

LIBERTY THEOLOGICAL SEMINARY

DEVELOPING A PURPOSE DRIVEN MODEL FOR  
TODAY'S KOREA EVANGELICAL HOLINESS CHURCH PASTORS-TEACHERS

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By

Seung Min Chang

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LIBERTY THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

A

GRADE

Frank Schmitt

MENTOR

Rodney Deyoung

READER

## ABSTRACT

### DEVELOPING A PURPOSE DRIVEN MODEL FOR TODAY'S KOREA EVANGELICAL HOLINESS CHURCH PASTORS-TEACHERS

Seung Min Chang

Liberty Theological Seminary, 2006

Mentor: Dr. Frank Schmitt

This thesis is to develop a purpose driven model for the pastors-teachers of the Korea Evangelical Holiness Church. This project explains that being a purpose driven education ministry means following the biblical principles behind the movement rather than copying specific characteristics that are unique to the Saddleback Church. In that view, this paper discusses how to implement Rick Warren's paradigm in the educational setting of the KEHC that has its own theological and cultural distinctives. Two kinds of surveys show that the denominational educational needs can be effectively covered through the results of the implementation.

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## TABLE OF ABBREVIATIONS

KEHC	Korea Evangelical Holiness Church
JEHC	Jangchungdan Evangelical Holiness Church
OMS	Oriental Missionary Society
NHA	National Holiness Association

## CHAPTER ONE

### INTRODUCTION

#### Background for Choice of Topic

One day, when the author served as education pastor, an ex-classmate visited him and talked about a problem within his church. The friend said, “My church seems to be enough externally. My church has nice buildings, abundant programs, large membership, and even a church graveyard. Despite all of the positive factors, I still feel something is missing. My staff and I still feel nothing is happening.” That comment passed through the author’s mind like a shock wave and since that day, he has often asked the questions, “Is something happening in the congregation now? Is the congregation changing into God’s Kingdom-builders in all areas of their lives?”

Christianity is not buildings, religious meetings, or programs. Jesus did not come to set up an organization. He did not come to force people to conform to outward rules. He came with a radically different approach; He offered people escape from selfishness, pettiness, and sin so that they could live free in Christ. He is life. He came to give people life. When people encounter Him, they are pulled into His message and His life like water that flows toward the center of a whirlpool. Furthermore, people have a new desire to “seek first His Kingdom and His righteousness.”<sup>1</sup> That is the priority of all Christians.

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<sup>1</sup> Matt. 6:33 All Scripture references taken from the *New American Standard Bible*, unless otherwise noted. 1977. The Lockman Foundation.

Unfortunately, as Elmer Towns says, “The revolution of Jesus Christ against the dead formalism of His day has forgotten its revolutionary roots. The movement that was to become Christianity has become outwardly a monument.”<sup>2</sup> Buildings, religious meetings, and programs are not wrong. However, these are not Christianity itself. Christianity is the way people live that counts before God. Jesus is “the Way.”<sup>3</sup> We must make the Way the central core of who we are and what we do. How would we follow the Way? How would we live like Jesus? Such are the crucial questions of Christian education. At the same time, this is the reason why this project should be written.

The author received Christ and served as senior pastor and education pastor in the Korea Evangelical Holiness Church (KEHC below). The denomination was founded in the very year when Korea experienced the strong wave of revival at the dawn of the twentieth century, the best known being the 1907 “Korean Pentecost.” The KEHC, as a carrier of revival, grew to be the third largest denomination in the country behind the Korea Presbyterian Church and Korea Methodist Church. Since the 1990’s, however, the KEHC has been attacked by postmodernism outwardly as well as by institutionalization inwardly, and has plateaued.

In 1999, an education committee of the KEHC studying the future of education within the denomination sent a questionnaire to 180 churches and gathered their responses. *The Manual of KEHC’s Christian Education Ministry for New Millennium* was published in book form by the committee of the KEHC. The committee reported four

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<sup>2</sup> Elmer Towns, *Spiritual Foundations of Church Growth*, D.Min. Class Notes (Lynchburg Virginia June 2005).

<sup>3</sup> John 14:6 NASB.

educational systematic problems:<sup>4</sup> 1) the distorted educational mind-set of the pastors-teachers, 2) the unavailability of denominational curriculum, 3) the lack of educational space, and 4) the cultivation of the educational experts.

In the summer of 1999, when the committee sent the questionnaire, this author was education pastor in a local church where he was charged with developing the education ministry. Here a study was made of the Purpose Driven Model which Rick Warren wrote about in the book, *Purpose Driven Church*. This concept was questioned, discussed, and approached cautiously yet deliberately in all the educational ministries. At the beginning of 2000, a three year curricular plan<sup>5</sup> was started using Warren's paradigm with seven staff members. The Purpose Driven Model was applied to a specific time, place, and people, but in a different cultural context. Three years later, the plan was completed and some successful results were experienced.

How can the next generation of the KEHC be trained in such a way that they can go out and turn their world upside down for Christ? This project will present a Christian Education Conveyor System to make Kingdom-Builders rather than a Christian Education Conveyor System that only produces Church Growth, based on a case study of the education ministry that occurred at one local church<sup>6</sup> in Seoul, South Korea. The case study will provide a strategy to effectively cover the weaknesses of the KEHC Education system. This study will include original documents that detail how the development occurred. The case study will cover a time period from 1999 to 2003.

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<sup>4</sup> KEHC Education Committee, *The Manual of KEHC's Christian Education Ministry for New Millennium* (Seoul: KEHC, 2001), 152-60.

<sup>5</sup> See chapter 5.

<sup>6</sup> The Jangchungdan Evangelical Holiness Church.

### **The Statement of Purpose**

It was felt that the manual written by the committee of the KEHC was lacking in the area of practical application of how to build the program. The report for the new millennium did not give pastors and teachers in the local church practical strategies to effectively overcome the weaknesses of the KEHC Education Ministries. This thesis project will try to integrate the KEHC Education Ministries into a Purpose Driven Model to overcome those weaknesses. In other words, this project will attempt to develop a Purpose Driven Model for the local church of the KEHC that is theologically and culturally different from Rick Warren's context.

Accordingly, this project will discuss four biblical theological foundations for the Christian education, and then will define the Purpose Driven Model. This paper will also examine the major transitions from a tradition driven educational system to a purpose driven educational system during the four years. The case study will also analyze the changes that were made as well as the positive and negative results, based on two kinds of surveys. Finally, this paper will include some recommendations for today's KEHC pastors-teachers who are desirous of making the change. The above outline will cover the main points of the dissertation. When the implementation of Warren's model is presented in detail and the evaluation and recommendations are given, the purpose of the dissertation is complete.

### **The Statement of Limitations**

This project will not address the following issues. First, it will not discuss all the possible Christian Education Models that are available. Second, it will not claim that the manual published by the committee of the KEHC does not have any usefulness. Third, it will not literally apply twelve characteristics<sup>7</sup> of the Purpose Driven Model to a local church of the KEHC, rather it will culturally and theologically apply. Fourth, this proposal is covering only the aspect from a Purpose Driven Model that the author experienced in the local church of the denomination in the East Asian context. It is limited to the examination of a Purpose Driven Model that is designed to assist an education ministry that had already made the decision to change. Finally, it will deal with data about preschool ministry, children's ministry, youth ministry, and young adult ministry.

### **The Statement of Methodology**

This thesis project will consist of the following outline:

1. Chapter one will be the introduction.
2. Chapter two will present the Word of God, the life of Jesus Christ, the practice of the first Christians, and the power of the Holy Spirit as the biblical and theological foundations for Christian education.
3. Chapter three will outline the Purpose Driven Model. What is the impact of the Purpose Driven Model? What characteristics does the Purpose Driven Model have? What considerations does the Purpose Driven Model need for implementation in the education

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<sup>7</sup> According to Rick Warren, there are twelve characteristics that make a church purpose-driven. See chapter 3.

setting of the Korea Evangelical Holiness Church? These lingering questions will be asked and answered.

4. Chapter four will describe the brief history of the KEHC and the four-fold gospel as the guiding principles of the denomination. It also will examine the needs of the KEHC's Education system, based on *The Manuel of the KEHC's Christian Education Ministry for New Millennium*.

5. Chapter five will discuss how to apply the Purpose Driven Model in an Eastern local church, developing the strengths of the KEHC's Education system and improving the weaknesses. It will include a case study of the educational development that occurred in the local church where the author served as education pastor.

6. Chapter six will evaluate the application of the Purpose Driven Model in the education ministry of the local church. Two kinds of surveys were sent to two groups. One survey was sent to eighty pastors-teachers of the church including Sunday school teachers who had worked with the author from 1999 to 2003. In order to evaluate the three years from 2004 up to now that the author has been gone, the other survey was sent to ten church leaders including senior pastor, elder, and deacons that were part of process. It will represent findings of the surveys and analyses of data as related to four educational needs of the KEHC.

7. Chapter seven will conclude with some recommendations for the KEHC's pastors-teachers considering the development of the educational system.

## The Review of Selected Literature

A review of the literature is divided into four categories. They are Christian Education, Purpose Driven Model, Making Change, and the Korean Church.

### Christian Education

Based on evangelical perspective, Robert W. Pazmino's book, *Foundational Issues in Christian Education: An Evangelical Perspective* discusses the Biblical, theological, philosophical, historical, sociological, psychological, and curricular foundations of Christian Education. His other book, *Principles and Practices of Christian Education: An Evangelical Perspective*, addresses the formulation of principles and guidelines for the practice of Christian Education.

Kenneth O. Gangel & Howard G. Hendricks' book, *The Christian Educator's Handbook on Teaching: A Comprehensive Resource on the Distinctiveness of True Christian Teaching* is also a book that needs to be read carefully and deliberately. This book gives educators historic foundations as well as contemporary applications.

Werner C. Graendorf's book, *Introduction To Biblical Christian Education* and Rousas John Rushdoony's book, *The Philosophy of the Christian Curriculum* is also recommended reading as it gives a potpourri of principles and practices.

Other valuable resources are Glen Schultz's book, *Kingdom Education* and Ralph D. Winter's book, *Perspectives on the World Christian Movement*. These books' significant contribution to the author is their understanding of the importance of God's Kingdom in the development of a Christian educational system.



Herman Harrell Horne's book *Jesus the Master Teacher* and W. A. Carleton's book, *The Growth of the Early Church* are also helpful to realize the teaching styles of Jesus Christ and the legacy of the first Christians.

### Purpose Driven Model

More than anything else, the foundational resource about the Purpose Driven Model is the book by Rick Warren, the founding Pastor of one of the largest church in America, Saddleback Church in Lake Forest, California. Over a half-million copies of his book, *The Purpose Driven Church*, points out that mature Christian cannot occur without having some type of "base path" or strategy. Pastor Warren has served the church by pioneering the Purpose Driven Model and has motivated thousands of pastors to reach out to their population centers with reinvigorated mission and effectiveness. Warren also has two very helpful websites that are full of resources for pastors-teachers.<sup>8</sup> The author studied this book intently in the summer of 1999 and applied the principles to Education Ministries of an Eastern local church.

The author took part in the Purpose Driven Church Seminar and had an opportunity to review his application when Rick Warren brought his entire Purpose Driven staff to Liberty University during the four days of 2003 Super Conference<sup>9</sup> October 5-8. Dr. Rodney W. Dempsey's lecture also gave the writer many insights to understand the impact of Purpose Driven Model against the backdrop of life in 21<sup>st</sup> century. The author took his class on Purpose Driven Model in the autumn of 2004.

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<sup>8</sup> [www.purposedriven.com](http://www.purposedriven.com) and [www.pastors.com](http://www.pastors.com)

<sup>9</sup> The Super Conference that is designed to inspire, motivate, uplift encourage and train today's church leaders for ministry occurs annually at Liberty University. All students are required to take part in this Conference.

## Making Change

Applying a model to a different nation needs to understand its in-depth, culture-specific perspective. Martin J. Gannon's book, *Cultural Metaphors* explains the importance of metaphors and the various conceptual frameworks that relate directly or indirectly to cultural metaphors.

Mark R. McMinn and Timothy R. Phillips' book, *Care for the Soul*, is extremely knowledgeable and helpful in the area of understanding human being.

Aubrey Malphurs' book, *Developing a Vision for Ministry in the 21<sup>st</sup> Century* and Robert E. Webber's book, *The Younger Evangelicals: Facing the Challenges of the New World* describe how people change their organizations and churches.

Elmer Towns' book, along with Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* explores critical issues related the emerging church and gives biblical boundaries for penetrating the darkness of culture with the shining light of the gospel.

## Korean Church

The author will use quotations from KEHC's history and theology-related books, and will use resources compiled from historical records from the library of the local church of the KEHC.

Kim, Myung Hyuk's book, *The 18 Hot Issues of Korean Church: Its History and Potentiality* reports conditions of Korean Churches and reasons for their stagnation.

Park, Myeong Su's book, *The History and Theology of the KEHC* and *The Constitution* are valuable to understand historical, theological, and systematic characteristics of the KEHC.

*The 50 Year History of the JEHC* and *The Manuel of the JEHC's Education Ministry* help to screen the history of the local church and accumulated data of its education ministry such as the attendance data of Sunday morning regular worship and the financial data.

*The Christian News Week* and *The Korea SungKyul News Paper* show objective statements about education ministry of the local church.

### **Questionnaire**

For the project described above there will be the use of questionnaires. The writer would like to make two assessments about the education ministry that he had had the privilege to serve as pastor of Christian education in the last four years (1999-2003). The surveys themselves can be found in Appendix A and B.

### **Summary**

The author will intend to write on the topic "Developing a Purpose Driven Model for Today's KEHC Pastors-Teachers", based on his ministry experience. Can the Purpose Driven Model be suitable to an Eastern education ministry? Is something able to happen to the KEHC in the Twenty-First Century? Absolutely yes. Jesus Christ, who is the church's Head, promised that His authority would stay with us until the end of this age. As long as our emphasis is on making Kingdom-builders, Jesus gives us the authority to

accomplish this mission successfully. The writer believes that the KEHC pastors-teachers can renew their churches through the development of the educational system for producing Kingdom-builders. That is why the author feels that this topic is very significant for the KEHC educators. The writer hopes this proposal will instill the same desire in the KEHC pastors-teachers' heart.

## CHAPTER TWO

### THE BIBLICAL/ THEOLOGICAL FOUNDATIONS FOR CHRISTIAN EDUCATION

#### The Definition of Christian Education

In the Bible, the terms “education” or “Christian education” are not found. Rather, the Scripture has a great deal to say about *teaching, instructing, training* and *discipling*. Each of these terms is closely related to the term education.<sup>9</sup>

How is Christian education defined? *Merriam-Webster Dictionary for Large Print Users* has defined *education* as “the action or process of educating or being educated” and “a field of knowledge dealing with technical aspects of teaching.”<sup>10</sup> Applying the concept of education to Christianity, Christian education can be defined as the following:

Christian education is a Bible-based, Holy Spirit-empowered (Christ-centered) teaching-learning process. It seeks to guide individuals at all levels of growth through contemporary teaching means toward knowing and experiencing God’s purpose and plan through Christ in every aspect of living. It also equips them for effective ministry, with the overall focus on Christ the Master Educator’s example and his command to make mature disciples.<sup>11</sup>

What makes Christian education “Christian”? It is very important to build upon solid foundations. As the Jewish educator Abraham J. Heschel stated, “Thinking without

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<sup>9</sup> Glen Schultz, *Kingdom Education: God’s Plan For Educating Future Generations* (North Nashville: LifeWay Press, 1998), 15.

<sup>10</sup> *The Merriam-Webster Dictionary for Large Print Users* (Boston: G. & C. Merriam Co., 1977), 300.

<sup>11</sup> Werner C. Graendorf, *Introduction To Biblical Christian Education* (Chicago: Moody Press, 1981), 16.

roots will bear flowers but not fruits.”<sup>12</sup> Nevertheless, it is unfortunate that many secular developmental theories<sup>13</sup> that are used by the modern educational system are prone to arrange the entire format understanding, and application of education in church. Those can not be primary sources. Brett Webb-Mitchell, a professor of Christian Nurture at Duke Divinity School, critiques the church’s uncritical acceptance of secular development theories with his view that, “With little fanfare or discussion, a silent agreement was made in the church that modern theories of human developmental psychology will determine many of the church’s practices.”<sup>14</sup>

He argues:

Human developmental theories are not theologically neutral, nor is their advancement in the life of the church necessarily a good for Christ’s body. For according to these theories we are not first and foremost God’s children, created in God’s image. Instead, we become the sum of our many divided and disparate developmental categories. We are our psychosexual, cognitive, psychosocial, moral or faith developmental portrait, depending on which developmental theory is used. Each theory is inextricably connected to certain assumptions both about the self, our relationship with one another and the means by which we grow, and about the particular ends to which we are growing. These assumptions may be contrary to, if not antagonistic toward, the practices of the church.<sup>15</sup>

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<sup>12</sup> Samuel H. Dresner, ed., *I Asked for Wonder: A Spiritual Anthology*, Abraham Joshua Heschel (New York: Crossword, 1995), 83, quoted in Robert W. Pazmino, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids: Baker Books, 2<sup>nd</sup> ed., 1997), 15.

<sup>13</sup> There is a list of various areas of development under each of several heading: Freud’s Psychosexual Development, Kohlberg’s Moral Development, Piaget’s Cognitive Development, Erikson’ Psychosocial Development, Fowler’s Religious Development, etc.

<sup>14</sup> Brett Webb-Mitchell, “Leaving Development Behind & Beginning Our Pilgrimage” in Mark R. McMinn & Timothy R. Phillips, ed., *Care for the Soul: Exploring the intersection of Psychology & Theology* (Downers Grove: InterVarsity Press, 2001), 79.

<sup>15</sup> *Ibid.*, 81.

In this chapter the author will demonstrate four biblical theological distinctives for Christian education: the word of God, the life of Jesus Christ, the practice of the first Christians, and the power of the Holy Spirit.

### **The Word of God**

The Scripture is the crucial instrument for understanding Christian content in education. Christian education is “Christian” when the curriculum is developed from the teachings of the Word of God and from an understanding of Biblical theology. Both secular and Christian educators may use similar methodologies, but the basic source related to truth makes them quite different. The former comes from man, but the latter comes from God.

While secular education is built upon evolutionary worldview, a hypothesis, Christian education is built upon creationist worldview, the biblical theology. Genesis chapter one presents the marvelous account of God’s creation of this world. The climax of His creation is that God created man after His own image. One of the most amazing aspects of God’s creation of man is that He formed man’s mind with the ability to know and to reason. God says that man was given rule over the rest of His creation:

Let Us make man in Our image, according to Our likeness; and let them **rule over** the fish of the sea and **over** the birds of the sky and **over** the cattle and **over** all the earth, and **over** every creeping thing that creeps on the earth.” God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and **rule over** the fish of the sea and **over** the birds of the sky and **over** every living thing that moves on the earth (Gen. 1:26-28).

In fact, man had ability to control over all other creation. One day God brought every animal before Adam, and Adam gave each one its name. Man was a knowledgeable

being. Unfortunately, both Adam and Eve sinned. Satan tempted them away from God. The Serpent told Eve, “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, **knowing** good and evil.”<sup>16</sup> She wanted to know everything and be all-wise. However, instead of becoming like God, she and Adam were separated from God. They became blinded, and they lost the ability to rule over all creation and to know God. The reality of the desperation caused by the disobedient act has affected all people.

The richest of the words for Christian education is the one from which we get the word *Torah* itself. It is derived from a word meaning “to shoot, throw, or cast.”<sup>17</sup> The law of God may be seen as that body of education “cast forth” by the Spirit of God. Thus, the law itself was viewed by the Hebrew people as the substance of their teaching, a light and a guide to life. Within the Torah Deuteronomy 6:4-9, called the *Shema*, requires passing on the commandments of God to the next generation:

Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates.

*Shema* is the basic confession of faith in Judaism.<sup>18</sup> Its ultimate goal is to foster the love of God expressed in loyalty and obedience. God continued to be recognized as Creator and the Being who by His providence sustains the created order. God should be

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<sup>16</sup> Gen. 3:5 NASB.

<sup>17</sup> Werner C. Graendorf, *Introduction To Biblical Christian Education*, 28.

<sup>18</sup> John F. Walvoord and Roy B. Zuck, *Bible Knowledge Commentary*, vol. 1 (Wheaton: Victor Books, 1983), 274.



the top priority for Jewish people. The word “love” refers to obedience from the heart involving all of one’s being. Jesus echoes these passages in Matt. 22:34-40 that has been called the Great Commandment.

Christian education is “Christian” when there is a biblical perspective that God is in control and that the pastor-teacher and congregation are sincerely seeking to fulfill God’s will and purpose in all things. In the Old Testament, prophets, priests, and kings were called and chosen by God to serve as guardians of His Kingdom.<sup>19</sup> They were called to teach, instruct, and discipline God’s people based on His law. Unfortunately, though the Israelites acknowledged the LORD, they did not know Him. Hosea was God’s spokesman to the last generation of Israel.<sup>20</sup> He announced that “the LORD destroyed His people”<sup>21</sup> and “rejected their sacrifices”<sup>22</sup> since they did not “know” Him. The word “know” in Hebrew *yada* often occurs in covenantal contexts.<sup>23</sup> The prophet exhorted, “So let us **know**, let us press on to **know** the LORD.”<sup>24</sup> What, of all the states God ever sees man in, gives Him most pleasure? He “delights in the knowledge of God rather than burn offerings.”<sup>25</sup>

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<sup>19</sup> Willem A. VanGemenen, *Interpreting The Prophetic Word: An Introduction to the Prophetic Literature of the Old Testament* (Grand Rapids: Zondervan, 1990), 32.

<sup>20</sup> Ibid., 105.

<sup>21</sup> Hosea 4:6 NASB.

<sup>22</sup> Hosea 8:13 NASB.

<sup>23</sup> John F. Walvoord and Roy B. Zuck, *Bible Knowledge Commentary*, vol. 1, 1386.

<sup>24</sup> Hosea 6:3 NASB.

<sup>25</sup> Hosea 6:6 NASB.

For what were we made? To know God. What aim should we set ourselves in life? To know God. What is the eternal life that Jesus gives? Knowledge of God.<sup>26</sup> Jesus said, “This is eternal life, that they may **know** You, the only true God, and Jesus Christ whom You have sent.”<sup>27</sup> Eternal life is a personal relationship of intimacy which is continuous and dynamic. The word “know” in Greek *ginoskosin* here in the present tense is often used in the Septuagint and sometimes in the Greek New Testament to describe the intimacy of a sexual relationship. Thus a person who knows God has an intimate personal relationship with Him.<sup>28</sup>

Man is able to know God through His Words. Paul affirmed the fact, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”<sup>29</sup> The Bible must be the essential source which discerns and judges the educator, the learner, and the educational process. Accordingly, Christian educational philosophy and practice must be guided by God’s revealed truths as he or she seeks to be obedient Christ in the task of education.

### **The Life of Jesus Christ**

Jesus Christ is the ultimate authority and prototype for Christian education. Christian educational value and worth are in Him. There is no higher priority for the churches which have lost in revision of program, restructuring and other necessary but

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<sup>26</sup> J. I. Packer, *Knowing God* (Downers Grove: InterVarsity Press, 1973), 29.

<sup>27</sup> John 17:3 NASB.

<sup>28</sup> John F. Walvoord and Roy B. Zuck, *Bible Knowledge Commentary*, vol. 2, 331.

<sup>29</sup> 2 Timothy 3:16-17 NASB.

introverted pursuits, than to focus on Jesus Christ, “Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.”<sup>30</sup>

The Word of God took on human flesh. “The Word became flesh and dwelt among us.”<sup>31</sup> Jesus Christ, the Son of God, showed God’s people not just by His unique teaching but by His matchless living what the character of God was like. He demonstrated to them His truth. Individuals saw their example of the right way to live. He knew there was no better way to show human beings than by fully entering their world-physically and emotionally. Unlike any other teacher before or since, He actually lived up to His own teaching.

Jesus’ teaching objective provided not merely information but transformation. He called individuals to follow His way. He compelled them to make choices. Herman Harrell Horne, in his book *Jesus the Master Teacher*, enumerates the essential qualifications of a Christian educator based on the life of Jesus Christ:

1. A vision that encompasses the world.
2. Knowledge of the heart of man.
3. Mastery of the subject taught.
4. Aptness in teaching.
5. A life that embodies the teaching.<sup>32</sup>

Furthermore, Jesus was more than an educator. He came not only to be the Savior, but to be the Lord. Knowing Him was the same as knowing God (John 8:19). He was

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<sup>30</sup> Hebrews 3:1 NASB.

<sup>31</sup> John 1:14 NASB.

<sup>32</sup> Herman Harrell Horne, *Jesus the Master Teacher* (Grand Rapids: Kregel Publications, 1964), 184-85.

God and He acted like Him. He presented it by His death and His resurrection. No one was ever neutral about Him. He was the man one welcomed or rejected. Thus, this confession, the core of the Christian faith, “*I believe in Jesus Christ as my Savior and my Lord*” means more than a mental agreement with a doctrinal creed. Rather, it means an act of the spirit, mind and body of a person for changing lives into the life of Jesus Christ. C.S. Lewis has warned that He was not merely a good teacher:

“I’m ready to accept Jesus as a great moral teacher, but I don’t accept His claim to be God.” That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the devil of hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.<sup>33</sup>

Jesus’ primary concern was not His reputation but His responsibility. He came to show men how people might enter the Kingdom of God and to prove that the Kingdom of God had come upon them. The major theme of message was the Kingdom of God. He began His preaching with the announcement of the imminence of the Kingdom:

1. From that time Jesus began to preach and say, “Repent, for **the kingdom of heaven** is at hand.”<sup>34</sup>
2. Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, “The time is fulfilled, and **the kingdom of God** is at hand; repent and believe in the gospel.”<sup>35</sup>

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<sup>33</sup> C. S. Lewis, *Mere Christianity* (New York: The Macmillan Co., 1952), 41.

<sup>34</sup> Matt. 4:17 NASB.

<sup>35</sup> Mark 1:14-15 NASB.

While secular education encourages people to make their own kingdom without God, Christian education helps them live within Him, the only King. It is “Christian” when the purpose is honoring the Kingdom of God. What is the meaning of “Kingdom of God”? The primary meaning of both the Hebrew word *malkuth* in the Old Testament and of the Greek word *basileia* in the New Testament is the rank, authority and sovereignty exercised by a king.<sup>36</sup> Ladd shows that the Kingdom of God belongs to the present as well as the future. He conceives of the Kingdom as the rule, the reign, the government of God in this age in the hearts and lives of those who yield themselves to Him, and in the next age over all the world. He sums it up in this way:

The Kingdom of God is basically the rule of God. It is God’s reign, the divine sovereignty in action. God’s reign, however, is manifested in several realms, and the Gospels speak of entering into the Kingdom of God both today and tomorrow. God’s reign manifests itself both in the future and in the present and thereby creates both a future realm and a present realm in which man may experience the blessings of His reign.<sup>37</sup>

God “already” entered into history in the person of Christ to work among men, to bring to them the life and blessings of His Kingdom. But it is “not completed yet.” The New Testament proclaims unequivocally that Jesus was victorious over the enemy in His ministry, death and resurrection (Col. 2:14-15), but Jesus and the New Testament authors see the ultimate realization of this Kingdom victory in the future. This constitutes the well-known “inaugurated eschatology” or the “already-but-not-yet” paradoxical dynamism of New Testament thought.<sup>38</sup>

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<sup>36</sup> George E. Ladd, *The Gospel of the Kingdom* (Grand Rapids: Eerdmans, 1972), 19.

<sup>37</sup> *Ibid.*, 24.

<sup>38</sup> Gregory A. Boyd, “God At War” in Ralph D. Winter & Steven C. Hawthorne, ed., *Perspectives on the World Christian Movement* (Pasadena: William Carey Library; 3<sup>rd</sup> ed., 1999), 84.

In this sense, the Christian educator needs to understand the Kingdom as a warfare concept. There are several passages<sup>39</sup> related to spiritual warfare, spiritual aggressiveness, and spiritual weapons. Jesus says in Matt. 11:11-12:

Truly, I say to you, among those born of women there has not arisen greater than John the Baptist; yet he who is least in the kingdom is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers **violence**, and **violent** men take it by **force**.

The word for 'violence' in the original is "*biazo*" and 'violent men' is "*biastes*". The literal meaning for violence is "exercising force, suffering violence." The meaning for violent men is similar "a violent or eager person." The Greek word for 'force' is "*aprazo*." This means to "take by force; take away, carry off; perhaps attack." Stating the obvious, this passage simply means that the Kingdom of heaven is advanced by forceful, aggressive, maybe even violent men.<sup>40</sup> The point of the Kingdom as a warfare concept is simple; God is still at war. Christians are still in a war. His Kingdom is not completed yet. Therefore, it must be the highest priority that God desires in the life of every believer. Matthew 6:33 states, "But seek first His Kingdom and His righteousness...." God wants all Christians to seek His Kingdom.

Jesus said to Nicodemus, "Unless one is born again he cannot see the kingdom of God."<sup>41</sup> Christian education is "Christian" when it includes pre-conversion, conversion and post-conversion learning experiences. It is not a one-time learning experience, but a lifetime dedicated to learning more about God and His Word. Specially, conversion is

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<sup>39</sup> Matt. 16:16-19; 2 Cor. 10:3-4; Eph. 6:10-20; 2 Tim. 2: 3-4; 4:7.

<sup>40</sup> Rodney W. Dempsey, "A Strategy for Transitioning to A Small Group System" (D.Min. Thesis, Liberty Theological Seminary, 2004), 31.

<sup>41</sup> John 3:3 NASB.

vital to open the mind of the individual to knowing God and learning of His purposes for his or her own life.

If people are born they must grow, but to grow they need to have been born. Conversion involves their mental awareness, emotional response, and volitional acceptance of God's gospel. The conversion of Saul of Tarsus is the most famous example in Christian history. Michael Green points out four essentials in Saul's becoming a Christian as recorded in Acts chapter nine, which do actually apply to all people:

1. It touched his conscience: "Saul, Saul, why are you persecuting me?" (4v.)
2. It opened his mind: "Who are you, Lord?" And he said, "I am Jesus." (5v)
3. It reached his will: "Get up and enter the city, it will be told you what you must do." (6v)
4. It changed his life: "He is a chosen instrument of Mine, to bear My name before the Gentile and kings and the sons of Israel." (15v)<sup>42</sup>

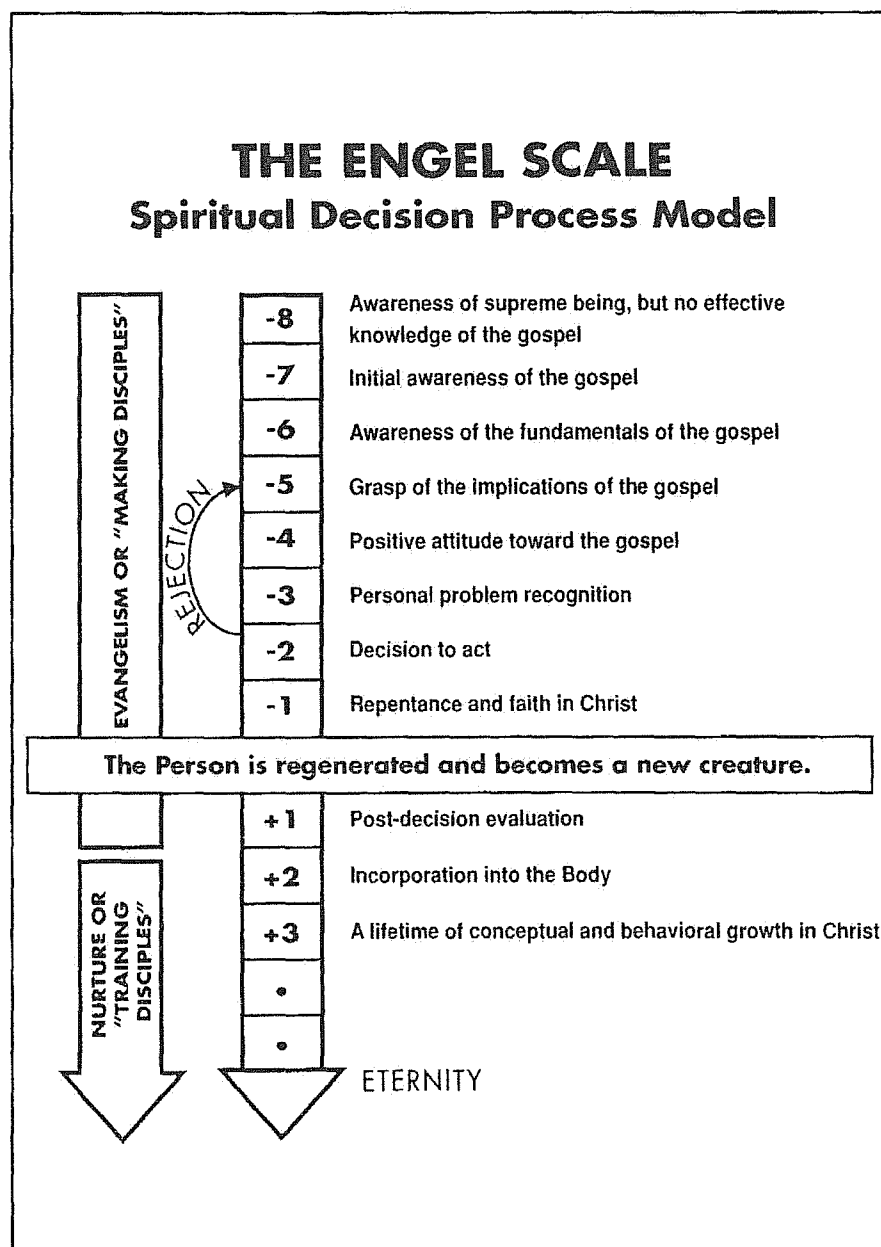
Engel and Norton show awareness of the gospel in a range of steps from -8 to -1, as shown in the chart, "The Engel Scale,"<sup>43</sup> from awareness of a Supreme Being but no effective knowledge of the gospel (-8), to repentance and faith in Christ (-1). The scale then moves to regeneration and three positive levels, which culminate in +3, a lifetime of growth in Christ-discipleship and service. This model seeks to coordinate the interactive role of God, the human communicator, and the receptor.

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<sup>42</sup> Michael Green, *Evangelism Now & Then: How can what happened in the early church happen now?* (Downers Grove: InterVarsity Press, 1979), 59-62.

<sup>43</sup> James F. Engels and H. Wilbert Norton, *What's Gone Wrong With the Harvest?: A Communication Strategy for the Church and World Evangelism* (Grand Rapids: Zondervan, 1975), 45.

FIGURE 1



When a person becomes a Christian, he or she experiences God in new ways and hungers to experience as much of Him as possible. Elmer Towns also summarizes the various post-conversion experiences:<sup>44</sup>

<sup>44</sup> Elmer Towns, *Spiritual Foundations of Church Growth* DMin. Class Work Text (Lynchburg: Liberty Theological Seminary, June 2005), 117.



FIGURE 2

<b>Categories of Christian Experiences</b>	
<b>EX - 1 Doctrinal Experience</b>	
<b>EX - 1a Non-supernatural Experience</b>	
<b>EX - 1b Orthodox Experience</b>	
<b>EX - 2 The Deeper-life Experience</b>	
<b>EX - 2a Christological Deeper-life Experience</b>	
<b>EX - 2b Holy Spirit Deeper-life Experience</b>	
<b>EX - 2c Soteriological Deeper-life Experience</b>	
<b>EX - 3 Revival</b>	
<b>EX - 4 Experiential Power for Service of Life</b>	
<b>EX - 5 Victorious Experience</b>	
<b>EX - 6 Sinless Experience</b>	
<b>EX - 7 Intuitive Communication with God</b>	
<b>EX - 8 Absorption Mystics</b>	
<b>EX - 8a Trances, Visions, or Hearing Voices</b>	
<b>EX - 8b Physical Manifestations</b>	
<b>EX - 8c Asceticism</b>	

Christian education is about Jesus. The core of all educating effort is to produce a mature Christian who obeys what He has commanded. He is the goal and the content for Christian education. In Ephesians 4:15-16 the body of Christ grows into Christ. "We are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

### **The Practice of the First Christians**

In the time between the "already" of Christ' work and the "not yet" of the *eschaton*, God has ordained the church to play a significant role. The primary task of the church is to build the Kingdom of God. Jesus declared, "Upon this rock I will build My

church; and the gates of Hades will not overpower it”<sup>45</sup>. There is no doubt that God had set the church in a very strategic position of great importance to His Kingdom work. The church is the spiritual military camp on earth to build the Kingdom of God.

Understanding the purpose statement for the church that Jesus declared in Matthew 28:18-20 is vital to understanding the importance of Christian education to the church. The passage is one summary of the primary work of Christian education ministry, that is; to evangelize the lost, identify believers with Christ and the church through baptism and then teach the believer obedience to the Word. The teaching of God’s Word is extremely important in fulfilling the church’s purpose statement. God’s people must be taught to do, not just to know what He has commanded.

The early church grew exceedingly rapidly. Here are a few passages that show the numerical increase:

1. At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together) (Acts 1:15).
2. That day there were added about three thousand souls (Acts 2:41).
3. The Lord was adding to their number day by day those who were being saved (Acts 2:47).
4. Many of those who had heard the message believed; and the number of the men came to be about five thousand (Acts 4:4).
5. All the more believers in the Lord, multitudes of men and women, were constantly added to their number (Acts 5:14).

How did so few grow so many with so little? The primitive church must have given careful attention and supported to the Great Commission to build God’s Kingdom

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<sup>45</sup> Matt. 16:18 NASB.

on earth. In Acts 2:42-47, we see a portrait of their internal lives after the day of Pentecost.

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Their new lifestyle stroked the ancient world. The life of Jesus Christ was both proclaimed and lived out. Those who follow Jesus were gradually made like Him. They were called Christians (Acts 11:26). They did not call themselves Christians. They were called it by other people. It was a nickname.

W. A. Carleton, in his book *the Growth of the Early Church*, comments:

Although no attempt had been made to systematize a Christian theology, there was agreement in the essential Christian doctrines. Corporate worship was warm and informal. Members of the congregation participated by exhortation and testimony as they felt led by the Spirit. This freedom of expression soon made necessary the establishment of certain rules of decorum to insure orderliness in the service. Worship included the reading of the Old Testament and writings recognized as apostolic, as well as singing and praying. No church buildings existed, and the meetings were held in homes or rented halls. Regular services took place on the first day of the week and perhaps also on the Sabbath. Night meetings also were common. Simplicity and spontaneity characterized worship. The Memorial Supper and baptism were the only rites or ceremonies that were universally observed. Each congregation was self-governing; yet each felt an obligation to all the other churches for encouragement, assistance, and fellowship in Kingdom work.<sup>46</sup>

The congregation sincerely practiced how to build a spiritual community based on the New Testament pattern. The local church was the primary setting for the first

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<sup>46</sup> W. A. Carleton, *The Growth of the Early Church* (Nashville: Convention Press, 1970), 186.

Christians. In Ephesians 4:11, Paul addressed the role of pastor-teacher in the local church. The pastor-teacher was given to the church to mature the believers. Paul explained how God used people in different roles – “some as apostles, and some as prophets, some as evangelists, and some as pastors and teachers,” in order to strengthen and edify the local church.

These two offices of pastor and teacher, in Greek *τους δε ποιμενας και διδασκαλους*,<sup>47</sup> are found in the same man.<sup>48</sup> The pastors and teachers are linked here by a single definite article in the Greek. They are one. They are called for the same responsibility. The pastor-teacher has to shepherd and teach the congregations by following the concept of God’s Kingdom. Based on this passage, in this project the author is using the term ‘pastor-teacher’ without distinction.

Indeed, Christian education is more than just Sunday School. It must be Kingdom education that makes all people Jesus’ disciples who seek first God’s Kingdom and His righteousness, teaching them to observe all that Jesus commanded. The early church continually and faithfully practiced it. Today’s pastor-teacher has a responsibility in the church to help the individual discover their specific and unique Kingdom destiny. This cannot be done from a safe place that is loose with the Word of God. Therefore it must be necessary for the pastor-teacher to structure and practice Christian education as making

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<sup>47</sup> The Greek New Testament (United Bible Society, Printed in West Germany, 3<sup>rd</sup> ed., 1975).

<sup>48</sup> D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker Books, 1982), 193. He agrees with those who say that they are one. While some scholars suggest a close association of functions between two kinds of ministers who operate within the one congregation, Best also addresses that we should acknowledge that the same people could exercise the different functions of shepherding and teaching from time to time. He adds that we should not think of a rigid separation between them. E. Best, ‘Ministry in Ephesians’, in *Essays on Ephesians* (Edinburgh: T & T Clark, 1997), 167-68. cf. Peter T. O’Brien, *The Letter To The Ephesians* (Grand Rapids: Eerdmans, 1999), 300.

Kingdom-builders in the local church so that the purpose statement of the church (Matt. 6:33; Matt. 28:18-20) will be of highest priority. Then the Lord's Prayer will be fulfilled:

Our Father who is in heaven,  
Hallowed be Your name.  
Your **kingdom** come.  
Your will be done.  
On earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we also have forgiven our debtors.  
And do not lead us into temptation, but deliver us from evil.  
[For Yours is the **kingdom** and the power and the glory forever. Amen.]<sup>49</sup>

### **The Power of the Holy Spirit**

God's Spirit is the prime agent of education in His church. Unless pastors-teachers have the power of the Holy Spirit they shall achieve nothing at all. The Spirit alone can make someone a Christian. "If anyone does not have the Spirit of Christ, he does not belong to Him."<sup>50</sup> It is the power of the Holy Spirit revealed in salvation which delivers a person from his lost estate and makes him a new creature in Christ, possessing eternal life, indwelt by the Holy Spirit, and made one with the saints.

Christian education is "Christian" when the pastor-teacher and congregation are dependent on the work of the Holy Spirit in the learning environment. As Jesus taught during His personal ministry, He added a special distinctive. It is an invigorating addition, for it moves Christian education beyond the limits of any purely human endeavor. It is expressed most concisely in John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

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<sup>49</sup> Matt. 6:9-13 NASB.

<sup>50</sup> Romans 8:9 NASB.

Roy Zuck has clearly expressed it:

As the believer's "Helper," which is perhaps the best rendering, the Holy Spirit, according to the four verses<sup>51</sup> that use the word *paracletos*, (a) was sent by the Father in response to the Son's request, (b) teaches believers all things, (c) reminds them of Jesus' teachings, and (d) testifies about Christ. Without His help, believers would be unable to understand all things or to recall all Christ taught. The fact that the Paraclete is twice identified with the "Spirit of Truth" (John 14:1-17; 15:26) shows that the Paraclete's ministry includes teaching.<sup>52</sup>

It is clear that the Holy Spirit is involved in Christian education. It is not only educators who teach, but God's Spirit in them who teaches as well. John Calvin also writes:

We see how God, who could in a moment perfect his own, nevertheless desires them to grow up into manhood solely under the education of the Church.... We see that all are brought under the same regulation, that with a gentle and teachable spirit they may allow themselves to be governed by teachers appointed to this function. Isaiah had long before distinguished Christ's Kingdom by this mark: "My spirit which is upon you, and my words which I have put in your mouth, shall never depart out of your mouth, or out of the mouth of your children, or ... of your children's children" (Is. 59:21).<sup>53</sup>

How can Christians match up to a standard like the life of Jesus Christ? God gives them His Spirit "so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit."<sup>54</sup> The Holy Spirit helps them to be mature Christians like Jesus Christ. Beyond the personal maturity, He also guides them to take part in the Great Commission.

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<sup>51</sup> The Greek word *paracletos* is used only in John 14:16, 26; 15:26; 16:7. It means "one who is called alongside."

<sup>52</sup> Roy B. Zuck, "The Role of the Holy Spirit in Christian Teaching" in Kenneth O. Gangel & Howard G. Hendricks, ed., *The Christian Educator's Handbook on Teaching: A Comprehensive Resource on the Distinctiveness of True Christian Teaching* (Wheaton: Victor Books; 3<sup>rd</sup> ed., 1989), 35-6.

<sup>53</sup> John T. McNeill ed., *Calvin: Institutes of the Christian Religion*, trans., Ford Lewis Battles (Philadelphia: The Westminster Press; 6<sup>th</sup> printing, 1973), 1017.

<sup>54</sup> Romans 8:4 NASB.

Jesus promised His people that they would receive power when the Holy Spirit came upon them, and that then they would be witnesses to Him in Judea, Samaria and beyond. The ancient people could see the power in these Christians: the power of new lifestyle, new moral resources, and new enthusiasm. The power was life-changing power. Paul claimed, “Our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction.”<sup>55</sup>

While the mandate in Acts 1:8 is still not fulfilled, many Christians have minimized His power. Albert B. Simpson declared:

Without the Holy Ghost you are unequal to the journey of life; you are unfit for the service of the Master; you are unwarranted in attempting to preach the gospel, or to win a soul for Christ, and you are unprepared for the future which He is immediately opening to you. Oh, let us wait at His feet; let us learn our weakness; let us realize our nothingness; let us get emptied for His filling, and then baptized with the Holy Ghost or filled anew with His utmost fullness; and we shall go forth not to our work, but to His, and find that “He is able to do exceedingly abundantly above all that we ask or think, according to the power that worked in us. To whom be glory now and forever. Amen.”<sup>56</sup>

Pastors-teachers do not have to forget biblical warnings about the Holy Spirit and people’s reaction to Him. If the Holy Spirit is not at work through the educators and through the written Word of God, then Christian education remains virtually ineffective and is little different from secular teaching. The following three Scriptures provide a divinely inspired outline of the conditions for the filling of the Holy Spirit:

1. Quench not the Spirit (1 Th. 5:19).
2. Grieve not the Spirit (Eph. 4:30).
3. Walk by the Spirit (Gal. 5:16).

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<sup>55</sup> 1 Th. 1:5 NASB.

<sup>56</sup> Albert B. Simpson, *The Holy Spirit or Power From on High* (Harrisburg: Christian Publications, 1924), 76.

### **Summary**

Christian education is built upon four solid biblical theological foundations. Pastors-teachers need to grasp God's Words, follow Jesus Christ as the first Christians practiced, and trust His power, for the glory of God. The foundations must reflect the entire processes of education such as goal, understanding the learner, curriculum, structure, and methods. Those elements became a rationale for choosing a model with the goal of rebuilding the education ministry in the local church of the KEHC. The next chapter will present the Purpose Driven Model as a model based on the concepts related to the educational roots.



## CHAPTER THREE

### THE PURPOSE DRIVEN MODEL

#### Definition of the Purpose Driven Model

Robert W. Pazmino, in his book *Principles & Practices of Christian Education*, indicates, “Naming the preparadigmatic nature of Christian education celebrates the place of freedom and creativity in responding to the challenges of teaching and learning in the Christian faith. But working in a preparadigmatic discipline does not exempt Christian educators from the responsibility to develop principles and guidelines for practice that represent a model for or an approach to Christian education.”<sup>1</sup> To be effective for Christian education, all educators need to have at least a model that guides their thought and practice.

When the writer became an education minister, he wrestled with strategic issues and ideas. He researched the latest trends affecting ministry. He enjoyed discussing what others were discovering and implementing in their ministries. He tried to determine which of the brightest and best ideas would apply. He picked and chose what best fit his ministry-the Purpose Driven Model. It intrigued him. It provided a refreshingly practical framework for education ministry, which was not only effective but thoroughly biblical.

The Purpose Driven Model is about church health, not about church growth. How can church health be measured? Rick Warren, who is modeling this vision of church

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<sup>1</sup> Robert W. Pazmino, *Principles & Practices of Christian Education: An Evangelical Perspective* (Grand Rapids: Baker Book House, 1992), 9-10.

health at Saddleback Church, the original laboratory for this model, claims those are biblical purposes that find expression in a healthy church. Perhaps the greatest strength of Warren's model is that it clearly directs church leaders to Scripture in order to discover God's purposes for the church. He states:

It isn't our job to create the purposes of the church but to discover them. As the owner of the church, [Christ] has already established the purposes, and they're not negotiable. Our duty is to understand the purposes Christ has for the church and to implement them.<sup>2</sup>

Warren is correct when he observes that every church is driven by something. It might be traditions, finances, programs, facilities, or personality. Unfortunately, in most cases, congregations are not aware of their own core values.

Warren insists, "Ministry design is driven by a clear biblical purpose."<sup>3</sup> What are the purposes of the church? Warren teaches that Jesus Christ has five purposes for His church. Drawing from The Great Commission (Matthew 28:18-20) and Great Commandment (Matthew 22:37-40), the Purpose Driven Model is committed to the five New Testament purposes of the church. Namely, the model is meant to be a quest to fulfill God's five purposes for the church:

Purpose 1: Love the Lord with all your heart: Worship/Magnification

Purpose 2: Love your neighbor as yourself: Service/Ministry

Purpose 3: Go make disciples: Evangelism/Mission

Purpose 4: Baptizing them: Fellowship/Membership

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<sup>2</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 98.

<sup>3</sup> Ibid., 95.

# Purpose 5: Teaching them to obey: Discipleship/Maturity<sup>4</sup>

These five purposes are characterized in the Purpose Driven Model. Warren defines successful ministry as “building the church on the purposes of God in the power of the Holy Spirit and expecting the results from God.”<sup>5</sup> He insists that Acts 2:42-47 expresses that the early church was characterized by the purposes (See Figure 3).

**FIGURE 3<sup>6</sup>**

EXPLAINING THE CHURCH'S PURPOSES								
PURPOSE	TASK	ACTS 2:42-47	OBJECTIVE	TARGET	LIFE COMPONENT	BASIC HUMAN NEED	THE CHURCH PROVIDES	EMOTIONAL BENEFIT
Outreach	Evangelize	“...added to their number daily those who were being saved.”	Mission	Community	My Witness	Purpose to live for	A Focus for living	Significance
Worship	Exalt	“They devoted themselves to... breaking of bread and prayers... praising God.”	Magnify	Crowd	My Worship	Power to live on	A Force for living	Stimulation
Fellowship	Encourage	“...devoted to the fellowship...all the believers were together...they ate together.”	Membership	Congregation	My Relationships	People to live with	A Family for living	Support
Discipleship	Edify	“They devoted themselves to the apostles’ teaching.”	Maturity	Committed	My Walk	Principles to live by	A Foundation for living	Stability
Service	Equip	“They gave to anyone as he had need.”	Ministry	Core	My Work	Profession to live out	A Function for living	Self-expression

<sup>4</sup> Ibid., 103-06.

<sup>5</sup> Ibid., 397.

<sup>6</sup> Rick Warren, *The Purpose Driven Church Seminar Manual* (Lynchburg: VA.: October 2003), 9.

According to Rick Warren, church health comes from balance. It is a healthy church in which all of the biblical purposes find expression in an appropriate equilibrium. In other words, spiritual health occurs by participating in all five purposes of the church. On the other hand, the church that emphasizes only one or two of the purposes limits its ministry and becomes dysfunctional (See Figure 4).

**FIGURE 4<sup>7</sup>**

<b>MOST CHURCHES TEND TO FOCUS ON ONLY ONE PURPOSE</b>								
PARADIGM	PRIMARY FOCUS	PASTOR'S ROLE	PEOPLE'S ROLE	TARGET	KEY TERM	CENTRAL VALUE	TOOLS USED	SOURCE OF LEGITIMACY
Soul Winning Church	Evangelism	Evangelist	Witnessess	The Community	Save	Decisions for Christ	Visitation & Altar Call	Number Baptized
Experiencing God Church	Worship	Worship Leader	Worshippers	The Crowd	Feel	Personal Experience	Music & Prayer	"The Spirit"
The Family Reunion Church	Fellowship	Chaplain	Family Members	The Congregation	Belong	Loyalty & Tradition	Fellowship Hall & Potluck	Our Heritage
Bible Classroom Church	Edification	Instructor	Students	The Committed	Know	Bible Knowledge	Notebooks & Overheads	Verse-By-Verse Teaching
Social Conscience Church	Ministry	Reformer	Activists	The Core	Care	Justice & Mercy	Petitions & Placards	Number of Needs Met

<b>THE PURPOSE - DRIVEN CHURCH PHILOSOPHY INSURES BALANCE</b>								
PARADIGM	PRIMARY FOCUS	PASTOR'S ROLE	PEOPLE'S ROLE	TARGET	KEY TERM	CENTRAL VALUE	TOOLS USED	SOURCE OF LEGITIMACY
Purpose Driven Church	Balance All Five	Equipper	Ministers	All Five	Be & Do	Christ-like Character	Life Development Process	Changed Lives

Warren stresses, "The church is made up of different systems, each fulfilling a different purpose: for worship, fellowship, evangelism, discipleship, and ministry. When

<sup>7</sup> Ibid., 10.

you have a healthy system or process for each of these purposes, and these systems are balanced, the church naturally grows!”<sup>8</sup>

He continues:

There is no single key to church health and church growth; there are many keys. The church is not called to do one thing; it is called to do many things. That’s why balance is important.<sup>9</sup>

In the same way, a maturing Christian is one in whom each of the purposes finds appropriate and balanced expression. Healthy Christians do more than study the Christian life; they experience it. On the other side, a dysfunctional believer is one who has majored on a few pet purposes and neglected the others.

To summarize, Warren’s paradigm consists of a perspective that looks at everything through the five New Testament purposes of the church, and a process for fulfilling those purposes. Therefore, pastors-teachers who consider the implementation of this model need to define their purposes, communicate their purposes, organize around their purposes, and apply their purposes.

### **Impact of Purpose Driven Model**

In 1980, a young seminary graduate named Rick Warren moved to Southern California and began a church with no money, no building, and no members. He spent twelve weeks going door-to-door and walked the unincorporated but fast-growing town of Lake Forest, surveying the “needs” of the unchurched in his area. The survey meant understanding and anticipating the objections unbelievers had before they voiced them. It

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<sup>8</sup> Rick Warren, *The Purpose Driven Church*, 108.

<sup>9</sup> Ibid., 128.

meant learning to think like an unbeliever. He used a personal opinion poll with five questions:

1. What do you think is the greatest need in this area?
2. Are you actively attending any church?
3. Why do you think most people don't attend church?
4. If you were looking for a church, what kind of things would you look for?
5. What advice would you give me? How can I help you?<sup>10</sup>

Warren recruited a Bible study group that met at his condominium; its members helped stamp and address letters to 15,000 households. "At last!" the letter began "A new church for those who've given up on traditional church services!" More than 200 people showed up for an Easter service at Laguna Hills High School. Watching them stream in, Warren marveled, "This is really going to work!" He made a commitment to give 40 years of his life to this community.<sup>11</sup>

Today, Saddleback Church has become a bustling megachurch, with an annual operating budget of more than \$21 million, and now sits on an immaculate 120-acre campus, designed by some of the folks who planned Disney's theme parks, in the placid Orange County community of Lake Forest, 65 miles south of Los Angeles. On weekends 20,000 members and attenders choose from services at six different times and ten different venues around the campus - some with live speakers, some on closed-circuit TV- offering a variety of worship and music styles ranging from quiet hymns in an

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<sup>10</sup> Ibid., 190-91.

<sup>11</sup> Ibid., 40-6.

intimate “unplugged” setting to a tent gathering that offers roof-raising gospel singing.<sup>12</sup> The church baptized 12,000 new believers in the ten years, sent 4,500 members on compassion mission projects worldwide, and has provided 200 special ministries to the community.<sup>13</sup>

Rick Warren and the Saddleback Church have been credited with starting a renewal movement by getting churches back to discovering and working toward fulfilling their God-given purposes. He has built the church on purpose. He has shown that church leaders can design a ministry strategy that is driven not by traditions but by God’s multifaceted purpose for the church revealed in Scripture. He has set up an intentional strategy and structure to insure balance between the five purposes of the church. He unveiled a new catalytic model of ministry that has been tested with his own congregation for the past years.

Warren outlined the principles he used to establish his church. Over 1 million copies of his book, *The Purpose Driven Church*, have been distributed and over 350,000 church leaders have participated in the Purpose Driven Church Seminar. The book was released in 1995 and secured its place as a long-term bestseller, winning the Gold Medallion Award. It has been translated in 25 different languages including Korean. It was selected as one of the 100 Christian Books that changed the 20<sup>th</sup> Century.<sup>14</sup> On the jacket of his book it mentions that he also founded the website, [www.pastors.com](http://www.pastors.com), “a

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<sup>12</sup> Sonja Steptoe, “The Man With The Purpose,” *TIME*, 29 March 2004 [online]; available from [http://www.saddlebackchurch.com/flash/s\\_PDFs/TIMETheManWithThePurpose32904.pdf](http://www.saddlebackchurch.com/flash/s_PDFs/TIMETheManWithThePurpose32904.pdf); Internet; accessed 11 October 2005.

<sup>13</sup> Available from <http://www.saddleback.com/flash/press.html>; Internet; accessed 12 October 2005.

<sup>14</sup> Available from <http://www.pastors.com/aboutus>; Internet; accessed 9 October 2005.

global Internet community that serves and mentors those in ministry worldwide.” It tells that “over 60,000 pastors subscribe to Rick Warren’s Ministry Toolbox, a free weekly email newsletter.”

A survey by The Barna Group, conducted among a nationwide, representative sample of Protestant pastors, shows that the books and authors that have influenced them the most in the last three years. When pastors were asked to identify the three books that had been most helpful to them as a ministry leader during the years, more than two hundred different books were listed. However, only nine books were listed by at least 2% of all pastors; just ten authors were identified by at least 2% of pastors. The survey found two books emerged as the most helpful of all: *The Purpose Driven Church* and *The Purpose Driven Life*, both written by Rick Warren.<sup>15</sup>

No religious book other than the Bible has generated more attention or sales than Rick Warren’s bestseller, *The Purpose Driven Life*. The book is a greater success than his earlier bestseller. It is the No. 1 bestseller at religious bookstores, but it is also a bestseller in traditional bookstores and even Costco, and has been #1 or #2 on the New York Times Advice best-seller list for more than 65 weeks.<sup>16</sup>

The six-week conference, called 40 Days of Purpose, is designed to help people answer the most basic question of life: What on earth am I here for? During 40 days, they rediscover God’s five purposes for their lives:

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<sup>15</sup> The Barna Group, “Survey Reveals The Books and Authors That Have Most Influenced Pastors” [online]; available from <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdates>; Internet; accessed 9 October 2005.

<sup>16</sup> Rob Walker, “The Purpose-Driven Life” *The New York Times*, 11 April 2004 [online]; available from [http://www.saddlebackchurch.com/flash/s\\_PDFs/NewYorkTimesMagazineThePurposeDrivenLife41104.pdf](http://www.saddlebackchurch.com/flash/s_PDFs/NewYorkTimesMagazineThePurposeDrivenLife41104.pdf); Internet; accessed 11 October 2005.



Worship: We were planned for God's pleasure!

Fellowship: We were formed for God's family!

Discipleship: We were created to become like Christ!

Ministry: We were shaped for serving God!

Evangelism: We were made for a mission!<sup>17</sup>

The phrase "purpose driven," as well as Warren's formula, has reached deep into churches around the world. The enthusiasm for the Purpose Driven Life can be found in mainline denominations and evangelical churches, in cities and suburbs. It also reaches across ethnic and cultural barriers.<sup>18</sup> It is no mean feat.

### **Characteristics of Purpose Driven Model**

Rick Warren outlines 12 distinctives of the paradigm. The components can be an available guide in the development of our own unique education ministry. The following observations are referred from his paper:<sup>19</sup>

*1. It has a purpose statement that describes their commitment to building the church around the five New Testament purposes: worship, evangelism, fellowship, discipleship, and ministry.*

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<sup>17</sup> Rick Warren, *The Purpose Driven Life: What On Earth Am I Here For?* (Grand Rapids: Zondervan, 2002), 7-8.

<sup>18</sup> Patrick Kampert, "Living with Purpose" *Chicago Tribune*, 25 April 2004 [online]; available from [http://www.saddlebackchurch.com/flash/s\\_PDFs/ChicagoTribuneLivingwithpurpose42504.pdf](http://www.saddlebackchurch.com/flash/s_PDFs/ChicagoTribuneLivingwithpurpose42504.pdf); Internet; accessed 10 October 2005.

<sup>19</sup> Rick Warren, "What makes a church purpose-driven?" [online]; available from <http://www.pastors.com/articles/WhatMakesPDC.asp>; Internet; accessed 8 August 2005.

Warren's approach centers on something that is startling in its simplicity. Every ministry needs to be defined by a purpose. Without a clear purpose statement a church is just drifting. This statement of purpose is something the church must devote time and attention to as they seek to find a direction that will steer them. The purpose statement should always be made to fulfill the Great Commission and should be concise and result-oriented. He states five wonderful benefits of the purpose statement:

- (1) A Clear Purpose Builds Morale.
- (2) A Clear Purpose Reduces Frustration.
- (3) A Clear Purpose Allows Concentration.
- (4) A Clear Purpose Attracts Cooperation.
- (5) A Clear Purpose Assists Evaluation.<sup>20</sup>

How does a church identify its purpose? According to Warren, first study what the Bible says. Then seek to answer four questions: Why do we exist? What are we to be as a church? What are we to do as a church? and How are we to do it? Finally, put your findings in writing and summarize your conclusions in a single sentence.<sup>21</sup>

The author does not agree with the assumption that churches which do not have a purpose statement do not have purpose. Almost every church worships, evangelizes, fellowships, disciples and equips. However, the writer does agree that Warren allows the purpose statement to drive the church to make balance among the five purposes. It is something that the church should hold up as the standard for making decisions.

Here is Saddleback's Purpose Statement that uses five key words to summarize five purposes: To bring people to Jesus and **membership** in his family, develop them to

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<sup>20</sup> Rick Warren, *The Purpose Driven Church*, 86-94.

<sup>21</sup> Ibid., 98-9.

Christlike **maturity**, and equip them for their **ministry** in the church and life **mission** in the world, in order to **magnify** God's name.<sup>22</sup>

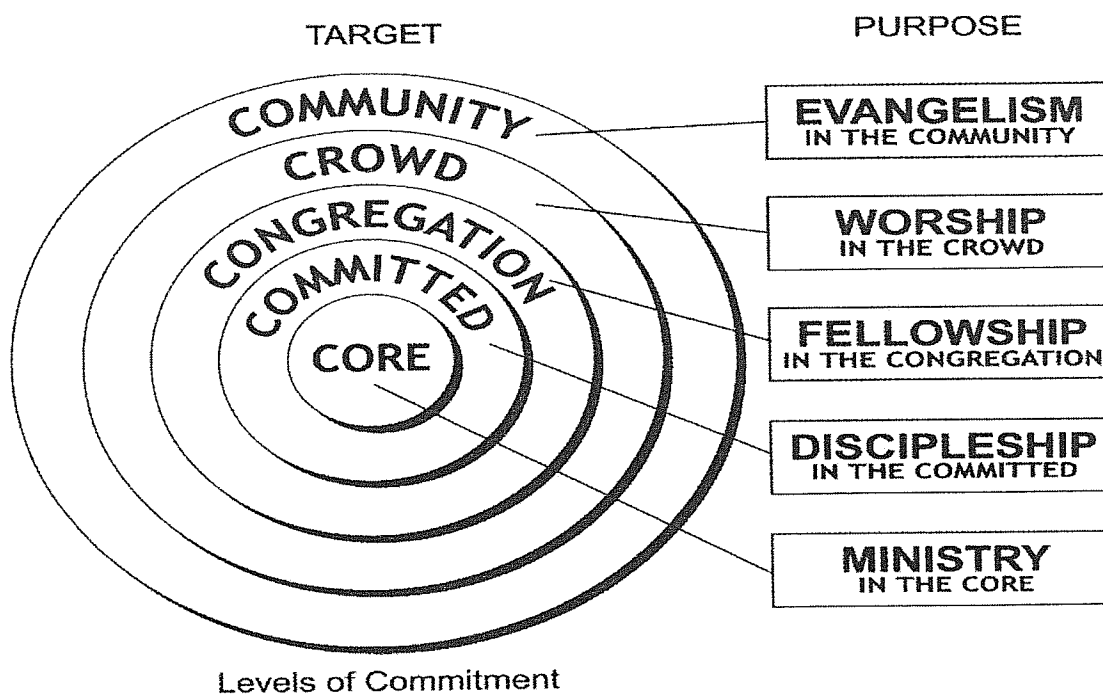
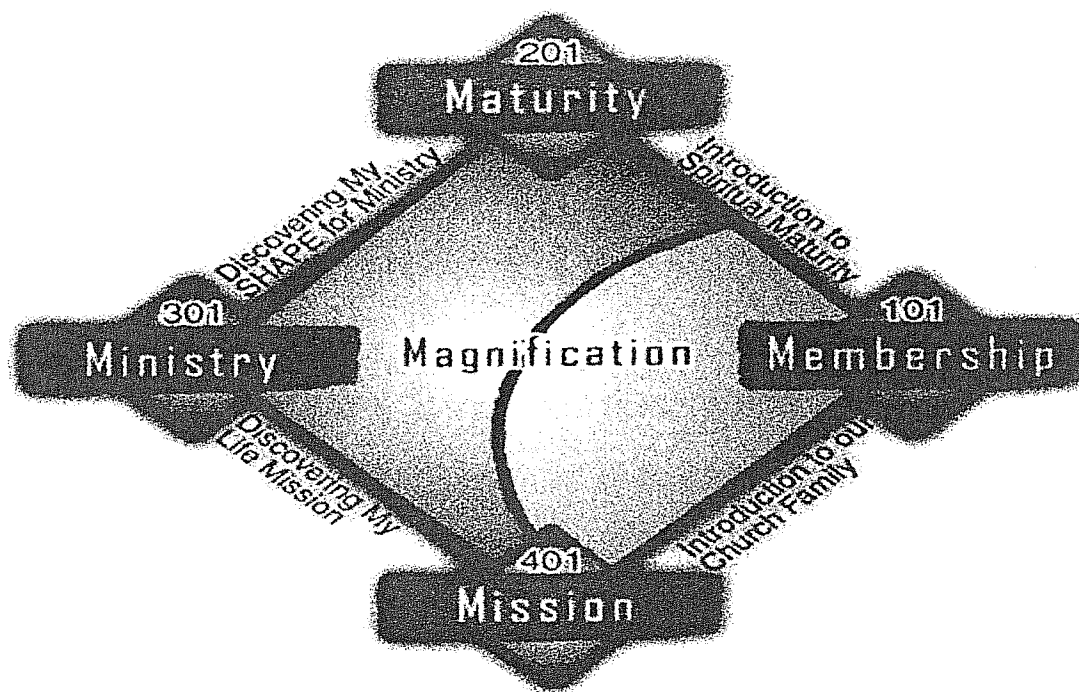
2. *It uses a purpose driven strategy to fulfill their purpose statement.* While using a variety of terms, a purpose driven strategy brings people to Christ and into membership in his family, builds them up to maturity, equips them for ministry in the church, and then sends them out on a life mission in the world in order to bring glory to God. The strategy is based on two assumptions:

- (1) People grow best when you allow them to make gradual commitments.
- (2) You must ask for commitment in specific ways, such as using covenants.

Warren identifies different levels of commitment and spiritual maturity, which he illustrates by concentric circles (see FIGURE 5). Each circle is measurable. On any given week, Saddleback can identify how many people are at each specific level. Using a baseball diamond analogy (see FIGURE 6), Warren continually asks people whether they are ready to move to first base (a commitment to membership), to second (a commitment to maturity), to third (a commitment to ministry) or to home plate (a commitment to missions).

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<sup>22</sup> Ibid., 107.

FIGURE 5<sup>23</sup>FIGURE 6<sup>24</sup>

<sup>23</sup> Rick Warren, *The Purpose Driven Church Seminar Manual*, 11.

<sup>24</sup> *Ibid.*, 34.

*3. It organizes around a purpose driven structure, which insures balance and gives equal emphasis to all five New Testament purposes.* It is team-based, rather than hierarchical in structure. He organizes around purpose-based teams composed of lay leaders and staff, with each team responsible for a specific purpose and target group such as the community, the crowd, the congregation, the committed, and the core. This is one of the strong points of the model. The model gives much leadership to the laypeople. It is wonderful to have them involved in ministry.

*4. It programs by purpose.* It has at least one program for fulfilling each of the five purposes and each of the corresponding constituencies. The church evangelizes the community, gather the crowd for worship, fellowship in the congregation, disciple the committed, and equip the core for ministry and mission. Warren always clarifies the purpose for every program in Saddleback Church. He kills any program that does not fulfill a purpose. He replaces a program when he finds one that does a better job than the one he is using. Programs always are the servants of five purposes.

*5. It staffs by purpose.* Every purpose has its own champion. He begins by finding volunteers to lead and serves on each purpose-based team, and he develops full-time, paid positions as needed. For that reason, they have assigned a staff pastor to each of the bases: membership, maturity, ministry, and mission. Each pastor serves as a base coach. Most churches staff by need, not purpose. When a need or opportunity arises, a church makes appropriate decisions about adding staff members.

*6. It preaches by purpose.* Messages and series are planned to insure that the congregation receive a balanced emphasis on each of the purposes. Warren tries to preach God's five purposes in a personalized way like "You Are Shaped for Significance," "The

Six Stages of Faith,” “Learning to Hear God’s Voice,” “Answering Life’s Toughest Questions,” and “Building Great Relationships.”<sup>25</sup>

Most preachers preach on purpose, even though they do not preach by purpose. When they intentionally preach series geared towards meeting felt needs in order to be effective in the pulpit, the congregation can have a lack of solid, biblical exposition. This can be a shortcoming of this model. John MacArthur offers the following constructive criticism:

Visit a seeker-sensitive church and you won’t hear a lot about sin or judgment. You won’t learn much about the holiness of God or the importance of obedience, either. You’re more likely to hear a sermon on human relationships, success in the business world, or how to make your life in this world more satisfying. That’s because if a church’s primary focus is to encourage unbelievers to attend, it will invariably soften the truth to make it more palatable. It will skirt the hard teaching of Scripture on matters of repentance and the cost of discipleship, choosing instead to focus on God’s grace and how easy it is to become a believer.<sup>26</sup>

7. *It forms small groups on purpose.* The purpose driven DNA is implanted in every cell of the Body of Christ. Each small group helps the members fulfill each of the five purposes in their lives. The goal is to help every believer live a purpose driven life.

8. *It calendars by purpose.* The purposes are the determining factor in deciding what events are scheduled. Warren designates two months of each year to give special emphasis to each purpose. For example, January and June might each be Maturity months. February and July could each be Ministry months. March and August might be Missions months. April and September could be Membership months. May and October could be Magnification months. November and December, two free months, should be already

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<sup>25</sup> Rick Warren, *The Purpose Driven Church*, 150.

<sup>26</sup> John MacArthur, “The Seeker-Sensitive Movement” [online]; available from [http://www.eternallifeministries.org/jm\\_ssm.htm](http://www.eternallifeministries.org/jm_ssm.htm); Internet; accessed 13 October 2005.

with Thanksgiving and Christmas.<sup>27</sup> Every event must fulfill at least one of the five purposes or it is not approved.

*9. It budgets by purpose.* Every expenditure is categorized by the purpose to which it relates.

*10. It builds by purpose.* Buildings are seen as ministry tools, not monuments. They must serve the purposes and never become more important than the purposes. Warren used seventy-nine different facilities in the first fifteen years of Saddleback's history.<sup>28</sup>

*11. It evaluates by purpose.* Warren regularly asks: Are we balancing all five purposes? Is there a better way to fulfill each purpose? He models deliberateness in ministry by continually evaluating everything that the local church does.

*12. Most purpose driven churches are built from the outside-in, rather than in the tradition way from the inside out.* When Warren began Saddleback, he started by totally focusing on the unchurched in his community.

### **Two Considerations for Implementation of the Purpose Driven Model in Educational Setting of the Korea Evangelical Holiness Church**

Saddleback's story is a sovereign act of God that cannot be replicated. Warren strongly advises church leaders against trying to duplicate the Saddleback model in an established and traditional church. Rather, he suggests that they learn and apply

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<sup>27</sup> Rick Warren, *The Purpose Driven Church*, 150-51.

<sup>28</sup> Ibid., 45.

transferable principles.<sup>29</sup> He points out church leaders cannot copy three things when they implement the Purpose Driven Model in their churches:

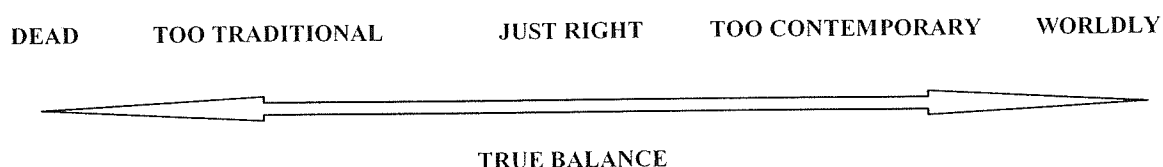
1. You won't be able to transfer our context.
2. You won't be able to replicate our staff.
3. You can't be me.<sup>30</sup>

Therefore, pastors-teachers considering the development of the educational system should extract the lessons from the model that are transferable. Based on the author's experience, two considerations are required for implementation of the Purpose Driven Model in education setting of the KEHC: Theological and Cultural.

### Theological Perspectives

The first consideration is theological. Elmer Towns points out church leaders need to evaluate church practices as either biblically inappropriate or as an indigenous communication of a biblical truth. He shows the spectrum of terms used to criticize church practices, from the supposedly too "tight" (left side) to the too "loose" (right side).<sup>31</sup>

**FIGURE 7**



<sup>29</sup> Ibid., 66.

<sup>30</sup> Ibid., 67.

<sup>31</sup> Elmer L. Towns and Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago: Moody Publishers, 2004), 57.



Warren's paradigm could be a mix of good and bad because there were theological differences between Saddleback, Southern California and the KEHC, Seoul.

Warren mentions:

Every theology has a context. You won't understand Luther's theology without understanding Luther's life and how God was sovereignly working in the world at that time. Likewise, you can't fully appreciate Calvin's theology without understanding the circumstances in which he forged his beliefs.<sup>32</sup>

The thought of switching from a traditional ministry to a purpose driven ministry left the education leadership with mingled feelings of excitement and fear. It meant that, as educators, they knew the incalculable value of aligning their ministry with God's vision. It also meant they understood how potentially explosive such a venture could be.

However, the education leadership team that was composed of seven seminary pastors and the writer faced conflict. Some among the education leadership members began stirring up dissension by saying things like, "Why are we doing this? It comes from a Baptist!" They were inflexible in understanding they could not do ministry like they did in the past. Doubt and confusion stayed under the radar until some leaders left the local church of the KEHC because of their opposition to the Purpose Driven Model. They did not care for the new vision and direction the new leadership took. On the other hand, the writer kept contending that he had solid backing from denominational theological system. He survived the attacks without abandoning the vision he believed God gave him for the church.

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<sup>32</sup> Rick Warren, *The Purpose Driven Church*, 27.

## Cultural Perspectives

Second, it is a matter of culture. One of the primary hindrances to implement in the KEHC is the foreignness of the Purpose Driven Model. In America, Christianity is labeled as traditional. In Korea, however, it is labeled as foreign. It looks like capitalism, Americanization, or Westernization. In order to reduce the preconception about the model, the writer intentionally avoided using the phrase “purpose driven.”

The apostle Paul says, “I have become all things to all men, so that I may by all means save some.”<sup>33</sup> What he meant was he let his audience determine his approach. When with Jews, he communicated like a Jew. When he was with Gentiles, he communicated like a Gentile. If the apostle had come to South-Korea, he would have learned to communicate in South-Korean terms. It meant he was strategic.

Warren has developed this model to reach “Saddleback Sam”<sup>34</sup> in his community. The five purposes of the model must be cross-cultural. However, Saddleback’s strategies to fulfill them need to be changed according to contextual conditions because Saddleback Sams in the Southern California and other Sams in the East Asian area are not the same.

Furthermore, Confucianism has influenced so many Korean cultures which include one’s order in society, in the family, and even in the church. According to its doctrine, younger people should obey older people. Thus, Korean churches’ subculture is vastly different from Saddleback’s. For instance, Warren cultivates his church over time by purpose. He purposely handles team-based ministries. On the other side, Korean churches have a hierarchical relationship between senior pastor and assistant pastors.

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<sup>33</sup> 1 Corinthians 9:22 NASB.

<sup>34</sup> A researched composite of the unchurched yuppie commonly found in Saddleback Church’s surrounding community.

Senior pastors of almost all Korean churches are the key people who must be the ones to make decisions, and the assistant pastors should follow the senior pastors' leadership.

The KEHC also emphasized the importance of elders who governed its affairs. The old people did not like to change their characteristics in adopting the Purpose Driven Model because of their self-centeredness. They wanted to keep the traditional culture. Under these circumstances, the author was charged with developing the education ministry of the local church where there had never been any team-based ministries. This was quite different from Warren's culture.

Accordingly, Warren's model had to be put into theological and cultural forms to be understood and communicated to congregations of the KEHC. Warren also encourages church leaders to be themselves:

God made you to be yourself. He wants to use your gifts, your passion, your natural abilities, your personality, and your experiences to impact your part of the world. All of us start out as originals. Unfortunately, many end up as carbon copies of someone else. You cannot grow a church trying to be someone else.<sup>35</sup>

### Summary

While company works worldly business, church works godly business. Pastors-teachers must never carry out its ministry based on hunches or guesses. The church should be as intentional and earnest in its response to Jesus' teaching as the early church. Warren's paradigm has become the newest way to do church for many searching to vitalize its ministries. Saddleback Church, successful in the environment of post-modernism, brings much light to contemporary Korean churches so that they might renew to reshape themselves as God's purposes-oriented churches. The Purpose Driven

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<sup>35</sup> Rick Warren, *The Purpose Driven Church*, 67-8.

Model is gleaned from two major ecclesiological imperatives that Jesus stressed. Can pastors-teachers argue with the Great Commandment and the Great Commission?

The Purpose Driven Model is not just about church growth. It is about church health based on biblical foundations. It is committed to God's five purposes as absolute authority and guide for ministry application. That was why the author chose the model. Setting up Warren's paradigm in education ministry, pastors-teachers need to examine carefully that the totality of their ministry programming includes the five purposes. The education leadership teams also must consider theological and cultural differences between Saddleback Church and their churches. The author did not literally apply twelve characteristics of the Purpose Driven Model to the local church of the KEHC, rather he theologically and culturally implanted. The next two chapters will present theological distinctives of the denomination and an application of a local church that had cultural differences from Warren's context.

## CHAPTER FOUR

### EDUCATIONAL SETTING OF THE KOREA EVANGELICAL HOLINESS CHURCH

Warren's model resonated with this author, and the principles behind its positive results grabbed him. In the principles was discovered a new way of thinking about ministry. The KEHC and Warren's model could be combined. Yet, the first obstacle to combine the educational setting of the KEHC and the Saddleback Church's model was the theological perspective.

The education leadership team of the church which the author was involved in tried to hold on to the church's unique identity. They tried to understand how the five purposes were expressed as unique to their congregation. The congregation had theological distinctives that made them who they were. They did not want to imitate the Saddleback model without being careful to preserve what was non-negotiable about being KEHC. Warren writes, "God has a custom ministry for every church. Your church has a unique thumbprint that God has given it."<sup>1</sup>

Mark Tabb, a contributing editor to Pastors.com, stresses, "Becoming Purpose Driven does not mean surrendering your traditions or your doctrinal distinctives."<sup>2</sup> Tradition itself is not necessarily a bad thing. Tradition can be honored in a purpose-

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<sup>1</sup> Rick Warren, *The Purpose Driven Church*, 68.

<sup>2</sup> Mark Tabb, "Becoming purpose driven does not mean losing your church's distinctives" [online]; available from <http://www.pastors.com/article.asp?ArtID=8148>; Internet; accessed 15 October 2005.

driven church. Chris Nelson, who has adopted the Purpose Driven Model to the 100 year old Bethlehem Lutheran Church of Minneapolis gives the church's leadership some valuable advice:

1. Know thyself.
2. Build on principles rather than copy methods.
3. Interweave the five purposes with your distinctive expressions of faith.
4. Don't gloss over areas of difference<sup>3</sup>

Therefore, this chapter starts with an overview of the historical origin of the KEHC focusing on the initial impact of Western missionary efforts, which began in earnest in the beginning of the twentieth century. Thereafter, the writer will deal with theological distinctive features of the denomination.

### **The Origin of the Korea Evangelical Holiness Church**

In the East Asian area, it is South Korea that has witnessed the most spectacular and historically significant Christian expansion. The vigorous growth of Christianity in Korea over the past century has caused some wonder to outside observers. Christianity first arrived in Korea in the 1590s,<sup>4</sup> originally as part of the wider Catholic missions to the Far East. No doubt the major impetus for early Protestant missionary work in Korea came from the United States. The first evangelistic agencies to begin missionary work in Korea were the Board of Foreign Missions of the Presbyterian Church and the Foreign Missionary Society of the Methodist Episcopal Church in the United States. In September

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<sup>3</sup> Ibid.

<sup>4</sup> Kuyng Bae Min, *The History of Korean Christianity* (Seoul: Daehankidokgyu Press, 1993), 45.

of 1884, the Presbyterian Church appointed Dr. Horace N. Allen as the first missionary to Korea, while the Methodist Church appointed Dr. and Mrs. W. B. Scranton, his mother Mrs. Mary Scranton and the Rev. and Mrs. Henry Appenzeller as the first missionaries to Korea in the same year.<sup>5</sup> The missionaries were quick to get involved in medical and educational work. Hospitals and schools thus became invaluable evangelistic tools for the missionaries during the first two decades of their arrival.

In the first decade of the twentieth century throughout the world, there were numerous revivals: Welsh revival (1904), Khasia revival (1905), Azusa Street revival (1906), Pyengyang (1907), and Honan (1908). During these years of 1904-1907, the Korean peninsula experienced the greatest event in the Korean church history before the Japanese annexation in 1910. Elmer Towns calls it one of the Ten Greatest Revivals Ever.<sup>6</sup>

The Revival of 1907 was the result of worldwide holiness revival movements of the late nineteenth and early twentieth centuries. Early missionaries in Korea were deeply influenced by the movements such as the Wesleyan holiness movement and the Calvinistic Keswick Convention in America and England. They wanted to bring this kind of revival to the country. Myung Soo Park, a professor of Church History at Seoul Theological University and director of KEHC Historical Research Center, insists that most Methodist missionaries such as Appenzeller and Underwood had been under the influence of holiness revival movements while most Presbyterian missionaries such as Franson, who visited Wonsan in 1903, and Gorforth, who visited Pyengyang in 1907,

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<sup>5</sup> Ibid., 150-53.

<sup>6</sup> Elmer Towns and Douglas Porter, *The Ten Greatest Revivals Ever: From Pentecost To the Present* (Ann Arbor: Vine Books, 2000), 41-2.

worked with Keswick holiness preachers.<sup>7</sup> In that sense, Korean Christianity was rooted in the late nineteenth and early twentieth-century holiness revival movements.

The worldwide holiness movements of America as well as Britain and Japan have influenced Korean holiness movements. Major holiness groups in America tried to have some connection with Korea Holiness people and have several holiness denominations, such as Nazarenes, Church of God (Anderson) there. However, the first and most influential holiness group was the Oriental Missionary Society (now OMS International), which founded the Korea Evangelical Holiness Church, the oldest and largest holiness group in Korea.<sup>8</sup>

The late nineteenth century Wesleyan holiness movement had struggled with the Methodist Church which disliked the holiness enthusiastic tenet. Under this circumstance, the holiness movement had divided into two groups: a traditional holiness group and a radical holiness movement. The former followed the line of National Holiness Association (NHA), which emphasized the Wesleyan doctrine of regeneration and sanctification and tried to maintain its original goal. Even though the latter group was influenced by the NHA, it had also been influenced by other evangelical movements such as divine healing and the premillennial second coming. The latter group had been called the radical holiness group. The Nazarenes belonged to the former while the Pilgrims

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<sup>7</sup> Myung Soo Park, "The Korea Pentecost": A Study of the Great Revival of 1903-1910 in Relationship to Contemporary Worldwide Holiness Revival Movements", in Charles Yrigoyen, Jr. ed., *Global Impact of the Wesleyan Traditions and Their Related Movements* (Lanham: Scarecrow Press, 2002) 185-98.

<sup>8</sup> Myung Soo Park, *The History and Theology of the Korea Evangelical Holiness Church* (Seoul: Seoul Theological University Press, 2004), 67.



belonged to the latter. The OMS had been related to the radical holiness group and had many supporters in the radical group.<sup>9</sup>

The OMS International started in 1901, when an American couple answered God's call to take the good news of Christ to the people of Japan. They were Charles and Lettie Cowman who, with Japanese evangelist Juji Nakada and from 1902 Ernest A. and Julia Kilbourne, faithfully pioneered OMS' work telling people of Jesus. In 1904 Juji Nakada traveled to Korea as an evangelist and in the same year two Koreans, Chung Bin and Kim Sang-Jun, went to Japan and studied at the Tokyo Bible School of the OMS.

In May 1907, the KEHC began. Chung, Kim and E. A. Kilbourne opened the Oriental Missionary Society Mission Hall in Korea (the predecessor of the Korea Evangelical Holiness Church) at Yeomgok in Kyungsoong (currently the first street of Chong-ro, Seoul), where they proclaimed the Four-fold Gospel which was characterized with regeneration, sanctification, divine healing, and the second coming of Christ. This was the origin of the KEHC.

The enthusiastic holiness revivalists conducted street evangelism with beating drums and presented powerful messages. The news of these holiness preachers spread, and they were called to hold Bible conferences and revival meetings. In *Electric Messages* Mrs. Cowman said:

Recently they were called to one of the largest churches in Seoul to conduct special meetings, and the missionary in charge has just written as follows: "The Gospel Mission here has been the means of great blessing. God has richly owned and honored His servants in their life of prayer and testimony, and last week at the close of a week's consecration services many experienced God's mighty power as they did on the day of Pentecost." At present writing they are having special meetings in another large church of the city. Night by night they

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<sup>9</sup> Ibid., 21.

are preaching straight Bible Holiness with no uncertain sound, and God is mightily witnessing to it.<sup>10</sup>

The evangelistic meetings began to be shaped into a form of a church and finally developed into an institutionalized church with church regulations and organizations for its administration, which later became a model constitution for the KEHC. The first general assembly with a representative system was held and proclaimed its independence in 1933.<sup>11</sup> The KEHC, as a carrier of revival, developed into a denomination among the three major denominations in Korea.

### **The Four-Fold Gospel as the Theological Guiding Principles of the Korea Evangelical Holiness Church**

Many researchers have agreed that Americans are feeling less loyal to specific denominations than they did in the past. Princeton University sociologist Robert Wuthnow describes a gradual restructuring of American religion, as older denominational labels are supplanted by liberal or conservative factions within denominations, factions that are creating cross-denominational coalitions.<sup>12</sup> Elmer Towns says that people historically have chosen a church based on (1) doctrine, (2) the name of the church, and (3) denominational alliance. However, when people currently choose a church, the priorities are (1) the style of worship (2) the quality of ministry (3) belief that influences

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<sup>10</sup> Mrs. Cowman, "How the Korean Work Began," *EM* (April 1909) quoted in Myung Soo Park, *The History and Theology of the Korea Evangelical Holiness Church*, 30.

<sup>11</sup> KEHC, *The Constitution* (Seoul: KEHC Press, 1996), 7.

<sup>12</sup> Robert Wuthnow, *The Restructuring of American Religion: Society and Faith Since World War II* (Princeton: Princeton University Press, 1988), 133.

lifestyle.<sup>13</sup> Peter Wagner also mentions “Low denominational profile is one of common characteristics in growing churches in America.”<sup>14</sup>

These days, Korean Protestant church members are influenced by interdenominational television services and by ministers trained in interdenominational seminaries. Nevertheless, denominational alignment is still an important factor for Korean Protestant church members. When many people among them move their home from one location to the next, they usually choose a new local church on the basis of denomination. Presbyterians tend to choose a Presbyterian church when they move. The sense of denominational solidarity means people are comfortable with a church’s heritage, lifestyle, or policies.

The OMS missionaries in early KEHC clearly planted the doctrine of Wesleyan holiness, which was inherited from the nineteenth century American Holiness movement as well as the eighteenth century Wesley’s revival. The OMS thought, it was not possible for Korean Christians to live a truly spiritual life without the transformation of the sinful nature by the baptism of the Holy Spirit. This was the purpose of holiness mission in Korea.

While the traditional holiness group emphasized heart cleansing, a typical Wesleyan teaching, the OMS preachers used radical Wesleyan holiness terms such as the second blessing after regeneration, or the eradication of depravity as holiness. The latter preached a present deliverance from all sin by the Baptism with the Holy Spirit and a life victorious over sin each day through the power of God. This was called “the holiness

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<sup>13</sup> Elmer Towns, *Putting an End to Worship Wars* (Nashville: Broadman & Holman, 1997), 10-2.

<sup>14</sup> Elmer Towns, C. Peter Wagner, and Thom S. Rainer, *The Everychurch Guide for Growth: How Any Plateaued Church Can Grow* (Nashville: Broadman & Holman, 1998), 69.

experience.” Elmer Towns calls this post-conversion experience “Ex-6 sinless experience.”<sup>15</sup>

The holiness experience seemed like a synonym for Pentecostal experience because holiness meant baptism of the Holy Spirit. As the early Christians went to the world to spread the gospel after Pentecost, the holiness proponents had a strong desire to spread the Pentecostal experience in Korea. They combined the holiness message with healing work and were committed to the radical holiness doctrine.

The KEHC operated its own university to train its clergies. In 1911 the Kyung Sung Bible School (predecessor of Seoul Theological University) was established. The first principal of the Bible School was John Thomas, the first district superintendent of the OMS Korea work. He emphasized entire sanctification. In March 1910, even before he came to Korea, he wrote in the *Electric Messages*:

It is a great joy to us to be able to go forth under the beautiful words, “Holiness unto the Lord.” The mission teaches a complete deliverance from indwelling sin by the baptism of the Holy Spirit and fire-and experience to be obtained and maintained by the faith through the precious blood of Jesus Christ.<sup>16</sup>

The nineteenth century evangelicals also had a premillennial vision. The radical holiness group shared the strong expectation of the second coming of Jesus Christ who might return after their spreading of the gospel. They stressed that all members of the KEHC should live in the shadow of the second coming of Christ.

On May 24, 1943, the Japanese arrested many ministers and members of the KEHC and put them into prison because of their faith in the second coming of Jesus Christ, which they insisted was contrary to the idea of Japanese imperialistic militarism.

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<sup>15</sup> See figure two.

<sup>16</sup> John Thomas, “The Call to Korea,” *Electric Messages* (March 1910), 4, quoted in Myung Soo Park, *The History and Theology of the Korea Evangelical Holiness Church*, 22.

In September of the same year, public worship services were prohibited and on December 29 of the same year the KEHC was dissolved by force and the members were scattered like sheep without shepherds. Many ministers and church members who kept their faith to the end at that time were imprisoned or became martyrs.<sup>17</sup> Premillennialism is still the KEHC's framework of the Bible interpretation.

Since the beginning of its foundation, the Four-fold Gospel has been the main message of the KEHC. Historically, however, it was A. B. Simpson, the founder of the Christian and Missionary Alliance, who grouped the four elements in a form. In his book *The Four-Fold Gospel*, he said "There are four messages in the Gospel which sum up in a very complete way the blessings which Christ has to offer us and which it is especially important that Christians should emphasize today."<sup>18</sup>

These four themes become a catch phrase of the KEHC members. The Preamble of *The Constitution* shows "The backbone of the doctrine of the KEHC is the evangelical doctrine summarized in the Gospel of regeneration, sanctification, divine healing and the second coming of Christ, the chief meaning of which was derived from the claims of John Wesley's evangelical sanctification."<sup>19</sup> This does not mean that the blessings of the Gospel are limited exclusively to four elements. Rather, in one sense it is a manifold Gospel with countless blessings and ever deeper and richer experiences of God's grace and love. These four themes of the gospel doctrine are in harmony with the words that read: "Now may the God of peace Himself sanctify you entirely; and may your spirit and

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<sup>17</sup> KEHC, *The Constitution*, 7.

<sup>18</sup> A. B. Simpson, *The Four-Fold Gospel* (Harrisburg: Christian Publications, Inc., 1925), 4.

<sup>19</sup> KEHC, *The Constitution*, 3.

soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ” (1 Th. 5:23).

In Chapter one of *The Constitution*, Article eight stipulates the Four-fold Gospel as the guiding principle of the Church by stating, “We accept the New and Old Testaments as our Cannon and the interpretation of the Holy Scriptures is based on regeneration, sanctification, divine healing, and the second coming of Christ.”<sup>20</sup> Even the Law of Disciplinary Punishment in *The Constitution* stresses “The incidents that are inciting or taking action for something betraying, or contrary to the doctrines of this Church and its guiding principles are brought up to disciplinary measure.”<sup>21</sup>

The Article six in Chapter one of *The Constitution* outlines the four themes as following:<sup>22</sup>

### **Regeneration**

The truth of regeneration the Lord Jesus has taught to Nicodemus is indeed the first step of entering into Christianity and the only way to being qualified to become a citizen of the kingdom of God: “unless one is born again, he cannot see the kingdom of God” (Jn. 3:3). Regeneration is to be born of the Spirit, that is, a spiritual change that belongs to God’s mystery. This kind of spiritual change can happen when any person repented of his or her own sins and believed in Jesus Christ who shed His atoning blood on the cross; and it is a radical change in the spirit and in the whole personality of that person, receiving new life by the working of the Holy Spirit. This is indeed the good news of the kingdom of God.

### **Sanctification**

This is referring to the baptism of the Holy Spirit which was promised to Christian believers. On the day of Pentecost, the disciples experienced the

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<sup>20</sup> Ibid., 10.

<sup>21</sup> Ibid., 103.

<sup>22</sup> Ibid., 11-2.

baptism of the Holy Spirit, that is, the grace of sanctification (Acts 2:1-4), just as the Lord Jesus promised them, “John baptized with water, but you shall be baptized with the Holy Spirit not many days from now” (Acts 1:5). For this reason we also lead all people to regeneration, and all born-again people to experiencing the grace of sanctification. “Pursue peace with all men, and the sanctification without which no one will see the Lord” (Heb. 12:14).

## **Divine Healing**

Divine healing means that Christian believers always live in good health under God’s protection and that when they are sick, they could be healed as they pray to God for healing. In other words, this gift is the gospel that keeps our bodies safe from sickness. Since the Lord Jesus said that various miracles would accompany all believers (Mk. 16:17-18), praying for healing or laying hands on the sick is a given privilege. However, our believing in divine healing does not mean denying medication from the hospital.

## **Second Coming of Christ**

If the central message of the Old Testament prophecy was the Incarnation of Christ, the central message of the New Testament could be the Second Coming of Christ. For this reason we believe both His coming in the air (1 Th. 4:16-18) and His coming on the earth (Acts 1:11). The Revelation of John is a book of the Holy Scriptures that revealed exclusively the Second Coming of Christ, in which the phrase “I am coming soon” was written in the last chapter three times (Rev. 22:7, 12, 20). The Second Coming of Christ is an essential element of our faith life (1 Th. 3:11), a hope (1 Th. 2:19-20), and a warning for our alertness (Mt. 24:44; 25:13).

Myung Soo Park points out:

The Seoul Theological University emphasized the theology of Wesley rather than the fourfold gospel and lost some interest in divine healing as well as premillennialism. Holiness theology of nineteenth century had been criticized as distortion of Wesley’s theology. Perhaps, this trend might have been followed after Asbury Seminary, a majority of whose faculties and students majority were the Methodist.<sup>23</sup>

Even though Wesley is the theological root of the KEHC, the nineteenth century holiness movement is its direct origin. Actually, the nineteenth century holiness

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<sup>23</sup> Myung Soo Park, *The History and Theology of the Korea Evangelical Holiness Church*, 259-60.

movement was rooted in Wesley's revival. However, the holiness movement has made a lot of changes in terminology, such as the eradication of depravity and the baptism of the Holy Spirit, which cannot be found in the writings of John Wesley, and added the new ideas including divine healing and the premillennialism that came out of the nineteenth century evangelicalism rather than John Wesley.

In that sense, the most important heritage of the KEHC must be the fourfold gospel. The KEHC pastors-teachers must keep the unique thumbprint that God has given them. In other words, the education ministry of the KEHC must firmly stand in the radical tradition of the Wesleyan holiness movement of the late nineteenth century, key teachings of which are Regeneration, Sanctification, Divine Healing, and the Second Coming of the Lord.

#### **The Four Educational Needs, Reported by the Education Committee of the Korea Evangelical Holiness Church**

Surely the growth of Korean Church can be described as an explosion. In 1900, there were 216 Korean churches and 21,136 church members. In 1930, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5% of the population).<sup>24</sup> This had doubled every decade. There were 500,000 in 1950, 1 million (5,011 churches) in 1960, 2 million in 1970, 4 million (21,243 churches) in 1980,<sup>25</sup> and

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<sup>24</sup> Martin L. Nelson, *Principles of Church Growth* (Seoul: Seoul Bible College Press, 1991), 187.

<sup>25</sup> Ibid., 188.



10,312,813 Christians (24% of the population and 35,869 churches) in 1990.<sup>26</sup> Today there are over one hundred Protestant denominations. Among the denominations, numbered at about hundred, the Presbyterian Church is the largest, though split into over seventy different groups.<sup>27</sup>

The Korean Christians represented a solid majority of those declaring any religious affiliation. However, the growth rate of the churches in Korea has begun to slow and even to stagnate since the 1990s. Every denomination has become concerned that the growth percentage is now in the single digits. In 2004, Gallup Korea research showed that the rate of growth of the Korean Church had been reduced to only 21.4 percent of the whole population, lower in comparison to Buddhism. Buddhism represented 24.4 percent and the Roman Catholic Church 6.7 percent. This report showed that non-Christians in Korea favored Buddhism (37.4 percent) first, followed by the Roman Catholic Church (17 percent), and Protestantism obtained only a 12.3 percent rate of preference.<sup>28</sup> These results showed that the Christian faith had declined in quality, the Christian spiritual power had burned out, and the image of the Christian church had fallen to the ground.

The KEHC also is not an exception. As a matter of fact, it has plateaued. The figure 8 shows fluctuations of its domestic members in the 1990s:<sup>29</sup>

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<sup>26</sup> Seong Hun Myung, "Analysis and Strategy of Korean Church Growth," *Ministry and Theology* Vol. 1. (Seoul: Durano Press, 1996), 114.

<sup>27</sup> Myung Hyuk Kim, *The 18 Hot Issues of Korean Church: Its History and Potentiality* (Seoul: Kyujang Media Mission, 1998), 28.

<sup>28</sup> Korea Gallup, "Inquiry into Religions and Religious Awareness of Korean People in 2004" [online]; available from [http://gallup.chol.com/report/report\\_content.asp?objSeqNo=80](http://gallup.chol.com/report/report_content.asp?objSeqNo=80); Internet; accessed 12 October 2005.

<sup>29</sup> Myung Soo Park, *The History and Theology of the Korea Evangelical Holiness Church*, 157.

**FIGURE 8**

	1990	1991	1992	1993	1994
<b>Member</b>	470,055	494,733	511,604	494,827	491,459
<b>Variation</b>		24,678	16,871	-16,777	-3,368
<b>Rate of Growth</b>		4.99	3.3	-3.39	-0.69
	1995	1996	1997	1998	1999
<b>Member</b>	491,283	492,914	502,565	503,283	502,698
<b>Variation</b>	-176	1,631	9,651	718	-585
<b>Rate of Growth</b>	-0.04	0.33	1.96	0.14	-0.12

The record tells that the KEHC is on the brink of a crisis. In 1999, the education committee of the KEHC concerned about the education ministry of the next generation within the denomination sent a questionnaire to 180 churches and gathered their responses. The inquiry of the committee pointed out the KEHC had four major educational systematic problems: the distorted educational mind-set of pastors-teachers, the unavailability of denominational curriculum, the lack of educational space, and the need to cultivate educational experts.<sup>30</sup>

### **Distorted Educational Mind-Set of Pastors-Teachers**

While most newly planted churches begin with an urgent sense of vision, one of the most prevalent problems among established churches is the condition of institutionalism. New Christians are excited about their new life in Christ, carry little or

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<sup>30</sup> KEHC Education Committee, *The Manual of KEHC's Christian Education Ministry for New Millennium*, 152-60.

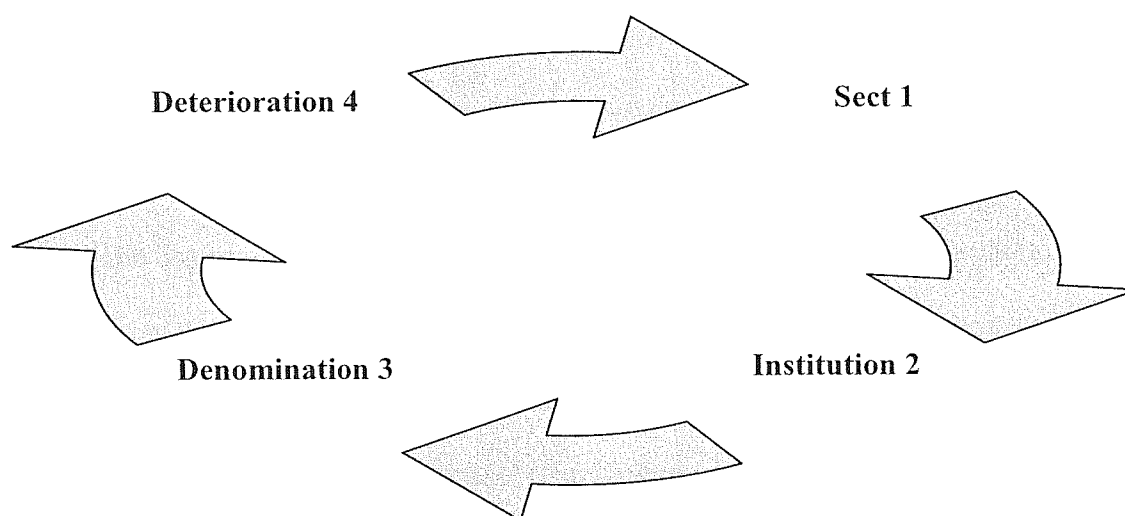
no baggage, and are open to change for spiritual growth. On the other hand, long-tenured Christians usually carry a lot of baggage about how things should be done and what should and should not be expected of them.

Institutionalization produces formalism. It often sets in when members lose a clear and urgent awareness of the church's purpose. The same routine ministry activities are repeated over and over as if they were the purpose rather than a means to accomplish the end. The loss of a clear and urgent purpose produces plateaued churches doing the same things the same way with little regard for the results, and often reluctant to make any changes.

Why do denominations decline? Ernst Troeltsch, the German sociologist, wrote that churches grow from a sect status to ecclesia or a denominational stage. The following cycle (See FIGURE 8) is an elaboration of his position to show the church's sociological cycle. In this table, a church begins as a sect and moves to the second stage on the cycle, and institution. The third stage on the cycle is a fully organized denomination, and the final stage is deterioration. This cycle indicates that a sectarian church is founded upon warm fervor to God and ends up in a cold denominational church on the brink of deterioration.<sup>31</sup>

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<sup>31</sup> Elmer Towns, *Evangelism and Church Growth*, Th.M. Class Notes (Lynchburg Virginia June 2004). 72-3.

**FIGURE 9**

### **Denomination in the Sociological Cycle**

Elmer Towns summarizes characteristics of denomination deterioration:

1. The denomination reflects the religious life of the community. The denomination is tolerant of the outside world, no longer at war with society. They are accepted as a part of the community.
2. The denomination is committed to a relevant ministry. The authority of God over the individual is no longer important and the necessity of making programs relevant to individuals becomes the criterion for judging the success of a church.
3. The denomination is concerned about perpetuation/perpetuity. Committees and offices that were constituted to perform a job, often enjoy status simply because they got the job done. With the passing of time, people take the job because they want the status, yet are hardly capable of functioning on the committee.
4. Another factor that characterizes the denominational development is the growing desire of pastors to leave the pastorate for administrative positions. When

pastors believe that the denomination's work is of more significance than the church for which Jesus dies, decline is inevitable.<sup>32</sup>

The sociological cycle of the church can refer to an education ministry in a local church. The education department first begins as a sect, then changes its nature and basic tenets. The department desiring more efficiency, slowly builds organization. Its leadership is dominated by established bureaucracy more concerned with perpetuating its own interests than with maintaining the distinctive that helped bring the group into existence. The education ministry may become more and more dominated by the small people. Administration centers by boards and committees tend to become self-perpetuating. Finally the formalism will despoil the department's vitality.

Institutionalism greatly influences education ministry perspectives of the KEHC. The greatest hindrance to the advancement of its education ministry is from within its own ranks, not from without. Many pastors-teachers are losing their zeal for gospel. They are losing sight of the original goals of the founding fathers and succeeding generations will be unable to identify with the principles that formed the original catalyst. Because the education leadership fails to hold the belief for existence fast, the ministry looks like drifting with little aim.

Even though the educators themselves are part of the message, they give only nominal and superficial allegiance without genuine commitment to Christ and the Christian faith. Educational divisions have changed courses to become "private clubs" for their own enjoyment. Christian celebrations such as Easter and Christmas have become events closed to the external world. Christian education must be more than mere verbal enunciation of the truth with good words; it must be always a vital demonstration of the

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<sup>32</sup> Ibid., 86-7.

truth with good works. In order to strengthen its heritage and overcome the status quo of its educational ministry, today's KEHC pastors-teachers must contend against their formalism.

### **Unavailability of Denominational Curriculum**

Korea is fast becoming a pluralistic society. All Koreans are already involved in cultural and societal developments that can be traced directly to postmodernism. Postmodern views shape their lifestyles, the way they make a living, and how they educate their children. The options in the field of religion are becoming more numerous. Many people want no connection with, and have no respect for, the church. They do not want to accept the norms of Christian behavior as their pattern for living.

People are made in such a way that they have to believe in something; they must commit themselves to something or someone. If the gospel of Jesus Christ does not move into their spiritual vacuum fast enough, then some man-made "ism" or ideology will move in. This means that there is a certain urgency about Christian education ministry. If the KEHC does not act effectively and with adequate resources, people will reach out after some other faith to help fill the inner void.

To make availability to make available denominational curriculum, first of all, educators of the KEHC need to understand today's emerging generation. This emerging generation is a group of young people today that have a very exciting future before them, yet they face a very uncertain future because of inward threats. It is world that is being formed around them as they are not yet old enough to create all these forces. Many have

great potential, but a lot are dealing with severe problems. Their lives in the postmodern era are summarized as following:

1. They live in a post modern world. It rejects reason. It rejects truth. It brings about gnawing despair and pessimism. It has a bias against and a rejection of Christianity.
2. They live in a world filled with stress. They face pressure from family breakdown and relational brokenness, from violence and crime, and from appearance issues and peer pressure.
3. They face media saturation. Media, movie, and music are where teenagers get their theology. They log on every day. They are moving from “word” base to “image” base.
4. They are participatory.
5. They are very materialistic. They have been easily convinced that “things” buy happiness.
6. They are spiritual searchers. While they want to reject absolute truth, they are willing to talk about spiritually matters.

A curriculum is not neutral. In their teaching, educators always consciously or unconsciously acknowledge one or the other. In the postmodern period, man stands as the sole voice of reason in a universal realm of irrationality. How can the curriculum of the KEHC be a course in a God-centered faith and life? The author agrees that as *The Manual of KEHC's Christian Education Ministry for New Millennium* mentions, “Christian salvation is holistic salvation. The Four-fold gospel takes on the character of Christian development. The developmental characteristic of the four themes aims to become a mature

Christian.”<sup>33</sup> In that point, the components of the four-fold gospel can be a major educational content in the development of its own unique education ministry. If doing so, the learners of the KEHC will effectively understand its heritage and their uniqueness in the educational framework.

When early pioneers founded the KEHC, they did not mean to found just another denomination, but they were eager to reveal the truth of the gospel more fully to Korean people by sharing what they had experienced in faith. In other words, with a mission to pass on to others the truth of sanctification that John Wesley had maintained, this Church has been trying to help all people by preaching to them the four-fold gospel, so that they all may be born again, live a holy life, and stand blameless with no spot or wrinkle on the day of the Lord’s second coming.

Therefore, the denominational curriculum based on the four-fold gospel is required. The four themes need to be reiterated in these days when sin is minimized or explained away, and the atonement of Jesus Christ is rejected by many. The curriculum must provide a response that is just not philosophically sound, but practical for today’s emerging generation. Christian education also involves effective communication of the truth-what God has revealed as truth. What educators say is important, but how they say it is just as important. For they are not only proclaimers; they are also persuaders. They must not only speak the language of the people, but also frame their educational contents in forms which have optimum information value as well as truth.

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<sup>33</sup> KEHC Education Committee, *The Manual of KEHC’s Christian Education Ministry for New Millennium*, 18.



## **Lack of Educational Space**

Educational environment in which people learn at church is a significant factor in their spiritual growth. A major condition plaguing the KEHC education system is lack of facility space. It looks like an unsolvable problem. Almost all teachers are very short of space. They are adapting themselves to their spaces. They need larger rooms for their classes, boards to hang things on, and storage space for their materials to avoid having to haul things back and forth. Nevertheless, the fact is that they do not find temporary or permanent space solutions for offices, classrooms, and even sanctuaries.

According to Rick Warren, buildings never become more important than the purposes. He pioneered the relocatable concept in the early 1990s by constructing children's facilities with the clear-span structures.<sup>34</sup> The structures could be erected quickly on a parking lot or on a concrete slab. In a fraction of the time of conventional construction and at a reasonable cost, the buildings were ready for use before space needs could become a problem. As the church grew, the buildings could be relocated on the campus or reconfigured, depending upon the need. Today's Church leaders need to build a long term plan to solve the space problem. Also, they have to utilize wisely the funds to act on His purposes that God had told them to do.

Furthermore, to solve the lack of the educational space, pastors-teachers need to consider diversified approaches because the circumstance of an individual cannot be determined exactly by his external surroundings. It is what one interacts with that is important, and one may react directly and concretely, or indirectly and symbolically. Namely, there are external and internal learning environments. For example, the environment of the home and school is increasingly seen as a key factor in continuing

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<sup>34</sup> Rick Warren, *The Purpose Driven Church Seminar* (Lynchburg: VA.: October 2003)

learning; it makes a difference in those experiences and attitudes which the learner brings with him to church. These experiences include those with parents, school teachers, one's peers, and with books, television, or other media-guided experiences around him.

Accordingly, Christian educators have to find space solutions from a short term to a long term, at the same time they must help learners develop a dialogue between their external environment and the internal environment.

### **Need to Cultivate Educational Experts**

Teaching is more than telling. Christian education cannot take place without teachers. Who is the educational expert in this postmodern period? Is just the person who is studying in a major field of Christian Education? It is necessary but not enough. Information is important only if it leads to transformation. Information without transformation, however, is pointless. Too many theories, seen as objective science, are taught from this point of view.

Secular developmental theories that are used by the educational system in churches do not agree to theological anthropology based on the Bible. They omit theology because it is not considered an appropriate field for scientific investigation although a discussion of humanity in biblical light inescapably involves the topics of sin and redemption. Brett Webb-Mitchell argues that five characteristics of the Enlightenment in many cases antithetical to the gospel are embodied in the theories of developmental psychologist: individualism, opposition to authority, the centrality of the mind, natural religion and universalism.

They emphasize individualism over community, opposition rather than obedience to authority, and emotivism and mental acuity over virtue and

character, duty and responsibility. They dichotomize the mind-body relationship, with emphasis on a narrow definition of mind, instead of understanding that a person is a fusion of mind, body and spirit in Christ. These theories also promote a certain kind of natural religion over Christianity, reinforcing a certain kind of universalist concern and claim in contrast to a particular context over specific lives.<sup>35</sup>

Besides, the disconnection between knowledge and experience is a critical problem for Christian educators. Knowledge is often taught apart from its life connection. People know a lot of information but there is no change of life. Robert E. Webber, an emeritus professor of theology at Wheaton College and Myers Professor of Ministry at Northern Seminary, points out there is a conflict between modern and postmodern approaches to Christian education:

In our schools and churches we [the modern educators] have become ideological competitors who have bought into the “worldview” method of education to counter secularism and support the Christian worldview. But in doing so, says the younger evangelicals [the postmodern educators], the side of education that has been neglected is embodied truth, the truth that lives in me and in you, the truth that we are called to live out, to be. This shift in emphasis, which derives from the general shift toward subjectivity and experience, is a much needed balance, a balance that needs to find expression in the education of the local church, in our seminaries, and in other places where people are trained for ministry.<sup>36</sup>

A modern view of education focuses on such questions of a Christian worldview, “What is it? How do we develop it? How do we teach it?” Thus it tends to make Christianity an idea, a philosophical viewpoint, and a construct. What is lacking is the personal dimension. Christianity is more than a set of beliefs, because it is a form of life, a practice, an existence, a way of being in the world. It is a pattern of acting and being. This truth as a lived experience causes all Christian educators alarm.

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<sup>35</sup> Brett Webb-Mitchell, “Leaving Development Behind & Beginning Our Pilgrimage,” 81.

<sup>36</sup> Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker Books, 2002), 165.

The reality is that the quality of the educational program in any church is determined largely by the quality of the teaching staff. Almost all education ministries of the KEHC are operated by seminary pastors, called *Jundosa*. Unfortunately, many seminary pastors have little or no idea of how to go about equipping the congregations to do ministry, although they may feel well equipped themselves to preach, teach, counsel, and administer the church's program. Chong Nam Cho, former president of Seoul Theological University and president of the Wesley Society of Korea, urges that seminary education necessitates changes, "The problem is that it has separated theological education from personal practice. I feel urgently the necessity of unity between these two disciplines."<sup>37</sup>

Webber warns the crisis of Christian education in a postmodern world as the following:

While our educational institutions are rising in intellectual stature, they are decreasing in influence. The problem lies with the perpetuation of an Enlightenment agenda in a postmodern world. Administrators, clergy, and scholars need to recognize that education in the seminary and in the church should be more than the accumulation of information and knowledge. True education forms character, wisdom, spiritual sensitivity, and servanthood leadership. True education is not only knowledge but knowledge embodied and lived out individually and in community. The mission of the church in education is not to provide factual information that is memorized but wisdom that forms character and is embodied in a life.<sup>38</sup>

Namely, the issue for today's KEHC pastors-teachers is biblical transformation. In that sense, they must be teachers as well as students. They have to understand how people learn and process information in the postmodern setting. They have to know how

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<sup>37</sup> Chong Nam Cho, "What is the Problem of Seminary Education in Korea?" *Contemporary Religion*, October 1983 quoted in Myung Hyuk Kim, *The 18 Hot Issues of Korean Church: Its History and Potentiality*, 275.

<sup>38</sup> Webber, *The Younger Evangelicals: Facing the Challenges of the New World*, 171.

they get people to match their intellectual knowledge to their actions and hearts to bring about a change. They have to be concerned about how the embodiment approaches to education get translated into the local church trying to revitalize their tradition.

Furthermore, each educator of the KEHC must be skilled and prepared to be authentic, real, believable, relational person because they are not called just to inform, but to transform. Learning involves a desire to discipline self. We cannot give others a desire to discipline if we do not have it. Only such an educator who is spiritually alive, deeply committed to his Lord, empowered by the Holy Spirit, faithful to his calling and message, and sensitive to the total needs of people can be adequately prepared for the challenge of these days. This is the very educational expert whom the KEHC needs.

### **Summary**

The KEHC has theological uniqueness based on its history just as every denomination's theological traditions and heritage are a key component of their personality. Saddleback theologically differs from the KEHC. Warren has been trained as a Southern Baptist. The KEHC has its identity as a Wesleyan holiness movement in Korea. The Four-fold gospel constitutes four great pillars in the denomination. The Church has to do its best to overcome traditionalism and postmodernism which confront it now. It also has to solve the four educational needs. To strengthen the heritage of the KEHC, overcome the status quo of its educational ministry, and develop healthier, the author decided to implement Warren's model in the educational setting of the KEHC. In his pursuit of the education ministry vitality, he had to develop a Purpose Driven Model that expressed the thumbprint of the KEHC. Namely, applying Saddleback's paradigm to

the educational setting of the KEHC did not mean losing its church's distinctives. The next chapter will describe an application of the local church that has theological and cultural differences from Warren's context.

## CHAPTER FIVE

### APPLICATION OF A PURPOSE DRIVEN MODEL IN EDUCATION MINISTRY OF A LOCAL CHURCH OF THE DENOMINATION

Every church operates in a unique cultural setting. A congregation has cultural distinctives that make them who they are. Paul G. Hiebert defines that culture is “the more or less integrated systems of beliefs, feelings and values, and their associated symbols, patterns of behavior and products shared by a group of people.”<sup>1</sup> The aim of Christian ministry is to see people come to Christ and to be formed into groups we call churches that are both biblically and culturally appropriate. The process by means of which the church becomes “inculturated” in the life of a people has been called “indigenization,” or “contextualization.” When the gospel is expressed in a people’s indigenous cultural forms, then and only then do most of them perceive that Christianity is for “people like us.”

When implementing the Purpose Driven Model in the local church, Jangchungdan Evangelical Holiness Church (for the rest of paper, JEHC), cultural relevance was a primary matter. Desiring to follow Warren’s model, but recognizing that all his ideas would not necessarily be the best for the education ministry of a local church in Seoul, Korea, the writer needed to apply the model using some discernment. He had to show its relevance because the congregation thought the principles came from Southern

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<sup>1</sup> Paul G. Hiebert, “Cultural Differences and the Communication of the Gospel” in Ralph D. Winter & Steven C. Hawthorne, ed., *Perspectives on the World Christian Movement*, 373.

California. For communication to be effective the model had to be adapted to the cultural background of the receptors. Just as Jesus understood the cultural life of the Jews to communicate with them, so the author was to understand the cultural matrix of the people he sought to educate. Warren advises that “While you cannot grow a church by trying to be someone else, you can grow a church by using principles someone else discovered and then filtering them through your personality and context.”<sup>2</sup>

How to integrate Saddleback’s paradigm into the JEHC’s educational context was a burden. The education leadership of the church did not want to look like a clone of Saddleback Church. To overcome cultural hurdles and become a purpose-driven education ministry, they implemented five practices:

1. Rediscovering Purpose
2. Redefining Potential Learners
3. Restructuring Programs
4. Re-planning Process
5. Retraining Pastors-Teachers

### **Rediscovering Purpose**

In 1999, the author had the privilege to serve the JEHC as a pastor of Christian education. It was a great time for him to develop his talents, and at the same time, to discover himself as a human being. The JEHC was begun in September 1945 by the founder, Rev. Se-Geun Yu.<sup>3</sup> In 1998, when Rev. Chong-Hoon Yoon became the senior

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<sup>2</sup> Rick Warren, *The Purpose Driven Church*, 68.

<sup>3</sup> JEHC, *The 50 Year History of Janchungdan Evangelical Holiness Church* (Seoul: Meyongmunsa, 1996), 75.



pastor, the church was being watched with keen interest by the KEHC. Pastor Yoon graduated from Trinity Evangelical Seminary in Chicago, ministered successfully at a church in America, and then returned to Korea. There he started his ministry anew with a new staff to build a new and healthy church. One problem they initially faced was traditionalism. This driving force had influences on all the ministries of the church. The main problem was related to leadership. If there was something wrong with the decision making, the church would be at a loss. Because a clear vision was not evident, all of the ministries of the church would reach a plateau.

At that time, the education ministry of the church had the four educational needs<sup>4</sup> reported by the Education Committee of the KEHC. However, it was the lack of direction that offered the biggest obstacle for this ministry. Education workers wandered aimlessly. They became emotionally detached because there was no clear communication. They did not know what they were doing or why they were doing it. The people felt like their presence did not matter. Most education workers were busy doing programs, but could not articulate the biblical purpose behind what they were doing. They were just doing it.

During six months the author had a preparatory period to realign this ministry in accordance to God's purposes. He began praying, read Warren's book again and discovered there was a system behind Saddleback's Purpose Driven Model. He emerged with a stronger sense of where he needed to place his energy and priority to really make a difference for the educators and the learners. This was the first step for implementation.

Prior to communicating God's five purposes, the writer had to know the seminary pastors, called *Jundosas*, and the teachers understanding of the purpose of the education ministry. Each person named a different purpose, yet every answer was sharp, passionate

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<sup>4</sup> See chapter four.

and convincing. Yet few pastors communicated clearly their purpose. As the author asked these workers, it became clear that their definitions of purpose were directly related to what they thought should be happening. All of them had good intentions, but they could not agree on the purpose of the ministry.

The ministry excelled in fellowship, one of the five purposes, but usually at the expense of the others. If graded the educational ministry would receive the following letter grades for its efforts toward the following purposes:

Fellowship A

Discipleship B

Worship C+

Ministry C

Evangelism D+

So the most important task of the educational ministry was to rediscover its purpose. To build a healthy education ministry, the ministry needed to be purpose-oriented. According to Warren, “Absolutely nothing will revitalize a discouraged church faster than rediscovering its purpose.”<sup>5</sup>

Saddleback put the purposes into five *m* words for easy retention: Mission, Membership, Maturity, Ministry, and Magnification. The author felt like some of the *m* words were not for his audience. Especially, since most students could not identify with words like maturity, ministry, and magnification. Because he wanted the workers as well as the students to understand and participate in the purposes of the ministry, the author chose to communicate the purposes with five verbs that the people could more easily embrace.

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<sup>5</sup> Rick Warren, *The Purpose Driven Church*, 82

**Reach** was the word used for Mission

**Welcome** was the word used for Magnification

**Heal** was the word used for Membership

**Build up** was the word used for Maturity

**Send out** was the word used for Ministry

The author started talking about the Purpose Driven Model with the seminary pastors, who were responsible for each division, in an informal setting where no agenda had to be worked through and no decisions faced them. Though almost all workers sensed a lack of direction, especially long-tenured pastors who resisted the implementing of Warren's model in their ministry because they thought the model was foreign and aggressive. The phrase "purpose driven" seemed more like a militaristic idea. The author needed to find a way into their hearts and minds.

In implementing the purpose driven paradigm, a metaphor "**Oasis**" was chosen. It is little wonder that metaphors have been primarily emphasized as literary devices in the formal educational system. People live by metaphors, for metaphors allow people to think about and structure their basic everyday activities in a very profound way. George Lakoff and Mark Johnson point out, "Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature."<sup>6</sup>

Why Oasis? The essence of a metaphor is in understanding and experiencing one kind of thing in terms of another. For example, "Time is Money" entails that "Time is a limited resource", which entails that "Time is a valuable commodity." Namely, this

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<sup>6</sup> George Lakoff and Mark Johnson, "Metaphors We Live By" in Martin J. Gannon, ed., *Cultural Metaphors: Readings, Research Translations, and Commentary* (Thousand Oaks: Sage Publications, Inc., 2001), 3.

metaphorical phrase, “Our education ministry is Oasis” structured what the education workers did and how they understood what they were doing.

In fact, priorities are currently changing among Korean people when they choose a religion. They are looking for a peaceful place rather than a driven place. In 2004 a Gallup Korea research poll showed that Korean people choose a religion based on (1) Need for inner peace (67.9 percent), (2) Need for being blessed (15.6 percent), (3) Need for eternal life after death (7.8 percent), and (4) Need for significance of life (7 percent). This report showed that the rate of “Need for inner peace” had increased by 10.1 percent when compared to the same in 1984.<sup>7</sup>

Creating a fresh image in a cultural friendly term was desirable. And inner peace was also an important point. The writer intentionally avoided using Warren’s catch phrase “purpose driven.” Rather, he strategically put Warren’s term into the culturally relevant term “Oasis” as to not press the people but to convey best the New Testament in the five purposes he wanted to declare.

Korean society has become like a wilderness, in spite of the modern technological advances. Spiritual vacuums are especially strong in urban centers. People are likely to get lost in the cement jungle as they observe the multitude of cars, the maze of highways, the skyscrapers and the sprawling factories. They feel like they have been dumped in the middle of a desert. They seem to forget themselves. They need supplies, a map, and a compass to meet the challenges they encounter. They need to find a place along the way to rest and prepare themselves for the next leg of the trip. They need a spiritual oasis to

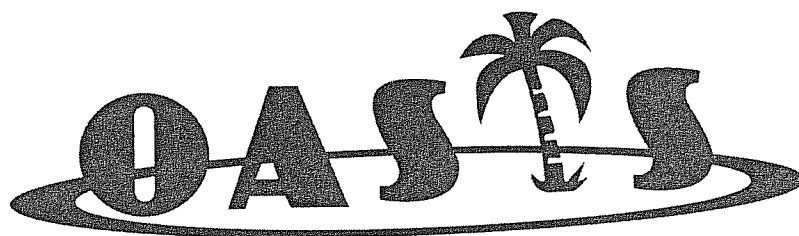
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<sup>7</sup> Korea Gallup, “Inquiry into Religions and Religious Awareness of Korean People in 2004” [online]; available from [http://gallup.chol.com/report/report\\_content.asp?objSeqNo=80](http://gallup.chol.com/report/report_content.asp?objSeqNo=80); Internet; accessed 12 October 2005.

experience God's peace. This was why the author called the new education ministry **"Oasis Vision"**.

The Korean culture is very visually oriented. Advertisers know the power of corporate logos. To have a powerful impact on the education workers, the metaphor "Oasis" was made into a visual logo. There were many uses for the logo in the ministry. It was placed on newsletters, advertising, bulletins, products, music slides, internet cafe, and so on. The people were exposed to the vision in the multiple ways through the logo by itself.

**FIGURE 10**



Beyond fulfilling the four educational needs, it was necessary that the ministry itself was balanced in God's five purposes. All activities of the ministry should mirror the purposes. This logo helped the people by appealing to their imagination in order to shape their understanding of what it meant to educate. They became more and more accustomed to addressing the question of why they did what they did.

## **Redefining Potential Learners**

Potential learners define who an education ministry wants to target. To be the purpose driven education ministry, this question needed to be answered seriously by the pastors-teachers: Who are our potential learners? Many Christian writings in education were subject to a confusing plurality of educational theories in contemporary society. Unfortunately, understanding learners for Christian education ministry had largely been relegated to a secular profession where Christian values were often ignored or even criticized. When its developmental descriptors were placed in curricular used by many churches, developmental theories not only became prescriptions for how learners were to behave, but also provided constructs for educators' perceptions of who they were. Christian education needed a model of human development that shared a common foundation of faith. Christian educators must consider biblical ways of reclaiming who his learners were.

Understanding a person is essential, nearly as important as the message itself. The most crucial difference between Christian education and secular education is how to understand human nature. The need to understand people is rooted in the theological concept of anthropology, or the nature of persons. What does the Bible say about human beings?

**First, man is sinner** (Rom. 3:23). Sin means literally "missing the mark". The inborn nature of human drives him to act contrary to the law of God. Elmer Towns states the effects of sin as follows:

- (1) People are cut off from God.
- (2) People become their own point of reference.

- (3) People suffer alienation and isolation.
- (4) Sin cuts people off from one another.
- (5) Sin fills people with anxiety.
- (6) Sin robs people of meaning and purpose.
- (7) Sin leads to spiritual death.<sup>8</sup>

A failure to identify learners as sinners is the weakest point of all developmental theories. R. J. Rushdoony points out:

If we begin with false premises, we will consistently misunderstand and falsify every problem we face. Instead of solving our problems, we will aggravate them. The state schools are increasingly incompetent in dealing with problems of delinquent behavior, because they begin with false premises. As a result, they fail to grasp the nature of the problem which confronts them...The root problem in all delinquency at whatever age is always sin.<sup>9</sup>

There are too many people claiming to be followers of Christ who lost sight of their own sinfulness years ago. This leads to substandard Christianity. People can say that they are weak people, and people can say that they depend upon God for all of their sustenance; but the fact is that something deep within them is not willing to recognize it. There is something deep within that vigorously denies their dependence. If people can at least see and feel repelled by that sin, they can grow.

**Second, man is stranger** (1 Pet. 1:1). The Bible describes people as strangers toward God in the wildness. Jacob said to Pharaoh, "The years of my pilgrimage are a hundred and thirty" (Gen. 47:9, KJV). In the book of Exodus, the people of Israel were taken out of slavery and set upon a pilgrimage, a sojourn, for forty years, wandering in

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<sup>8</sup> Elmer Towns, *Evangelism and Church Growth: A Practical Encyclopedia* (Ventura: Regal Books, 1995), 362-63.

<sup>9</sup> Rousas John Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito: Ross House Books, 1981), 124-25.

the wilderness toward a “land of milk and honey.” The psalmist writes: “Blessed are those whose strength is in you, who have set their hearts on pilgrimage” (Ps. 84:5, NIV). The apostle Peter was concerned about the practices of the chosen people as pilgrims, and admonished them: “Beloved, I beg you as sojourners and pilgrims abstain from freshly lusts which war against the soul” (1 Pt. 2:11, NKJV).

Christian tradition has always regarded pilgrimage as a way of life, the believer’s earthly existence seen as a continuing journey toward the heavenly Father. John Bunyan’s book, *Pilgrim’s Progress*, described the life of the pilgrim, “Christian”. People still go on pilgrimages today. The pilgrim leaves a certain place and goes to a certain destination. Sometimes he loses the place where he was from and where he is going. He always needs a direction where he must go. Sometimes he can be hurt by somebody or something like robbers and unpredictable troubles. He always needs to meet an oasis in the wilderness in order to find a welcome, heal, equip, and then start out again. Every step on the journey adds to what he knows about whose he is. Every step reveals that there is no end to what he knows, or what is known, about God and about his life in God.

The secular developmental theories minimize people as spiritual being. Rather they maximize people as physical, psychological, and behavioral beings. Brett Webb-Mitchell emphasizes the biblical metaphor of pilgrimage as an alternative to the developmental psychologies. He asks back, “What would the education mission of the church look like if we were to consider crafting Christians into Christ’s pilgrim people



rather than into isolated individuals struggling through the categories of the divided self as they become more mature?"<sup>10</sup>

Eugene H. Peterson asserts:

Pilgrim (*parepidemos*) tells us we are people who spend our lives going someplace, going to God, and whose path for getting there is the way, Jesus Christ. We realize that "this world is not my home" and set out for "the Father's house." Abraham, who "went out," is our archetype. Jesus, answering Thomas's question "Master, we have no idea where you're going. How do you expect us to know the road? Gives us directions: "I am the Road, also the Truth, also the Life. No one gets to the Father apart from me" (Jn. 14:5-6, *The Message*). The letter to the Hebrews defines our program: "Do you see what this means-all these pioneers who blazed the way, all these veterans cheering us on? It means we'd better get on with it. Strip down, start running-and never quit! No extra spirit fat, no parasitic sins. Keep your eyes on Jesus, who both began and finished this race we're in" (Heb. 12:1-2, *The Message*).<sup>11</sup>

People on earth attempt to leave continually. In a view of developmental psychology, it also can be vindicated:

- (1) Conception of life: Life starts when a spermatozoon leaves from a man and is joined with an ovum in a woman.
- (2) Birth of life: The embryo leaves from the womb.
- (3) Babyhood: The baby tries to act by himself.
- (4) Adolescence: The teenager leaves psychologically from parents.
- (5) Manhood or Womanhood: Through economic activities or marriage, he/she leaves publicly from parents.
- (6) Senescence: For the purpose of eternal union with God, he/she leaves from the world.

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<sup>10</sup> Brett Webb-Mitchell, "Leaving Development Behind & Beginning Our Pilgrimage" in Mark R. McMinn & Timothy R. Phillips, ed., *Care for the Soul: Exploring the intersection of Psychology & Theology*, 81.

<sup>11</sup> Eugene H. Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society* (Downers Grove: InterVarsity Press, 2<sup>nd</sup> ed., 2000), 17-8.

Christian education's goal is not to be a completed self, but to become more like Christ. The Christian pilgrimage is different from the developmental psychology path because it takes place on a particular pathway among a particular community that is greater and older than an individual and is constituted and guided by a specific story, the gospel of God. Can young children understand this pilgrimage? The response depends on the Christian community in which they live.

From a biblical perspective, the pilgrimage is an act of an entire community. The pilgrim is never alone. Along the journey, he meets people. The church is a community. It is not only an assembly of people but also a body. In the Christian community Christians need to perceive that the most significant thing is to know they are not alone. This makes the biblical metaphor of the pilgrim defining who learners are so effective.

Chronological age is not the same as spiritual age. Jesus said, "And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold."<sup>12</sup> Fruit does not depend on natural age, but on acceptance and practice regardless of age. Paul stated that there are some people of the flesh who are like infants in Christ. They need milk, not solid food (1 Cor. 3:1-2). And there are those who are ready for more complex, abstract food regarding the pilgrimage in which they find themselves as Christians. Jerome Bruner offers insight for solving this dilemma of age appropriateness:

Any subject can be taught to any child at any age in some form that is honest. Another way of saying the same thing might be to say "Readiness is not only born but made." The general proposition rests on the still deeper truth that any domain of knowledge can be constructed at varying levels of abstractness or

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<sup>12</sup> Mark 4:20 NASB.

complexity. That is to say, domains of knowledge are made not found: They can be constructed simply or complexly, abstractly or concretely.<sup>13</sup>

How can it be explained so that it seems culturally right? Before he made a clear purpose statement, the writer looked for other cultural metaphor to define his learners. He questioned, "If I as an educator cannot transmit biblical concepts by my own language, how can I inculcate my learners with the purpose driven paradigm without using the only language which the people really understand?" John T. Seamands points out, "Language is essential to effectively communicate the gospel; it is the key to the soul of a people."<sup>14</sup>

According to Don Richardson, every culture has redemptive analogies that facilitate human understanding of God's redemption. Their God-ordained purpose is to precondition the mind in a culturally significant way to recognize Jesus as Messiah.<sup>15</sup> For example, the early missionaries in Korea discovered a Korean name for God-*Hananim*, the Great One. This is even included in the national Anthem:

Until the Eastern Sea is drained, and Paektu is no more,  
May *Hananim* preserve this land as one, May it last evermore.  
Land of the Rose of Sharon, the fairest land!  
May *Hananim* preserve this folk as one, the people of Taehan.<sup>16</sup>

Rather than sweeping *Hananim* aside and imposing a foreign name for God, they proclaimed Jesus Christ as the Son of *Hananim*. Today, Christians in Korea identify

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<sup>13</sup> Jerome Brunner, *The Culture of Education* (Cambridge: Harvard University Press, 1996), 119, in Mark R. McMinn & Timothy R. Phillips, *Care for the Soul*, 101.

<sup>14</sup> John T. Seamands, *Tell It Well: Communicating the Gospel Across Cultures* (Kansas City: Beacon Hill Press of Kansas City, 1981), 92.

<sup>15</sup> Don Richardson, "Redemptive Analogy" in Ralph D. Winter & Steven C. Hawthorne, ed., *Perspectives on the World Christian Movement*, 397.

<sup>16</sup> Korean Overseas Information Service, *This is Korea* (Seoul: Seoul International Publishing House, 1986), 105.

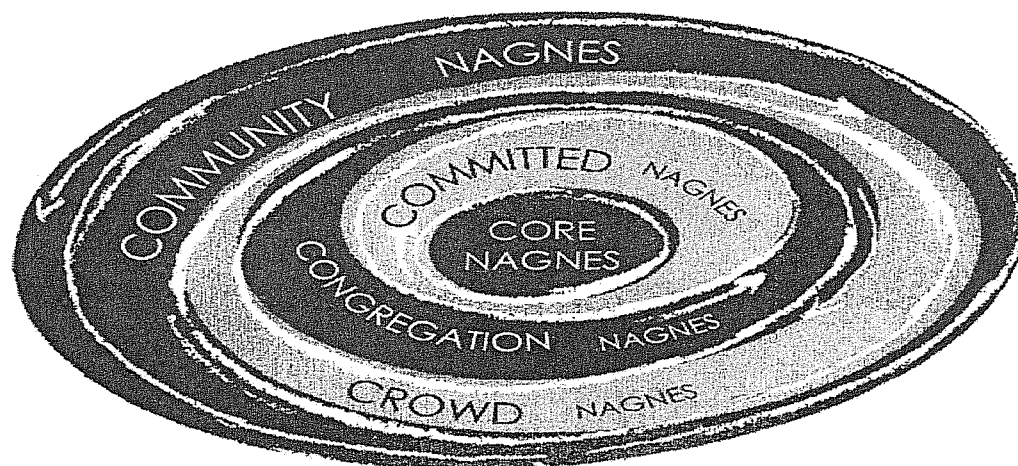
*Hananim* with God. In all Korean versions, Genesis 1:1 begins like this: “In the beginning, *Hananim* created the heaven and the earth.”

To define his potential learners, this strategy of redemptive analogy was applied by the author while Warren used the target group concept in studying demographics. There was a parallel term in Korean for pilgrim. Korean Translation called pilgrim “*Nagne*”. In the country, many people liked singing the popular song, called “Life is a way of *Nagne*”. The people understand well the concept that they themselves are *Nagnes*.

For the pastors-teachers of the education ministry, who are their potential learners? They are sinners before God. They need to know who they are and who He is. They are *Nagnes* in the city seeking inner peace and having available inevitable peace with God. If they understand themselves deeply in the Biblical way, they will be more effective in living just like Jesus Christ. If they admit the Biblical view in order to be the human being they were created to be, they will show significant spiritual growth. Forgetting who they are not, they begin to distort who they are. The more they acknowledge these two facts, the stronger Christians they will become.

The *Nagnes* in the ministry had different level of spiritual commitment. Some students needed the basics, and others needed to put their long-term faith into action. Some non-Christian students needed to hear a clear presentation of the gospel, while others needed to learn and develop spiritual disciplines. As Warren identified his potential audience by a series of five concentric circles, the author thought of a least five types in his ministry (See FIGURE 11).

FIGURE 11



1. Community *Nagnes*: the non-Christian student
2. Crowd *Nagnes*: the new Christian
3. Congregation *Nagnes*: the student who knows a great deal about the Bible  
but is apathetic about most things the church tries to teach
4. Committed *Nagnes*: the growing student
5. Core *Nagnes*: the spiritual leader

The redemptive analogy “*Nagne*” was a good match for the cultural metaphor “Oasis”. When understanding the learners was facilitated by the redemptive analogy, the education workers were made aware of spiritual meaning dormant within their own culture. In this way, the education ministry did not deny its cultural background. Instead, they experienced a heightened insight into both the Scripture and their own cultural heritage, and thus they were better prepared to refocus God’s purposes to their life.

When the author attempted to filter Warren’s model through the cultural metaphor and analogy, the pastors of the ministry became more hospitable to the paradigm. After a few pastors left the JEHC because of their opposition to the implementation of the

Purpose Driven Model, the education leadership decided to develop an acceptable statement based upon God's five purposes. God's purposes were expressed through the purpose statement revealing why the ministry existed. The statement was intended to reflect a blueprint for the education ministry and to provide focus and direction for the learners. The statement of 'Oasis Vision' followed:

**JEHC Oasis exists to reach *Nagnes*,  
To welcome them,  
To heal them,  
To build them up,  
and to send them out into the wilderness again.**

### **Restructuring Programs**

Education is highly important in the Korean culture as a means of advancing one's life. Parents encourage their children to study hard and are willing to make sacrifices to put their children through various schools with the hope that their children will be successful. Korean students tend to be very busy. The school day is very long. Almost every student must take eight classes during the day. The first class period usually starts at 8:00 a.m. and the last period finishes at 5:00 p.m. School is in session six days a week but on Saturday classes are dismissed at 1:00 p.m. The school permits students to stay after school to study in special rooms. There are also private study halls and libraries in the cities for students to study in the evenings. Most students take this opportunity to study harder and usually do not return home until late evening.

Since their students had less discretionary time, the education leadership needed to optimize their time when they came to the church. The leadership needed to evaluate

the existing programs in relation to the five purposes. They asked two important questions about each of their programs:

1. What primary purpose does this program fulfill?
2. Whom are we trying to target with this program?

Based on the questions, the existing programs were rearranged as means of reaching the students at different levels and fulfilling the five purposes of the ministry. Each program was restructured by purpose to fulfill a purpose.

### ***Evangelism to Reach Community Nages***

In the past, evangelism waited until people joined the church. Evangelism was toughest for education workers. They had constant fears of rejection. The education leadership focused on developing an evangelistic attitude because they were convinced that evangelism was not a program, but rather a process. They tried three types of evangelism: Saturday Evangelism, Friend Evangelism, and Winter Retreat for Senior Students.

### ***Saturday Evangelism***

Jesus did not make evangelism optional when He commanded in Act 1:8: "You will be my witnesses." Personal evangelism has the advantage of being direct and personal, with the potential of meeting the individual needs of the person who hears the message, and it reaches out to those who would never go to a meeting to hear it. The disadvantage is that the preparation of individual Christians is often limited and the message is not made clear in the time available.

The education ministry needed to have leaders who modeled evangelism. If the pastors-teachers were not eager to evangelize, the students would not be either. To become evangelistic, evangelism had to be pushed by the leadership. Every Saturday after school, some pastors, some teachers, and some students went to somewhere like a park, a school, or a gym. They directly presented the gospel to community *Nagnes* who had not heard it. The pastors-teachers for Nursery and Kindergarten visited children who had been absent from the Sunday Worship Service.

### ***Friend Evangelism***

At the beginning of the school year, the educators stressed evangelism. They asked their students to write the names of five non-Christian friends on a paper. They then challenged the learners to pray for these friends every day and ask God to provide the opportunity and courage to take steps to share their faith. Here was an example of the baby steps they challenged their students to take:

1. Pray for your friend every day.
2. Invite your friend to an appropriate program (Friends' Day).
3. Tell your friend why you are a Christian.
4. Tell your friend how to become a Christian.

### ***Winter Retreat for Senior Students***

Before Christmas season, senior students completed preparation for entrance to advanced schools. This winter retreat helped unchurched students in the community during the Christmas season or New Year's Eve when the students most likely needed a



place to go. It provided a ministry to the community by sponsoring an event that drew unchurched students away from unwholesome activities into a safe and fun place. It served as an alternative for the senior students in the church who brought their friends to their worship service, at which the gospel was presented.

### **Worship to Welcome Crowd *Nagnes***

Worship is a platform for seekers, crowd *Nagnes*. People have basic needs which can be met in worship. In the depths of their nature, they have certain conscious needs which must be met. Franklin M. Segler outlined 'Ten Basic Needs Met by Worship:'

1. The Sense of Finiteness Seeks the Infinite.
2. The Sense of Mystery Seeks Understanding.
3. The Sense of Insecurity Seeks Refuge.
4. The Sense of Loneliness Seeks Companionship.
5. The Sense of Human Belongingness Seeks Mutual Fellowship with Other Worshiper.
6. The Sense of Guilt Seeks Forgiveness and Absolution.
7. The Sense of Anxiety Seeks for Peace.
8. The Sense of Meaninglessness Seeks Purpose and Fulfillment.
9. The Sense of Brokenness Seeks Healing.
10. A Sense of Grief Seeks Comfort.<sup>17</sup>

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<sup>17</sup> Franklin M. Segler, *Christian Worship: Its Theology and Practice* (Nashville: Brodaman, 1967), 83-9, quoted in Robert E. Webber ed., *The Complete Library of Christian Worship* vol. 2 "Twenty Centuries of Christian Worshp" (Nashville: Star Song Publishing Group, 1994), 386-87.

True worship offers lost people what they are fervently searching for. In the education ministry, their previous traditional worship was good, but it was not hitting its mark with the attendees. So the education leadership redesigned it in a way that offered time to connect with one another because they believed that the kind of learning and growing occurred in the context of Christian friendship.

First impressions make a huge difference. At JEHC, acceptance was the first step of effective worshiping together. Sunday Worship Service had to be a welcoming place for *Nagres*. The worship began with “welcome.” The education workers had the responsibility for providing a situation at church that expressed to a student, “Welcome! This place is for you.” The important goal of the worship was that the visitors felt they were welcomed by the people in the church. They wanted the students to say, “It is a group of people who love God and love each other.” Henry Cloud and John Townsend say:

The acceptance means “taking to oneself.” It is an invitation. Briefly defined, acceptance is the state of receiving someone into relationship: with God, others, and ourselves. It is closely related to grace, undeserved merit. Acceptance is the result of the working of grace. Because of God’s grace, we are accepted into relationship. It is both a fact and something we are to take into our subjective experience, our hearts.<sup>18</sup>

It was not easy to stay connected with the students who worship. New students joined the worship that did not know anybody. Then, of course, there were the students that were involved for a while who could start to feel like they did not fit anymore. To overcome this problem, the style of worship service at JEHC sought to break the stereotype that church was boring. The workers called the worship “**Oasis Worship**”. The Oasis Worship was about an hour long. This service featured contemporary Christian

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<sup>18</sup> Henry Cloud and John Townsend, *How People Grow: What the Bible Reveals about Personal Growth* (Grand Rapids: Zondervan, 2001), 149.

music, drama, media, and basic biblical messages presented in terminology to which unchurched students could relate. A time schedule would look something like this:

- 10:50 Play music
- 11:00 Sing with a band
- 11:10 Welcome with humor
- 11:15 Drama
- 11:20 Choir
- 11:30 Message
- 11:55 Pray
- 12:00 A Sneak Peek

Warm experiences made positive contributions to the audience's concepts of church. Music was a wonderful language to use to share the love of God with the *Nagnes*. It exposed their thoughts and their motives previously unrecognized. And the effect of that exposure was to reduce the learners to helpless dependency out of which obedience to God could develop. A Sneak Peek was a ten minute session immediately following Oasis Worship Service. It included a brief explanation of their meeting, their beliefs, and ways to get connected. In fact, every Sunday worship services always did not target the crowd students. It was scheduled quarterly because the programming was dependent on available time, help, and resources.

## **Fellowship to Heal Congregation *Nagnes***

Oasis Worship Service focused on attracting a broad number of students, but congregation programming focused on healing students in small groups.

### ***Small Group***

The pastors-teachers allowed the students to form small groups based on natural relationships so there was some built-in accountability. When a natural relationship was a problem for a small group, the workers intervened and redirected some students to another small group where the personalities fit better. The educators usually had the students write down the name of one friend they liked to be with in a small group, and they worked to accommodate their requests.

The educators used the small groups to give opportunity for the *Nagnes* to tell their stories. Every opportunity was utilized for the students to give testimony about how God met them in their failures and frailties. Every week, a person shared a five-minute real live story. Almost all students were broken. They needed God's healing touch. The small group leaders wanted to know each other's history and story and to heal the students in fellowship. They also wanted the members to acknowledge the cracks in their soul--whether they come to church as a result of their sin or sins committed against them.

These testimonies brought about a wonderful result. The strategy for fellowship was to make the students feel known and cared for. The learners were encouraged to get to know others and invest themselves in meaningful relationships with other members. They created a climate of authenticity and openness in fellowship. The people realized it

was OK to have problems. They called each other by their names. They memorized their names. It was true that they longed for a place where everybody knew their names.

The small groups usually gathered after Sunday worship service. However, adult young students had their small groups Monday through Sunday, which provided more meeting options. The small groups for Nursery, Kindergarten, Children, and Youth were led by teachers while the small groups for young adults were led by students, small group leaders. The pastors-teachers changed roles from chaperones to shepherds, and their commitment to the education ministry increased as the students began to express hurts and expect care.

The pastors provided the curriculum for the teachers and the small group leaders. The pastors studied outstanding materials such as the Serendipity series. Then they made their own curriculum understandable for their students. All curriculums needed to be adapted in some degree or another. Because the emphasis on the small group was fellowship, the pastors were not overly concerned about the skill level of the teachers and the small group leaders.

### *Internet Café*

John Naisbitt was correct when he mentioned, "The more high-tech the world becomes, the more high touch it will need to be as people seek out personal connections and a sense of community."<sup>19</sup> Nevertheless, the Internet helped to build a warm community that allowed the congregational students to communicate with one another more quickly and efficiently than ever before. It could welcome new members, list

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<sup>19</sup> John Nesbit, *Megatrends* (New York: Warner Books, 1982), 9.

activities, suggest study tools, and link to other meaningful sites. Seven divisions of the education department opened seven internet cafes in 2001.

### ***OK Farm***

Many Korean parents must often work hard and long hours to make a living and thus are not able to spend time caring for their children until they discover some bad behavior which makes them feel miserable. Most of the time, the parents do not want to listen to their children's explanation, but just want to keep a firm attitude of dictatorship over them. The pastors-teachers needed to see the students in their family context because each student was the product of a unique family system, a system responsible for forming belief, values, and actions.

Open communication is one of the key elements in a healthy family. Dysfunctional families are marked by too much interaction known as enmeshment, too little communication or emotional distancing, and distorted messages, as found in controlling and manipulative families. Healthy interactions allow for open discussion with honest questioning. To help the students communicate openly with their parents, the education workers invited all of them to this event twice a year. Every March they worked out in a field out of the city. They cultivated the soil and sowed corn seeds or planted potato together. Seven months later, they went there again, harvested, ate, and played together.

### **Discipleship to Build Committed *Nagnes Up***

Christians must tackle tough issues of everyday life, showing that Jesus Christ can make a radical difference in the way they live, work, and play. The answer to all life's questions lie in a relationship with Him, a personally gripping relationship that is entered into in a moment but takes many long and difficult years to develop. Without learning what it means to richly depend on Him for life, all educational efforts are superficial, no matter how apparently meaningful or satisfying. Thus, the pastors-teachers adopted a slogan "**Only Jesus**" to help keep the discipleship's focus whenever the committed students gathered and scattered.

The education workers wanted just to talk about Jesus. They thought it was Christian education. That was why they used fifty-fifty style. Namely, this style of discipling students was fifty percent teaching and fifty percent disciplines because the workers did not want the committed students to reinforce their commitment to programs and people. The educators focused on a goal that helped the students develop their habits, or spiritual disciplines, necessary to grow on their own. The students needed to develop consistent spiritual-growth habits, like attending a small group. Six disciplines were stressed to build sound Christian habits.

### ***Quiet Time Journal***

Using a year Bible reading plan, the pastors-teachers encouraged the students to write a daily quiet time journal.

### ***Prayer Partner***

The pastors-teachers coached the students to find a prayer partner for praying together at school or at church. To bind together, Mountain Prayer Meetings for prayer partners was held every three months at the prayer mountain of the church.

### ***Involvement with the church***

Although they did not provide the students any specific resource, the pastors-teachers kept talking to the students about attending the church.

### ***Witness***

The pastors-teachers urged the students to participate in Saturday evangelism.

### ***Stewardship***

The pastors-teachers openly shared biblical stewardship with the committed group members and taught what the Bible said about tithes and offerings.

### ***Family Worship***

An educational worker's role in a student's spiritual development is helpful, but a parent's role is crucial. A way to build a family-friendly education ministry was to encourage the students to have family worship with their parents. The pastors-teachers challenged the students to talk about the Bible in the family worship. The educators suggested the students shared the lesson to their parents so that the parents might know what they were learning in the church.



### Ministry to Send Core *Nagles* Out

Students at all commitment levels should hear about the joy of service and learn the purpose of ministry. Even non-believing students can serve others. However, the core students are usually the ones who develop a heart for ministry and find an opportunity to serve, no matter where they are.

Warren teaches his audience the five elements that can help them discover their personal ministry by using the acronym S.H.A.P.E.

1. Spiritual Gifts: “How has God gifted you?”
2. Heart: “What do you love to do? What are you passionate about?”
3. Abilities: “What natural abilities or talents were you born with or did you develop before your relationship with Christ?”
4. Personality: “How will your unique personality impact your ministry?”
5. Experience: “How can your experiences, both good and bad, be used to help others?”<sup>20</sup>

The pastors-teachers tried to make the students feel needed, which they were, and necessary in their ministry. They helped the students discover their spiritual talents. After the workers taught the five elements, helped the students interested in ministry find a place in one of their ministry teams. They adopted a slogan “**One Person, One ministry**” to help keep the ministry’s focus.

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<sup>20</sup> Rick Warren, *The Purpose Driven Church*, 369-75.

### *Student-Led Ministry Teams*

All students could join a ministry team at any time except Nursery and Kindergarten. Each team was overseen by a student ministry team leader. Each division generally had twelve ministry teams which serve others in some capacity.

Band	Choir
Computers	Singers
Drama	Greeting
Newspaper	Prayer
Sign Language	Foreign Language
New Friends' Helper	Sports

### *Summer & Winter Outreach*

Jesus called His disciples not only to come to Him, but to go for Him. He repeated it five times, in five different ways, in five different books (Matt. 28:19-20; Mk. 16:15; Lk. 24:47; Jn. 20:21; Act. 1:8). The great commission was given to every follower of Jesus, not to missionaries alone. Warren points out "A church's health is measured by its sending capacity, not its seating capacity. Churches are in the sending business. One of the questions we must ask in evaluating a church's health is, "How many people are being mobilized for the Great Commission?"<sup>21</sup>

As a matter of face, nobody had gone out from that church for years to the foreign mission field. There was never an expectation that anybody would. Some people said, "Well, we give to some missionary societies. Isn't that enough?" Some people argued that they had plenty to do in this community, and could not bother about anything beyond

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<sup>21</sup> Ibid., 32-3

their borders. They had to look beyond themselves. The education leadership encouraged this outward look by taking the core groups to engage in mission.

The programs of the ministry were streamlined to maximize ministry and minimize maintenance as followed:

**FIGURE 12**

Who are we trying to target?	What is our purpose?	How will we attempt to do this?
Community <i>Nagnes</i>	Evangelism	Saturday Evangelism Friend Evangelism Winter Retreat for Senior Students
Crowd <i>Nagnes</i>	Worship	Oasis Worship Service
Congregation <i>Nagnes</i>	Fellowship	Small Group Internet Cafe OK Farm
Committed <i>Nagnes</i>	Discipleship	Quiet Time Journal Prayer Partner Involvement with the church Witness Stewardship Family Worship
Core <i>Nagnes</i>	Ministry	Student-led Ministry Teams Summer & Winter Outreach

### **Re-planning Process**

Process helps the educational workers communicate where they want their students to go on their spiritual maturity path. When they see where the students are in the spiritual growth process, the educators can be challenged to take the next step and attend a program sequentially designed to further their faith. Warren insists:

Our process for implementing the purposes of God involves four steps: We bring people in, build them up, train them, and send them out. That's it! This is our total focus at Saddleback. We don't do anything else.<sup>22</sup>

This was the other problem that the education ministry had because it lacked a comprehensive strategy for developing the learners to maturity. The pastors-teachers had to be given a simple process their students could follow that led them to deeper commitment and greater service for Christ. They needed a track on which they could move forward.

Four classes served as the different points within the education ministry process where the educators challenged their students with various life commitments. The classes were identified as bases: first base was 101, second base was 201, third base was 301, home plate was 401. Each class consisted of twelve lessons. Each class was optional, and the students only took each class once. The education workers encouraged all students to attend CLASS 101 and to complete the entire CLASS series.

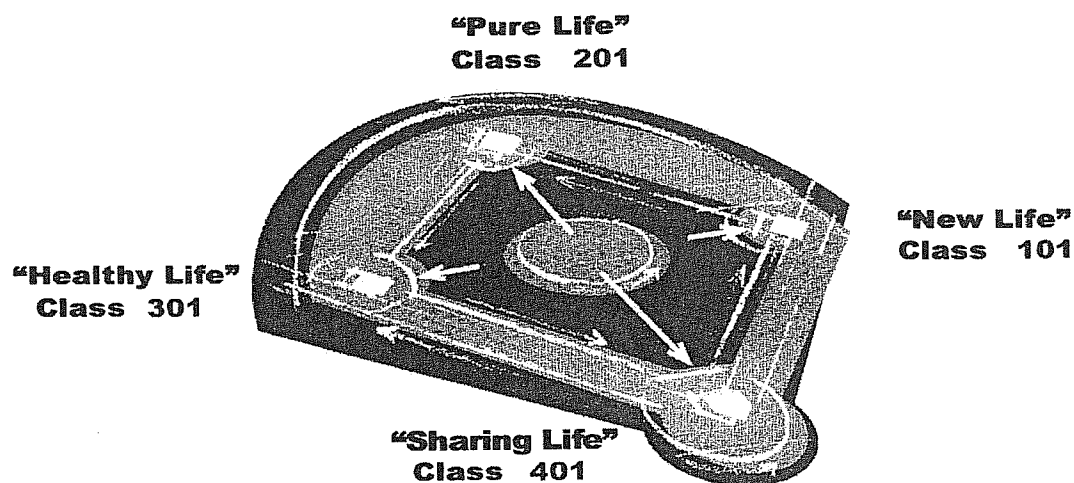
Most importantly, the four components (Regeneration, Sanctification, Divine Healing, and Second Coming of Christ), the KEHC's theological distinctives, were framed as the educational contents to strengthen effectively its uniqueness in the process. The four themes were reiterated in the curricular framework so that the students could be

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<sup>22</sup> Ibid., 108-9.

born again, live holy, live healthy, and share the Lord's second coming (See FIGURE 13).

FIGURE 13



**Class 101 (New Life):** This class was for new students. It helped the students understand the importance of salvation. The curriculum encouraged the students to return for the other three classes. At the end of the class, the workers gave the students an opportunity to commit to becoming a member of the church.

#### **What We Teach:**

##### *How to Know Christ*

God's Love

The Bible

What is Sin?

What God has done for us

Faith

Worship

Prayer

Quiet Time

The Lord's Supper

Baptism

Five Purposes

Connecting to a small group

**Class 201 (Pure Life):** This second class helped the students understand the importance of sacred life. The class put them on the track to growing in their pure relationship with Christ.

**What We Teach:**

*How to Keep Pure Heart toward Christ*

Triune God

Holiness to the Lord

The Blood of the Lamb

Body

KEHC's History

Hear God's Word

Read God's Word

Meditate on God's Word

Apply God's Word

Memorize God's Word

Five Purposes

Following Jesus

**Class 301 (Healthy Life):** God blesses His children so that they may enjoy good health and that all may go well with them, even as their soul is getting along well (3 John 3). This class helped the students understand that a healthy life meant serving God and others through their SHAPE, which He gave them through His divine power. At the end of the class, the students could join a ministry team to enjoy this health.

**What We Teach:**

*How to Discover Myself in Christ*

Soul, Mind, Flesh

Divine Healing

Whole Health

My SHAPE

My Spiritual Gifts

My Heart

My Ability

My Personality

My Experience

Stewardship

Five Purposes

Serving God Serving Others

**Class 401 (Sharing Life):** This class began by reviewing all the basics from the other three classes (101, 201, and 301). The students learned the topics of sharing Christ as the

second coming of the Lord. They wrote a life mission statement that would characterize their walk with Christ as well as their call to make a difference in the world. The students were encouraged to participate in a cross-cultural mission trip at the conclusion of the third year of this process.

### **What We Teach**

#### *How to Become a World Christian*

Review

This is My Testimony

My Mission Statement

The Second Coming of Christ

Sharing Christ, the King of Kings

Humility

Honesty

World Mission

Multiplication

The Power of the Holy Spirit

God's Kingdom

Becoming a Kingdom-Builder

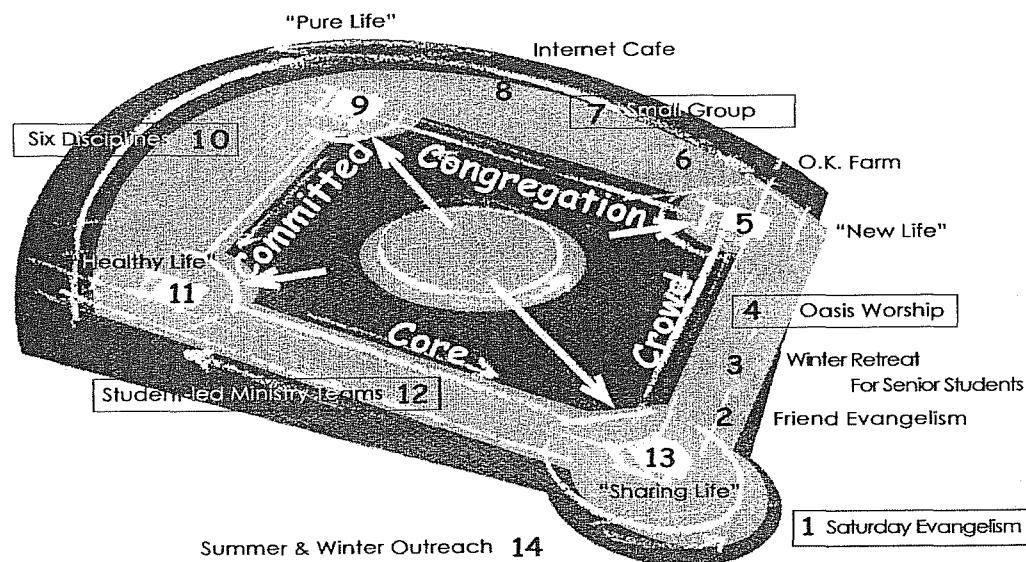
The education leadership arranged the five purposes into a sequential process.

All programs were intended to have specific purposes. The pastors-teachers saw the process. Not all of them cared about or understood it, but they saw it every week. Not only was it hanging on the wall in their meeting room, but it was printed on the front of their weekly worship service outline. The students also should be visually familiar with



their process. They needed to see the image on a regular basis. The process was structured like a baseball diamond:

FIGURE 14



Furthermore, the pastors-teachers considered the school system in Korea. The school system followed a 6-3-3-4 ladder pattern. Primary school provided six years of elementary education to children between the ages of seven and 12. Middle school offered three years of lower secondary education to those aged 13 to 15. High school offered three years of higher secondary education to students aged 16 to 18. High school graduates could choose a four-year college or university to receive higher education. To be available of the process, the education ministry of the church was divided into seven divisions with a general three year system:

Nursery (birth-3)

Kindergarten (4s-6s)

Primary (Grades 1-3)

Juniors (Grades 4-6)

Middle schoolers (Grades 1-3)

High schoolers (Grades 1-3)

Young Adults

In the three year structure, the process was planned as a three year cycle. The pastor-teacher encouraged every student to move around the four bases once in the three years before the learners left their division. After a students moved around the process of the three year cycle, the student received a certificate designed by the church to signify successful completion of the three year process.

### **Retraining Pastors-Teachers**

When workers were recruited for the education ministry, the task of supplying personnel just began. Next it was essential that the education leadership provided those workers a satisfactory training program to prepare them for their tasks. On January 2000, the author led a training seminar for all pastors-teachers at JEHC. The event was intended to impart his passion for the healthy education ministry to the education workers, to own the vision, and to be energized by it. The purpose statement, the definition of their learners, the purpose-driven programs, and the spiritual development process were presented. To be a purpose-driven education ministry, first of all, the workers had to be assimilated and accept the Oasis Vision.

To understand how God wanted them to shape for the ministry, the training seminars (Education Forum, Academies for Educators) for the pastor-teacher were held three or four times a year. The seven pastors of the seven divisions and the author were

the main speakers and kept explaining differences between the tradition-driven education ministry and the purpose-driven education ministry. The workers were challenged to build a healthy education ministry, to use creativity, and to develop the five purposes that reached out to the lost, welcomed them, healed them, built them up, and sent them out.

When new workers began serving in education ministry, the education leadership required only a brief pre-service training program because a long, drawn-out, pre-service training course caused most workers to lose their initial enthusiasm. The leadership found that the people did not even know the right question to ask until they were involved in the ministry. The leadership did not want to wear them out before they got started. The best way to begin was to begin. The author led the pre-service training as a way of honing their passion. The new workers were instructed to memorize the five key words of the purpose statement. When they suggested a new ministry idea, they were responded to with a question: “Does it fulfill our purpose statement?”

To reinforce a purpose driven structure, the education leadership made an education ministry policy for the pastors-teachers.

### **General Policies Governing Christian Education Activities** <sup>23</sup>

1. All education workers must accept the statement of Oasis Vision without reservation.
2. All projects of divisions and expenditures of moneys must be consistent with our Oasis Vision.
3. Sending all students as Kingdom-builders out into the world should remain an ultimate focus of all educational programs.

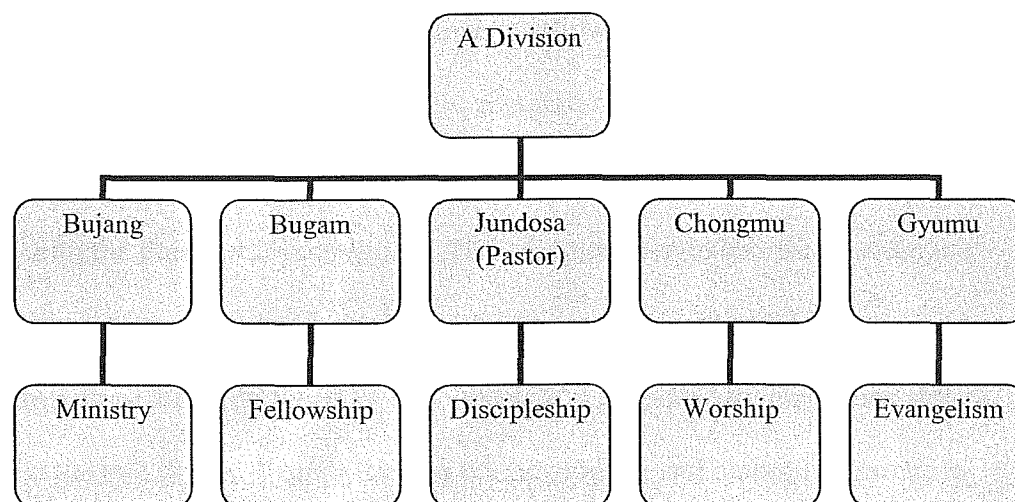
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<sup>23</sup> JEHC, *The Manuel of the JEHC's Education Ministry* (Seoul: Meyongmunsa, 2000), 12.

4. In each division, the five key persons are responsible for the five purposes:

*Bujang* for ministry, *Bugam* for fellowship, *Chongmu* for worship, *Gyumu* for evangelism, and *Jundosa* for discipleship.

**FIGURE 15**



5. All divisions desiring to practice new curriculum must secure permission from the Christian Education Minister.
6. All meeting times and activity schedules are to be cleared with the Christian Education Minister to avoid conflicts.
7. All special speakers outside our ministry must be approved by the Christian Education Minister.

Each division used to make a request for increasing their annual budgets. It was true that money was rarely invested by purpose although each division had an adequate, but not abundant annual budgets. During the training, the author openly shared that financial problem often actually was a vision problem because people invested their money in what they thought very important. Money needed to flow to the vision.

Accordingly, all divisions were encouraged to categorize every line item in the ministry budget by the five purposes that it supported or to which it related.

### Summary

Being a purpose driven ministry means following the biblical principles behind the movement rather than copying specific characteristics that were unique to Saddleback Church. The JEHC education leadership used this approach in leading the education ministry into the Purpose Driven Model. They did not have to choose between the Purpose Driven paradigm and being a faithful Korean Evangelical Holiness member. Rather than chose between KEHC's distinctives and Purpose Driven Model, they combined the two. Rather than gloss over the theological and cultural differences between the KEHC and Saddleback Church, they found the creative ways it was not like Saddleback. The two went hand in hand.

The point-of-contact approach was the strategic method of implementing the model in the KEHC. Without compromising Warren's principles, the education leadership made the effort to describe the ministry with fresh words and ways. Saddleback's model filtered through the language forms of their receptors in Seoul, Korea. The leadership cultivated the art of sharing God's five purposes through the avenue of the people's interests and vocabulary. That was the rationale for why they should find the other term "oasis" rather than "purpose driven." They defined the purpose statement and put the five purposes into the practice through the programs that focused on sending all *Nagres* as Kingdom-builders out into the world. The workers also

interweaved the five purposes with their distinctive expressions of faith to keep the theological differences that made them who they were.

## **CHAPTER SIX**

### **CRITICAL EVALUATION BY THE PARTICIPANTS**

Two kinds of surveys were designed to examine how deep to implement the Purpose Driven Model in the educational setting of the church from the beginning up to now. In order to evaluate the pastors-teachers' participation in the developing of a Purpose Driven education ministry and to evaluate the impact of this implementation upon themselves and their educational activities, the surveys were conducted on the two groups. The surveys were administered on Sunday, September 11<sup>th</sup>, 2005.

One survey was distributed to 70 pastors-teachers who had worked with the author from 1999 to 2003 and had continued as educators. Only fifty three of them responded. Of these, three were returned blank with an explanation that they had not served in the area. This meant that only a total of fifty valid responses were received. This number represented seventy-one percent of the original mailing. The rate was forty-five percent of 110 educational workers during the four years.

To guarantee the objectivity of this evaluation, the other survey was sent to the other group. In order to evaluate three years after the author has been gone from the church, the survey was sent to ten church leaders including eight deacons, an elder, and the senior pastor that were part of the process. The eight deacons have served in various ministries of the church as administrative representatives. The elder had been a president of the financial department. It was the senior pastor who had believed enough in the

author as an education pastor to give him a platform to test his gifts. One hundred percent of them responded to the survey. The survey format had a connection with the first that was sent to the pastors-teachers.

The findings of the two surveys are presented in the first part of this chapter according to their order within the survey instruments. The findings are reported in the following six categories: rediscovering purpose, redefining potential learners, restructuring programs, re-planning process, retraining pastors-teachers, and background information about the respondents. The statistical information is self-explaining. The surveys themselves can be found in Appendix A and B.

The second portion of the chapter is given to the analysis of the data represented through the surveys as related to the four educational needs of the KEHC fully stated in Chapter 4. The analysis will show what positive or negative benefits happened in the development of a purpose driven education ministry in the educational setting of the church. The analysis also will reveal that the denominational educational needs were effectively covered through the application of Warren's paradigm.

## **Results of the Surveys**

### **Findings of the Survey A**

#### ***Rediscovering Purpose***

1. Was there a clear purpose statement to communicate God's five purposes with five verbs that you could more easily embrace?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
52%	48%			

2. Was the purpose statement undertaken as the basis for the ministry?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
44%	28%	26%	2%	



3. Did the purpose statement have a lot more influence over decision making than other things?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
32%	38%	20%	8%	2%

4. Was there a common agreement among the pastors-teachers as to what they did?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
34%	38%	18%	6%	4%

### ***Redefining Potential Learners***

1. Did the purpose statement provide a culturally relevant term for “pilgrim” as an alternative to understand effectively your potential learners, based on the gospel story?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
38%	42%	10%	6%	4%

2. Did each division have its own space, and was the division for Pre-Kindergarten appropriately relocated with due consideration of the potential learners?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
34%	22%	28%	12%	4%

3. Was your facility regularly renovated based on understanding your potential learners?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
24%	32%	24%	18%	2%

4. Were new second worship services for Pre-Kindergarten, Kindergarten, and young children available to cover the lack of space?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
18%	26%	20%	24%	12%

### ***Restructuring Programs***

1. Was each program restructured by purpose to fulfill a purpose?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
26%	48%	18%	4%	4%

2. Was Saturday Evangelism encouraged to aggressively share the Good News with the community *Nagnes*?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	34%	16%	16%	4%

3. Did Oasis Worship Service feature contemporary Christian music, drama, media, and basic biblical messages presented in terminology to which the crowd *Nagnes* could relate?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
32%	36%	18%	12%	2%

4. Did small groups challenge the congregation *Nagnes* to give their testimonies about how God met them in their failures and frailties?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
36%	36%	22%	6%	

5. Did six disciplines help the committed *Nagnes* develop their habits to view their daily life and work as a place for ministry?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
24%	36%	22%	12%	6%

6. Were the core *Nagnes* encouraged to engage in world missions?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	34%	16%	16%	4%

### ***Re-planning Process***

1. Did the three-year curricular process express the fourfold gospel of the denomination (Born again, Divine Healing, Sanctification, Second Coming) in contemporary language and form?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
44%	32%	20%	2%	2%

2. Were the students encouraged to move around the four bases once three years before the learners left their division?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
32%	32%	20%	12%	4%

3. Was the three-year curricular process effective for the Korean official educational system?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
26%	30%	24%	14%	6%

4. Did the three-year curricular process effectively minimize educational confusions that occurred by pastor-teacher's leaving the ministry to do?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
12%	14%	36%	28%	10%

### ***Retraining Pastors-Teachers***

1. Did the annual three or four seminars for training (Education Forum, Academies for Educators) help the pastors-teachers practically understand the purpose statement and learn various education skills?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
24%	36%	28%	10%	2%

2. Were you well informed about what you should do?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
36%	34%	20%	4%	6%

3. Was there regular time for the pastors-teachers to give feedback to each other about their educational performance?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
14%	32%	28%	22%	4%

4. Did you view change in education ministry as a necessary and desirable dynamic in the church?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
40%	58%	2%		

### ***Background information about yourself.***

1. Had you served as pastor-teacher in the church from 1999 to 2003?

☐ Yes 100%   ☐ No

2. Age?

☐ 21-30 42%   ☐ 31-40 36%   ☐ 41-50 22%

3. Position?

☐ Pastor 14%   ☐ Teacher 86%

4. Are you as pastor-teacher still influenced by the purpose statement?

☐ Yes 82%   ☐ No 18%

5. In your opinion, what is the most outstanding contribution that the education ministry gives to the church?

Correcting distorted educational mind-set of educators	32%
Developing contemporary curriculum related to the four-fold gospel	38%
Using educational space properly	12%
Cultivating educational experts	18%

6. What do you think about the weakness of the education ministry?

Tired workers	28%
Interpersonal conflict	20%

Traditional attitude 2%  
No response 50%

## Findings of the Survey B

### *Rediscovering Purpose*

1. Do you think that the purpose statement has provided a clear available image to express God's five purposes in contemporary language and form?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
60%	30%			10%

2. If your answer for number 1 is one among "Mildly Agree", "Disagree", and "Strongly Disagree", what do you think about the reason?

A person did not agree that "wilderness", the word for "world", was a suitable explanation.

3. Do you think that the purpose statement has been undertaken as the basis for the ministry?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
60%	30%		10%	

### *Redefining Potential Learners*

1. Do you think that the purpose statement has provided a culturally relevant term for "pilgrim" as an alternative to understand effectively potential learners, based on the gospel story?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	50%	10%	10%	

2. Do you think that the educational facilities have been regularly renovated based on understanding potential learners.

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
10%	40%	20%	10%	10%

3. Do you think that the new second worship services for Pre-Kindergarten, Kindergarten, and 1<sup>st</sup>-3<sup>rd</sup> grade have been available to cover the lack of space?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
	80%	10%	10%	

### *Restructuring Programs*

1. Do you think that each program has been intentionally restructured to fulfill a purpose?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
20%	50%	20%	10%	

2. Do you think that the expected effects of the educational programs have actively achieved?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
20%	40%	30%	10%	

3. Do you think that the students have been encouraged to engage in world missions?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	40%	20%	10%	

### *Re-planning Process*

1. Do you think that the three-year curricular process has expressed the fourfold gospel of the denomination (Born again, Divine Healing, Sanctification, Second Coming) in contemporary language and form?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
50%	30%	20%		

2. Do you think that the three-year curricular process have been effective for the Korean official educational system?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	30%	30%	10%	

3. Do you think that the three-year curricular process has effectively minimized educational confusions that have occurred by the pastor-teacher's leaving the ministry to do?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
20%	20%	30%	20%	10%

### *Retraining Pastors-Teachers*

1. Do you think that the seminars for training (Education Forum, Academy for Educators) have helped the pastors-teachers pay attention to the educational goal?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	40%	30%		

2. Do you think there has been regular time for the pastors-teachers to give feedback to each other about their educational performance?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
20%	40%	30%	20%	

3. Do you think that you have viewed change in the education ministry as a necessary and desirable dynamic in the church?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
30%	50%	10%	10%	

***Background information about yourself.***

1. What is your position?  
 Senior Pastor (10%)   Elder (10%)   Deacon (80%)
  
2. In your opinion, what is the most outstanding contribution that the education ministry has given to the church?  
 Correcting distorted educational mind-set of educators 30%  
 Developing contemporary curriculum related to the four-fold gospel 40%  
 Cultivating educational experts 20%  
 Using educational space properly 10%
  
3. What do you think about the weaknesses of the education ministry?  
 Weak connection with the education ministry and other adult ministry 40%  
 Lack of longevity 30%  
 No response 30%

**Analysis of the Findings**

The survey results reveal an overall strong and positive response. Although there are some negative responses, the results are neither discouraging nor disappointing. The following positive responses show that the implementation of the Purpose Driven Model in the education ministry has been effective to cover the denominational educational needs reported by the education committee of the KEHC.

**Positive Benefits**

***The educators have reset their mind through Warren's paradigm.***

Data summarized in the "Rediscovering Purpose" category demonstrate clearly a positive relationship between the purpose statement and the pastors-teachers' mind-set. Fifty-two percent of fifty respondents responded to the question, "Was there a clear purpose statement to communicate God's five purposes with five verbs that you could more easily embrace?" with "Strongly Agree" and forty-eight percent with "Agree."

There were none who answered negatively to this question. Six of ten church leaders gave an answer with “Strongly Agree” to the question that “Do you think that the purpose statement has provided a clear available image to express God’s five purposes in contemporary language and form?” Three gave with “Agree.” Only one gave with “Strongly Disagree” because he did not agree that “wilderness”, the word for “world”, was a suitable explanation.

The pastors-teachers were asked the question, “Was the purpose statement undertaken as the basis for the ministry?” Their responses were as follows: Strongly Agree 44%, Agree 28%, Mildly Agree 26%, and Disagree 2%. Nine of 10 church leaders also gave a positive response to the similar question, “Do you think that the purpose statement has been undertaken as the basis for the ministry?” Seventy-four of the pastors-teachers agreed that each program was restructured by purpose to fulfill a purpose. The researcher investigated whether the pastors-teachers are influenced still or not. The reactions to the question were enthusiastic. Eighty-two percent responded that they are still influenced by the purpose statement.

Before the author started a purpose driven education ministry, the education ministry looked like going everywhere and nowhere, lacking an awareness of what was really most important. He had never seen a purpose statement before he came to understand the Purpose Driven Model. He thought having a clearly defined purpose could be helpful in reminding the workers what the purpose of the ministry was and what their responsibility was towards that purpose. He spent about six months to make a clearly defined purpose statement. While purposeless activities discouraged the educators, God’s

purposes motivated them. Motivation was intrinsically tied to significance. When they saw the significance of a great cause, the workers wanted to be involved in the ministry.

The writer did not force them to perform programs just because they seemed to be traditional or because most other churches did them. The workers in the ministry were followers and had a great need to be led and encouraged in the right direction. They wanted to be part of a ministry that had a purpose, and they would follow if they knew where they were going and agreed with the destination. The why was answered before the how could make sense to them. They were attracted to the ministry that provided meaning for their lives.

Only one out of 50 respondents pointed out that traditional attitude was the weak point of the ministry. It is now evident that the purpose statement profoundly has affected the ministry. The pastors-teachers have realized the importance of the purpose statement for becoming a purpose driven education ministry. The statement of the ministry has shaped its new identity, given a sense of direction, and provided a foundation on which to build its programs. The ministry has been better served by the workers through the purpose statement.

***The educators have reinforced their curriculum through Warren's paradigm.***

In the "Re-planning Process" category, the majority of 50 pastors-teachers indicated positively that the three-year curricular process expressed the fourfold gospel of the denomination in contemporary language and form: Strongly Agree 44%, Agree 32%, Mildly Agree 20%, Disagree 2%, and Strongly Disagree 2%. Eight of 10 church leaders agreed that the three-year curricular process has expressed the fourfold gospel of the



denomination in contemporary language and form. There were none who answered negatively to this question.

Surprisingly, this benefit is the highest among four contributions of the implementation. The responses of 50 pastors-teachers and of 10 church leaders to the question “what is the most outstanding contribution that the education ministry gives to the church?” are found as following:

**FIGURE 16**

	Pastors-Teachers	Church Leaders
Developing contemporary curriculum related to the four-fold gospel	38%	40%
Correcting distorted educational mind-set of educators	32%	30%
Cultivating educational experts	18%	20%
Using educational space properly	12%	10%

The curricular issue is what kind of methods they used, and whether or not they were Biblical and effective. Before making the purpose statement, the writer did not blindly want to accept Warren’s formula that had theological cultural differences from the KEHC. He tried to thoughtfully understand his potential learners. In applying Warren’s philosophy of target group to understanding his audience, he made a strategic decision to communicate by way of cultural analogy in Korean culture and in the light of the Bible.

The tiered curricular process, described as classes 101, 201, 301 and 401, are modeled after Saddleback’s, but they have been adapted to reflect Wesleyan rather than Baptist theology. In other words, the education leadership combined the four-fold gospel

into five purposes. By combining God's purposes for their lives with their historic contents, they were able to fulfill their mission without compromising their message. Was it effective to the students? In just more than three years the ministry grew from an average attendance of 300 to more than 500 people. The ministry started growing as members started bringing their friends to the service. Especially, the young adult group that the author led increased dramatically. The group grew in a short period of time from 6 small groups with an average of 30 in worship to 14 small groups with 150 in attendance.

The growth did mean more than simply drawing people in. More important, they became healthy in the process. The process taught the students to live a balanced life, which included involvement in missions. The students were encouraged to participate in a cross-cultural mission trip at the conclusion of the third year of the process. In summer 2002, sixty-two students went on a mission trip to the underground churches in China. They served the persecuted brothers and sisters during a week. It was the first cross-cultural mission trip throughout the history of the church.

The other students prayed for their teams when they went, and gathered to see slides and heard news when they returned. In this way the students all caught something of the catholicity of the church of God-one church throughout the world, in which they had the privilege to be a small part. There was momentum. The education ministry became a church which looked beyond itself.

*The educators have rethought proper utilization of their space through Warren's paradigm.*

Interestingly, even though the education leadership made many efforts, in contrast to the other positive benefits, this benefit was revealed to be the lowest.<sup>1</sup> Actually, there was no easy solution to the space dilemma since the church was hemmed in by houses on each side. The problem was not easily remedied because there was almost always a financial factor involved. Although church leaders were genuinely concerned about healthier Christian education, there was no long-range planning to take additional building and facilities into proper consideration.

In this sense, the author, as an education pastor, did not catch the vision for a building. Rather, he let the vision be for the learners. He helped the pastors-teachers understand that facilities were to be instruments for the learners. He gave the workers an example that Warren used seventy- nine different buildings in thirteen years.

In the surveys, the questions of redefining the potential learners were inseparably connected with the matter of space. Eighty percent of 50 respondents indicated that the purpose statement provided a culturally relevant term for “pilgrim” as an alternative to understand effectively their potential learners, based on the gospel story. According to survey B, eight of 10 church leaders also agreed that the definition of potential learners was effective.

Furthermore, the writer had to think over appropriate utilization of space to provide maximum support for the learners. Three solutions were attempted: **relocate, renovate, and repeat.**

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<sup>1</sup> See FIGURE 16.

1. They relocated a division to another place. The division for Pre-Kindergarten moved from a place underground that was dark and damp to a place above ground that was bright and had sufficient space. Rooms were refurbished and outdated equipment was replaced. Fifty-six percent of 50 respondents responded that the division for Pre-Kindergarten was appropriately relocated with due consideration of the learners.

2. They renovated their own space. Each division was decorated every six months based on the considerations of the learners. They held a competition to renovate which lasted from March to September. In these competitions, the divisions were examined by the following: Was the color and atmosphere bright and cheery? Was lighting and heating comfortable and adequate for educational purposes? Were pictures and visual boards placed at a proper height on the walls for correct viewing by the learners in that particular room? And so on and so forth. Fifty-six percent of 50 respondents responded that the facilities were regularly renovated based on the understanding of their learners.

3. They repeated Sunday Worship Service for the three divisions once again. The education leadership tried another format with 8:30 services throughout all divisions which seemed satisfied with the format of the 11:00 services. The support for an additional service was strong enough that it was certainly worth further investigation to overcome the lack of space. By stages, three divisions for Nursery, Kindergarten, and Primary Children began double services on Sunday morning. Forty-four percent out of 50 respondents said that the new second worship services were available to cover the lack of space.

***The educators have rebuilt educational professionalism through Warren's paradigm.***

Pertaining to training the pastors-teachers, sixty percent of 50 respondents responded that the annual seminars for training helped them practically understand the purpose statement and learn various education skills. Approximately two-thirds of the 10 church leaders (70%) stated positively that the training programs have helped the workers pay attention to the educational goal.

The education leadership started the training for a purpose driven education model in the first week of January 2000. It was a sign of beginning a purpose driven education ministry. Based on the training resources, they developed an eighty-eight-page resource manual for the education ministry. The manual was revised in 2002. Seventy percent of 50 pastors-teachers answered that they were well informed about what they should do.

Weaving together the Purpose Driven principles with historic KEHC doctrine had been very successful. The Oasis ministry made headlines. *The Christian News Week* said, "The greatest need of Christian education ministry has always been and is today the need of trained leadership. The Oasis ministry of JEHC today is making the greatest stride to train its educators."<sup>2</sup> *The Korea SungKyul News Paper* announced, "The JEHC Oasis ministry helps its audience discover God's five purposes and accomplish them even better than the Korean Evangelical Holiness members."<sup>3</sup> Since 2001, through Annual Education Forum and Academies for Educators, the education ministry has made positive contributions to many pastors-teachers of the KEHC. The supervisor of the Education Department of the District Conference has taken their education training programs and

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<sup>2</sup> The Christian New Week, 11 November 2000.

<sup>3</sup> The Korea SungKyul News Paper, 17 March 2001.

sent those to other churches. The education ministry has coached other churches of the denomination in implementing the roadmap.

### **Negative Results**

While the majority of the response was very positive, some showed negative responses that the implementation was either not enough or inappropriate. To clarify their responses, the question was asked to the pastors-teachers and the church leaders, "What do you think about the weakness of the education ministry?" Not all of the respondents responded to the question. There were two dominant weaknesses selected by the pastors-teachers: tired workers and interpersonal conflict. The church leaders pointed out other two weak points of the ministry today: weak connection with the education ministry and other adult ministries, and lack of longevity.

#### ***Tired Workers***

Twenty-eight percent out of 50 respondents thought that "the people are too busy." The problem is that as the numbers of the ministry grow, tension in their personal lives also grows. The ministry is filled with serving, doing, and trying to love students. Some workers seem to be workaholics for God. The incessant demands of the ministry slowly seem to turn their excitement into "duty." Probably, their lives may look out of balance. They may lack the flexibility and hours to have friendships. They may fail to understand themselves as whole people. God's image in them includes many dimensions: physical, social, emotional, intellectual, and spiritual. Their inner world is in sync with their exterior behavior. They seem to be unaware of the dichotomy between their exterior

and interior worlds. To avoid such a danger, the education leadership must teach specifically the workers how to use their time, how to relate to their students, and how to deal with things going on around themselves.

### ***Interpersonal Conflict.***

While almost participants are driven by a strong sense of purpose and a profound commitment to the purpose statement, interestingly, few educators are not intentionally focused on the ministry's purposes. There appeared to be reaction against the implementation as the survey A revealed that eighteen percent of the 50 pastors-teachers have no affiliation with the purpose statement. The writer thinks that this problem is not about the matter of the implementation because almost of the respondents (Over 90%) think that the implementation is desirable. Rather, the problem seems to be about relationship with the writer, the Seminary pastors, and the other teachers.

It can be evident among those workers who experienced unfriendly relationship with each other. In retrospect, the author believes he should have developed closer friendships with the educators earlier before he had the purpose statement fully developed. Some educators left. He was really disappointed. He felt a loss. It is not enough to cast a vision and make a purpose-driven strategy. Without warm relationships, there would not be many educators who would continually implement the purpose driven education ministry. God's purposes deliver through friendly relationships. When the pastors-teachers think of the ministry, the education leadership should make them feel like "we" rather than "they." When the pastors-teachers sincerely exercise Christian fellowship, the implementation will be more effective.

***Weak Connection with the education ministry and other adult ministries***

Four of 10 church leaders reflected their dissatisfaction with weak connection with the education ministry and other adult ministries. The church leaders felt something lacking of solidarity with adult ministries and the education ministry. They wanted the education ministry to connect to the adult ministries. Especially, they hoped the educational curricular process could be applied to the adult congregation. The elder said, "A church seems like a body. All ministries in the church are affecting the life of the same person and should be contributing harmoniously rather than competitively to his or her growth in Christ. Therefore, each of all ministries must sustain close correlation to each other through God's purposes." The writer thinks that it is about the matter of church leadership. It was fortunate that the Annual Meeting of 2005, called Sa-mu-chong-hoe, that was the highest administration of the church which received annual reports of the church businesses and decided various matters in general for the new year, adopted a slogan for 2006 to expand the Oasis Vision to all ministries of the church: Evergreen Oasis JEHC.

***Lack of Longevity.***

The author wanted to build a healthy education ministry that was not dependent on one great leader and would not be destroyed when that person left the ministry. The ministry tended to go into confusion and conflict, especially when a great educator left. In comparison to other churches, the longevity of the JEHC educators is relatively high. More than 50 percent of the educators have served the ministry between 6 and 10 years.



The pastors-teachers were asked to the question, “Did the three-year curricular process effectively minimize educational confusions that occurred by pastor-teacher’s leaving the ministry to do?” The participants responded negatively: Strongly Agree 12%, Agree 14%, Mildly Agree 36%, Disagree 28%, and Strongly Disagree 10%. Three of 10 church leaders also think that longevity is a weakness of the ministry. The senior pastor added that “Educating is contagious enthusiasm. A student cannot develop an excitement for Christian education unless such excitement has been communicated to him by his educators. As go the educators, so goes their learners. It also takes time. It is not built in short-term ministry. Therefore, the educators employed in the education ministry should commit themselves to long periods.”

The writer thinks that such decision is not about money, but it is about vision. A group’s vision starts by one leader who constantly explains and elucidates it. When the current education leadership makes decisions on hiring a worker, they must use the purpose statement as the basis for the ministry. If God’s purposes are not communicated, the person will create his own purposes and lobby for them. The educator must know where he is going, or how can he expect to get there? How will he know if he has gotten there? and How can he even know where it is? The more effectively the education leadership communicates the vision, the better will be his longevity.

Moreover, the educator needs to be recognized. To promote him, there are several appropriate opportunities. For instance, birthday is traditional date. Appropriate and timely recognition reinforces the value of the worker and reminds him that he is appreciated. It will make a definite synergism that come with serving together for long periods.

### Summary

The findings and analysis of the surveys show that the overall impression received was very positive, confirming the belief that the implementation was useful and meaningful. Although there were some negative responses, over 90% out of the 50 respondents responded that they viewed change in the ministry as a necessary and desirable dynamic in the church. Eight of the ten church leaders also agreed that the change has been necessary and desirable for the ministry of the church. The data above reveal that the Warren's model has been implemented in the ministry, covering the denominational educational needs effectively. In particular, the educational curricular process is what many participants thought most helpful to the education ministry. If this response reflects the thinking of almost the participants, this implementation can contribute to the curriculum development of KEHC greatly. As the senior pastor pointed out, "It seems that the Oasis ministry has a long way to go in substantially participating in the implementation of the Purpose Driven Model", of course, there is yet room for improvement. Nevertheless, if the pastors-teachers focus continually on the five purposes of the New Testament, the education ministry will be balanced more in the five areas: evangelism, worship, fellowship, discipleship, and ministry. The next chapter will conclude with some recommendations for the KEHC's pastors-teachers considering the development of the educational system.

## CHAPTER SEVEN

### CONCLUSION

Dr. E. Stanley Jones once asked Mahatma Gandhi, “What can we Christians do to help India?” Without hesitation Gandhi replied, “Live like Jesus lived. Don’t adulterate or tone down your religion.”<sup>1</sup> What the KEHC needs is the very same. It has been one hundred years since the founders, Bin Chung and Sang Jun Kim, first preached the four-fold gospel in Korea. KEHC’s centennial anniversary will be in 2007. Even now many people are preparing for this historical anniversary. Unfortunately, many Christians do not take the gospel seriously.

It is for this reason that the author cannot be satisfied with commemorating this historical event. It is his dream to see the next Korean generation commit to the Lord with all their heart, mind, and life. For this to take place the pastors-teachers of the KEHC must recapture the essentials of what it means to follow Jesus Christ as Savior and LORD. The educational workers must focus on changed lives for people to be Christ-like. Their learners need to be clearly taught to be the kind of followers that Jesus intended them to be.

Is it possible for an education ministry of a local church to regain a clear vision of the absolute essentials at the heart of our faith? Rick Warren says, “Yes.” He gives us the Saddleback Church as his supporting evidence. His paradigm rings with authenticity and conviction that was born out of the real-life experiences of his own life and ministry. It is

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<sup>1</sup> John T. Seamands, *Tell It Well: Communicating the Gospel Across Cultures*, 56.

a church health model that provides a biblically-based approach to establishing, transforming, and maintaining a balanced, growing congregation that seeks to fulfill the God-given purposes of evangelism, worship, fellowship, discipleship, and ministry. The essence of the purpose-driven model is a strategy and structure that ensures equal emphasis to the five New Testament purposes of the church. Most education ministries tend to overemphasize one of the purposes to the neglect of the others. This creates imbalance. However, as Saddleback has proven, balance creates health and health causes growth.

As mentioned earlier, to be a purpose driven education ministry, there had to be revolution in the attitudes of the pastors-teachers at JEHC. The results of the surveys demonstrated that most participants were willing to participate in developing the purpose driven education ministry and sacrifice themselves for the spiritual growth of their learners. Based on the data, it is strongly felt that the implementation is effectively covering the educational needs of the KEHC. Through Warren's paradigm, their mind-set has been reset, their professionalism has been cultivated, their space problem has slowly been overcome, and their curriculum has very positively been developed. Moreover, beyond fulfilling the four educational needs, the ministry itself has been balanced in God's five purposes.

In developing a purpose driven education ministry, the biggest barriers were to overcome the theological cultural difficulties between the KEHC and the Saddleback Church. At JEHC, the pastors-teachers learned this the hard way. None of the applications were incidental. Rather, those were necessary for the effective implementation of Warren's paradigm in the education ministry. The writer would like to

share four suggestions necessary for you to implement an effective implementation of this model in your context.

### **Be a Person with Purpose.**

The creation of vision does not come from group process techniques, but starts with a single individual. At the core of a successful, purpose-driven education ministry is a visionary purpose-driven leader. That means a purpose-driven education ministry comes from the purpose-driven educator. The purpose-driven educator shapes the future by assisting the ministry to develop a vision for the future and institutionalize that vision in a purpose statement; plans strategically to bring that vision to fruition; and regularly analyzes meaningful data to assess progress in fulfilling the purposes.

Being is more important than doing. You must begin to integrate Warren's principles into your own life. You must recognize that your personality is not separable from your educational work. Christian educators best prepared to teach people are those who are not only highly trained in education techniques and in theology but also personally trained to reflect Christian character inside and outside of the education ministry. This character cannot be credentialed with your graduate degrees or learned in the classroom; it comes from years of your faithful training in your private area.

In developing a purpose driven education ministry, you must make yourself the focal point rather than Warren's methodology or your learners. Most learners seeking learning are not looking for a specific set of techniques but for a relationship with someone who has values they respect. They seek this relationship because they are wounded, driven to sorrow by the natural consequences of living in a fallen world. Your

personal purpose driven life is an essential ingredient for your productive educational work. It appears to be revealed in your work. Testimony goes deeper than technique; the care, disciplined objectivity, thrust-worthiness, empathy, wisdom, and insight must come from within. You must ask each other, “Tell me how you are doing privately.” You must ask each other, “Are you taking time regularly to order your inner life?” An inner harmony will be translated into outward harmony. Your work will be directly affected by your private life.

### **Be Creative.**

Discovery of the purposes is just the beginning. Successful implementation begins with your ability to communicate the purposes. It also continues as you learn how to put leadership behind them so that your people will have an exciting direction. As mentioned earlier, you can use the Purpose Driven Model or create your own. The application can bring to your education ministry new energy and renewed optimism. However, the author recommends you think about your cultural theological distinctives and then adopt this model to your particular educational situation. Do not change your ministry to fit the model. Instead, creatively adapt the model to fit your ministry’s unique context.

In applying Warren’s model to your education setting, how you say it is as important as what you say. At JEHC, the educators were encouraged to, “Be creative, find out what works for us.” Developing the purpose driven education ministry, they filtered Saddleback’s model through the language forms of their receptors in Seoul, Korea. They accepted the creative terms “Oasis” or “*Nagne*” in common between themselves and their audience to use as a starting point in presenting the five purposes.

The analogies became an opportunity for communicating the purposes. The point-of-contact approach was the strategic method of implementing the model in the ministry.

From the beginning the writer tried to look to the principles under girding Warren's model. It returned to the basics. It helped him to define the purposes that God called him to, and to ensure that every educational activity he initiated was directly linked to His purposes. The KEHC's theological distinctives, the four components (Regeneration, Sanctification, Divine Healing, and Second Coming of Christ), were framed as the educational contents to strengthen effectively its uniqueness in the three year curricular process. Becoming a purpose driven education ministry did not demand the education ministry see eye-to-eye with Rick Warren in every area.

To make Warren's paradigm fit your context, use understandable language that connects your audience in a specific place. Language reveals the way people think, reason, and feel. It is necessary to get close to people. You must discover the language to your audience's heart. You do not change your people through methodology. If you want to affect your people, you have to start with their hearts. Also, remember becoming purpose driven education ministry does not mean losing your theological distinctives. It does not mean becoming a clone of Saddleback Church. It means adapting biblical principles of health to your ministry context.

### **Be Team-Based.**

Warren's paradigm requires team effort. He does not run Saddleback Church by himself. He has developed a team of people to share all that he does. Some of the

principles and the leadership may originate with him, but the application is absolutely team process.

The author recommends that each worker of your education leadership purchase and read Rick Warren's book, *The Purpose-Driven Church*. After the workers read this book, you can lead in a discussion of what it will mean for your ministry to become driven by purpose. Next, the workers are encouraged to ask educators of their division what they consider to be the purpose of the ministry. The leadership team then comes back together, brainstorms key words, which are based on Scripture and the responses of the workers, and then writes a statement of purpose. This process is very important, as it allows all workers of the ministry to feel they have a part in developing a purpose driven education ministry.

The slow yet steady exposure enables your workers to adopt Warren's paradigm and produce tremendous unity in the process. At JEHC, our decision to implement was not easy to make because we did not have a consensus of opinion. Unfortunately, we failed to make a strong team leadership prior to starting, so we missed the opportunity to build enthusiasm for the implementation of the model from the beginning. Some educators left. We experienced disconnection and disunity as a team.

If you do not want to be so, communicate God's five purposes often and in every conceivable manner. Awareness and visibility of the purposes are essential. At JEHC, the five purposes of the ministry are written, communicated, and incorporated in every aspect. Your education workers must be motivated by the purposes and able to articulate their role in delivering them. A logo will help your people by appealing to their imagination in order to shape their understanding of what it meant to educate. Your



culturally acceptable statement must be often discussed in meetings, be consistently referred to in all aspects of the ministry, and be visible throughout your ministry-printed on all literature, framed and displayed in every division, showcased in every office, painted on large walls in the classrooms. Aubrey Malphurs mentions, “Visual images function not to communicate the vision by itself but to call attention to a dream that has previously been communicated. If a message can be absorbed through the ears (as with a sermon) and the eyes (as with an image) as well as the other senses, it will have a lasting impact.”<sup>2</sup>

Share Warren’s model one-to-one, to any group who will hold still long enough to listen. In particular, if you are education pastor, do not start the model without cooperation with your senior pastor. If the senior pastor is offended by the new plan, then the process will be immediately halted. You must enlist the support of your senior pastor. Take time with him to talk about the benefits of the implementation of the model. Pray and wait for God to bring you the right time best shaped to lead it. If you are the senior pastor, give a sense of ownership to your education pastor. You need to allow the person leading the education ministry to make his own decision. If you do not delegate authority with responsibility, he will not be motivated into serving over an extended period of time. You must create an atmosphere of delegation.

Furthermore, teamwork is not about getting along, but getting aligned. When you get aligned you can achieve positive results. The single greatest component that can align teams is a little encouragement. We can talk about the necessity in today’s ministry to be relevant and innovative, but what we fail to recognize can be that those who have the

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<sup>2</sup> Aubrey Malphurs, *Developing a Vision for Ministry in the 21<sup>st</sup> Century* (Grand Rapids: Baker Books, second ed., 1999), 105.

responsibility for leading the ministry to be relevant and innovative are agonizing deaths of loneliness. Some workers can be in isolation because there exists a spirit of competition with peers. We need to surround ourselves with those who encourage because the ministry is and always will be tough. We all need a little encouragement in the ministry.

### **Be Sensitive to the Holy Spirit.**

Jesus promises that the Spirit gives us the Great Power to fulfill the Great Commission (Act. 1:8). The Great Commission will be complete through the Great Power of the Holy Spirit. The book of Acts explains an undeniable connection between the Christian life and the power of the Holy Spirit. Is the Great Commandment already fulfilled? Absolutely not. If not, the Holy Spirit must be at work and we still need His great power for His mission.

An essential part of Christian education is the empowering of the Holy Spirit, the One who indwells the believer. Program without presence cannot change any lives. You must be sensitive to His presence. The writer is convinced that the Holy Spirit meets specific educational needs of the learners who attend and the needs have nothing to do with his plan. He says this to reinforce the point that all this is about what God wants to accomplish and not what we think the end result should be. At JEHC, there were sometimes divine healings for the worshippers in worship. The pastors-teachers were surprised by the power of the Holy Spirit. God taught the workers a great deal about prayer and fasting, healing the sick, the reality of demons, and spiritual warfare.

It is important to understand that the plan you develop for implementing the model will not be perfect and there will be opposition. You must not be disappointed. Rather, you must make prayer a central priority in your ministry. It is crucial that the process of implanting the Purpose Driven Model is saturated with prayer in each stage of your educational process. You should begin with prayer, pray during the process, and end with prayer. If you do not invite God's Spirit to lead your efforts, you may produce a wonderful result, but one that does not accomplish God's specific purpose. Request your prayers to key leaders of your church. Periodically, send out update letters and list specific prayer concerns. Do not underestimate the significance of this principle.

In this thesis, this author tried to develop a purpose driven model that was both theologically sound, and yet practical for the education ministry setting of the KEHC. Implementing the model in the KEHC was not an easy task. It required paradigm shifts and made changes that many workers are not willing to make. However, the worth of any project is determined by the effort one is willing to invest in it. He hopes that this project will serve as a resource for the KEHC pastors-teachers in order to effectively handle the tension between the practical needs and the idealistic foundations. It also is his hope this paper will help the education workers do fewer purposeless activities and live a more challenging life since Christian education is not just about information but also it is about transformation becoming like Christ.

## **APPEDIX A**

### **SURVEY OF PASTORS-TEACHERS OF THE LOCAL CHURCH**

## SAMPLE QUESTIONNAIRE A

Dear Pastor-Teacher,

I would like to make an assessment of the education ministry that I had developed as pastor of Christian education in the four years (1999-2003). I am currently working on my doctoral thesis project dealing with the subject of Education Model-Developing A Purpose Driven Model For Today's KEHC's Pastors-Teachers. Would you read each question carefully and check the answer which is best for you?

### Rediscovering Purpose

1. Was there a clear purpose statement to communicate God's five purposes with five verbs that you could more easily embrace?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Was the purpose statement undertaken as the basis for the ministry?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Did the purpose statement have a lot more influence over decision making than other things?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Was there a common agreement among the pastors-teachers as to what they did?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### Redefining Potential Learners

1. Did the purpose statement provide a culturally relevant term for "pilgrim" as an alternative to understand effectively your potential learners, based on the gospel story?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Did each division have its own space, and was the division for Pre-Kindergarten appropriately relocated after due consideration of the potential learners?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Was your facility regularly renovated based on understanding your potential learners?

Strongly Agree	Agree	Mildly Agree	Disagree	Strongly Disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Were new second worship services for Pre-Kindergarten, Kindergarten, and young children available to cover the lack of space?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

### **Restructuring Programs**

1. Was each program restructured by purpose to fulfill a purpose?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

2. Was Saturday Evangelism encouraged to aggressively share the Good News with the community *Nagnes*?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

3. Did Oasis Worship Service feature contemporary Christian music, drama, media, and basic biblical messages presented in terminology to which the crowd *Nagnes* could relate?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

4. Did small groups challenge the congregation *Nagnes* to give their testimonies about how God met them in their failures and frailties?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

5. Did six disciplines help the committed *Nagnes* develop their habits to view their daily life and work as a place for ministry?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

6. Were the core *Nagnes* encouraged to engage in world missions?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

### Re-planning Process

1. Did the three-year curricular process express the fourfold gospel of the denomination (Born again, Divine Healing, Sanctification, Second Coming) in contemporary language and form?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

2. Were the students encouraged to move around the four bases once three years before the learners left their division?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

3. Was the three-year curricular process effective for the Korean official educational system?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

4. Did the three-year curricular process effectively minimize educational confusions that occurred by pastor-teacher's leaving the ministry to do?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

### Retraining Pastors-Teachers

1. Did the annual three or four seminars for training (Education Forum, Academies for Educators) help the pastors-teachers practically understand the purpose statement and learn various education skills?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

2. Were you well informed about what you should do?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

3. Was there regular time for the pastors-teachers to give feedback to each other about their educational performance?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

4. Did you view change in education ministry as a necessary and desirable dynamic in the church?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                    ☐                    ☐                    ☐                    ☐

**Background information about yourself.**

1. Had you served as pastor-teacher in the church from 1999 to 2003?

☐ Yes      ☐ No

2. Age?

☐ 21-30      ☐ 31-40      ☐ 41-50

3. Position?

☐ Pastor      ☐ Teacher

4. Are you as pastor-teacher still influenced by the purpose statement?

☐ Yes      ☐ No

5. In your opinion, what is the most outstanding contribution that the education ministry gives to the church?

- ☐ correcting distorted educational mind-set of educators
- ☐ developing contemporary curriculum related to the four-fold gospel
- ☐ using educational space properly
- ☐ cultivating educational experts

6. What do you think about the weakness of the education ministry?

Thank you very much for your response.



**APPEDIX B**

**SURVEY OF CHURCH LEADERS OF THE LOCAL CHURCH**

## SAMPLE QUESTIONNAIRE B

I would like to make an assessment of the education ministry during three years that I have been gone from the local church. I am currently working on my doctoral thesis project dealing with the subject of Education Model-Developing A Purpose Driven Model For Today's KEHC's Pastors-Teachers. Would you read each question carefully and check the answer which is best for you?

### Rediscovering Purpose

1. Do you think that the purpose statement has provided a clear available image to express God's five purposes in contemporary language and form?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree

☐                      ☐                      ☐                      ☐                      ☐

2. If your answer for number 1 is one among "Mildly Agree", "Disagree", and "Strongly Disagree", what do you think about the reason?

3. Do you think that the purpose statement has been undertaken as the basis for the ministry?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree

☐                      ☐                      ☐                      ☐                      ☐

### Redefining Potential Learners

1. Do you think that the purpose statement has provided a culturally relevant term for "pilgrim" as an alternative to understand effectively potential learners, based on the gospel story?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree

☐                      ☐                      ☐                      ☐                      ☐

2. Do you think that the educational facilities have been regularly renovated based on understanding potential learners.

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree

☐                      ☐                      ☐                      ☐                      ☐

3. Do you think that the new second worship services for Pre-Kindergarten, Kindergarten, and 1<sup>st</sup>-3<sup>rd</sup> grade have been available to cover the lack of space?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree

☐                      ☐                      ☐                      ☐                      ☐

### Restructuring Programs

1. Do you think that each program has been intentionally restructured to fulfill a purpose?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

2. Do you think that the expected effects of the educational programs have actively achieved?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

3. Do you think that the students have been encouraged to engage in world missions?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

### Re-planning Process

1. Do you think that the three-year curricular process has expressed the fourfold gospel of the denomination (Born again, Divine Healing, Sanctification, Second Coming) in contemporary language and form?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

2. Do you think that the three-year curricular process have been effective for the Korean official educational system?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

3. Do you think that the three-year curricular process has effectively minimized educational confusions that have occurred by the pastor-teacher's leaving the ministry to do?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

### Retraining Pastors-Teachers

1. Do you think that the seminars for training (Education Forum, Academy for Educators) have helped the pastors-teachers pay attention to the educational goal?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

2. Do you think there has been regular time for the pastors-teachers to give feedback to each other about their educational performance?

Strongly Agree   Agree   Mildly Agree   Disagree   Strongly Disagree  
☐   ☐   ☐   ☐   ☐

3. Do you think that you have viewed change in the education ministry as a necessary and desirable dynamic in the church?

Strongly Agree    Agree    Mildly Agree    Disagree    Strongly Disagree  
☐                      ☐                      ☐                      ☐                      ☐

**Background information about yourself.**

1. What is your position?

☐ Senior Pastor                      ☐ Elder                      ☐ Deacon

2. In your opinion, what is the most outstanding contribution that the education ministry has given to the church?

- ☐ correcting distorted educational mind-set of educators
- ☐ developing contemporary curriculum related to the four-fold gospel
- ☐ using educational space properly
- ☐ cultivating educational experts

3. What do you think about the weaknesses of the education ministry?

Thank you very much for your response.

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## VITA

Seung Min Chang

### PERSONAL

Born: February 5, 1969.

Married: Chang Hee Chun, January 13, 1996.

Children: Se Myeong, born April 12, 1998.

Chi Myeong, born August 21, 1999.

### EDUCATIONAL

B. A., Dongguk University, 1993.

M.Div., Seoul Theological University, 1996.

Th.M., Liberty Theological Seminary, 2004.

### MINISTERIAL

Ordained: April 1999, Honam Religion Conference of the Korea Evangelical Holiness Church.

### PROFESSIONAL

Children & Youth Pastor, Yaksoodong Evangelical Holiness Church, 1993-1995.

Senior Pastor, Chupo Evangelical Holiness Church, 1996-1999.

Pastor of Christian Education & Young Adult Ministries,

Jangchungdan Evangelical Holiness Church, 1999-2003.

Single Ministry Pastor, Korean Church of Lynchburg, 2005-present

### MILITARIAL

Enlisted and discharged from the service (Korean Army), 1989-1992.