%)
b. Slightly (14.1%)
c. Moderately (13.1%)
d. Very (45.5%)
e. Extremely (24.2%)

16. What do you do to prepare for the Sunday worship service? (You can select more than one.)

a. I do nothing. (14%)
b. I read the Bible. (45%)
c. I prepare my heart. (0%)
d. I pray for the service. (0%)
e. I pray for myself. (55%)
f. I pray for those who serve during the service. (58%)
g. I pray for the pastor. (52%)
17. Which sentence most closely explains what you think of the meaning of worship?

a. Worship is about meeting with God through Jesus. (29%)
b. Worship is listening to God’s Word. (10%)
c. Worship is giving ourselves to God. (6%)
d. Worship is communicating with God. (24%)
e. Worship is giving thanks to God for His salvation. (25%)

f. Worship is a religious ceremony to show our honor to God. (6%)

f. Worship is showing and expressing our love, gratitude, and honor to God. (0%)

18. When you hear the word “worship,” what is the first thing that comes to your mind?

a. Sunday (11.1%)
b. Church (20.2%)
c. Praise (8.1%)
d. Prayer (3%)
e. Offering (0%)
f. Choir (0%)
g. Communion (0%)
h. Evangelism (0%)
i. Sermon (25.3%)
j. Everyday life (32.3%)

19. What practices are in the Sunday worship service that you currently attend? (Select all that apply.)

a. Praise (99%)
b. Apostles’ Creed (73%)
c. Representative prayer (93%)
d. Private prayer (54%)
e. Offering (93%)
f. Scripture reading (95%)
g. Sermon (98%)
h. The Lord’s prayer (47%)
i. Communion (29%)
j. Thanksgiving (39%)
k. Decision (56%)
l. Benediction (93%)

20. What practices do you want to add to the worship service? (Select all that apply.)
a. Praise (11.3%)
b. Apostles’ Creed (13.8%)
c. Representative prayer (7.5%)
d. Private prayer (16.3%)
e. Offering (5%)
f. Scripture reading (5%)
g. Sermon (7.5%)
h. The Lord’s prayer (17.5%)
i. Communion (28.7%)
j. Thanksgiving (32.5%)
k. Decision (33.8%)
l. Benediction (6.3%)
21. Why did you choose your answers to question 20?

a. It is a biblical part of the service. (8.9%)
b. It has a historical foundation or background in the Church. (8.9%)
c. It helps me concentrate on God. (18.9%)
d. It is an important part of the service to worship God. (63.3%)
APPENDIX D

Questionnaires (KOREAN)

그리스도 중심의 예배: 한국교회를 위한 신약성경 5 가지 예배원리들

1. 귀하의 성별은 무엇입니까?
   a. 남자
   b. 여자

2. 귀하의 나이는 몇 세입니까?
   a. 18 - 20
   b. 20 - 30
   c. 30 - 40
   d. 40 이상

3. 귀하는 현재 교회에 얼마나 오랫동안 주일 예배에 참석하셨습니까?
   a. 1년 이하
   b. 1 – 3년
   c. 3 – 5 년
   d. 5 – 10 년
   e. 10년 이상

4. 귀하는 목회자 이십니까, 혹은 평신도 이십니까?
   a. 목회자
   b. 평신도

5. 귀하는 주일 예배 시간에 생각과 믿음의 변화를 자주 경험하십니까?
   a. 아니요
   b. 가끔
   c. 매주

6. 귀하는 주일 예배를 통해 무엇을 경험하십니까? (하나 이상 선택할 수 있습니다)
1. 지난 한 주간 동안의 삶을 생각한다.
2. 내가 한 주간 동안 지었던 죄를 회개한다.
3. 마음의 평안함을 느낀다.
4. 마음의 기쁨을 느낀다.
5. 다음 한 주간 어떻게 살아가야 할지 생각하거나 결단한다.
6. 다음 한 주간 복음을 어떻게 전할지 생각하거나 결단한다.
7. 매일 말씀을 읽고 기도하기로 결심한다.

7. 주일예배 순서 중 어떤 것이 귀하의 예배에 가장 영향을 미침니까?
   a. 찬양
   b. 기도
   c. 성가대 찬양
   d. 헌금
   e. 회개
   f. 설교
   g. 성찬

8. 주일예배 순서 중 어떤 것이 귀하의 예배에 그 다음으로 영향을 미침니까?
   a. 찬양
   b. 기도
   c. 성가대 찬양
   d. 헌금
   e. 회개
   f. 설교
   g. 성찬

9. 7, 8의 질문에서, 귀하가 그 순서를 선택하신 이유는 무엇입니까?
   a. 그것들이 가장 중요한 것이라고 생각하기 때문에
   b. 흥미를 느끼게 하는 순서라고 생각하기 때문에
   c. 좋은 기분을 느끼게 하기 때문에
   d. 복음적이기 때문에
   e. 거룩한 시간이기 때문에
f. 하나님께서 만나 주시는 것을 느끼는 시간이기 때문에

g. 결단할 수 있는 시간이기 때문에

10. 주일예배가 귀하의 한 주간 동안의 삶에 영향을 미침니까?
   a. 거의 그렇지 않다
   b. 약간 그렇다
   c. 보통이다
   d. 그렇다
   e. 매우 그렇다

11. 어떤 예배의 순서가 귀하의 삶에 가장 영향을 미침니까?
   a. 찬양
   b. 기도
   c. 성가대 찬양
   d. 헌금
   e. 회개
   f. 설교
   g. 성찬

12. 어떤 예배의 순서가 그 다음으로 귀하의 삶에 영향을 미침니까?
   a. 찬양
   b. 기도
   c. 성가대 찬양
   d. 헌금
   e. 회개
   f. 설교
   g. 성찬

13. 질문 11, 12에서 귀하가 예배의 다른 순서들 중에서 그 순서들을 고른 이유는 무엇입니까?
   a. 그것들이 가장 중요한 것들이라고 생각하기 때문에
181

b. 흥미를 느끼게 하는 순서라고 생각하기 때문에
c. 좋은 기분을 느끼게 하기 때문에
d. 복음적이기 때문에
e. 거룩한 시간이기 때문에
f. 하나님께서 만나 주시는 것을 느끼는 시간이기 때문에
g. 결단할 수 있는 시간이기 때문에

14. 주일 예배 이후 주중의 삶 동안에, 하나님과의 관계를 위해 귀하는 무엇을 하십니까? (하나 이상 선택할 수 있습니다)
   a. 아무것도 하지 않는다.
   b. 성경을 읽는다.
   c. 시간을 정해놓고 기도한다.
   d. 다른 사람들에게 복음을 전한다.
   e. 주중 예배에 참석한다.

15. 귀하는 주일 예배에 대한 기대감이 있습니까?
   a. 거의 그렇지 않다
   b. 약간 그렇다
   c. 보통이다
   d. 그렇다
   e. 매우 그렇다

16. 귀하는 주일예배를 위해 어떤 준비를 하십니까? (하나 이상 선택할 수 있습니다)
   a. 아무 것도 하지 않는다.
   b. 성경을 읽는다.
   c. 마음의 준비를 한다.
   d. 나를 위해 기도한다.
   e. 예배를 섬기는 자들을 위해서 기도한다.
   f. 목사님을 위해 기도한다.

17. 귀하가 생각하는 예배의 의미를 가장 잘 설명하는 문장은 어떤 것입니까?
a. 예배는 예수를 통해 하나님을 만나는 것이다.
b. 예배는 하나님의 말씀을 듣는 것이다.
c. 예배는 우리의 것을 하나님께 드리는 것이다.
d. 예배는 하나님과 소통하는 것이다.
e. 예배는 하나님의 구원에 대한 감사를 드리는 것이다.
f. 예배는 하나님께 우리의 경의를 표현하기 위한 종교적인 의식이다.

18. 귀하는 “예배”라는 단어를 들었을 때, 무슨 단어가 가장 먼저 떠오르십니까?
   a. 주일
   b. 교회
   c. 찬양
   d. 기도
   e. 헌금
   f. 성가대
   g. 성찬
   h. 전도
   i. 설교
   j. 매일의 삶

19. 다음 중, 귀하가 현재 듣고 있는 주일예배 순서에 포함되어 있는 순서는 어떤 것입니까? (해당되는 모든 것을 선택할 수 있습니다)
   a. 찬양
   b. 사도신경
   c. 대표기도
   d. 개인기도
   e. 헌금
   f. 성경봉독
   g. 설교
   h. 주기도문
   i. 성찬
   j. 감사
20. 귀하는 현재 드리고 있는 주일 예배에 어떤 순서가 더 추가되길 원하십니까?
(해당되는 모든 것을 선택할 수 있습니다)
   a. 찬양
   b. 사도신경
   c. 대표기도
   d. 개인기도
   e. 헌금
   f. 성경봉독
   g. 설교
   h. 주기도문
   i. 성찬
   j. 감사
   k. 결단
   l. 성찬

21. 20번 질문에서, 귀하가 그것을 선택한 이유가 무엇입니까?
   a. 성경적인 순서이기 때문에
   b. 교회의 역사적인 배경과 근거들을 가지고 있기 때문에
   c. 하나님께 집중하도록 하기 때문에
   d. 하나님을 예배하기 위한 중요한 요소이기 때문에
February 16, 2017

Hallellu Choi
IRB Exemption 2740.021617: Christ-Centered Worship: Five New Testament Principles for the Korean Church

Dear Hallellu Choi,

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,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School