

Liberty University School of Divinity

**A CHURCH PLANTING CHURCH IN SOUTH KOREA:
A CASE STUDY ON MISSIONAL OUTREACH**

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ABSTRACT

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Gallup Korea, in 2015, reported that 30% of people under 30 years old had stopped attending churches in South Korea during last ten years. The primary reasons that young people leave a church is secularization of growth-oriented churches represented by huge buildings, power-oriented pastors and lack of morality of Christians. Therefore, a new church model that will engage young people is required for Korean Christianity. The missional church movement can be an alternative model for churches in South Korea. That is because the movement pursues a small church, a non-power-oriented pastor, and real life as a disciple of Jesus. Based on current literature research, a case study of The Way Church, a representative missional church in South Korea, and personal perspectives, this project will propose the church-planting church as an alternative model, especially effective for reaching young adults in South Korea. This project will provide a way to bring a younger generation to churches.

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CHAPTER ONE

INTRODUCTION

The Church is the body of Christ, the saved people, and the people who received the last commandment from Jesus. When the church is disciples committed to live according to Jesus, the first mission given to the Church is to fulfill the last commandment of Jesus. It is the duty of all Christians, while they are alive on this earth, to preach constantly that Jesus is Lord and Christ to the world, and to make the world disciples of Jesus. If the purpose of the church is not to witness the gospel and increase the number of believers but to preserve its existence, the church is unable to fulfill its original obligations and the value of church is lost.

Korean Christianity has achieved remarkable growth for 100 years of Christian history, but it has been a long time since this growth has entered a period of stagnation. During this period, the Korean Church has made various attempts to escape this period of stagnation, but the results have been insufficient. As the growth of the local church was a more urgent goal than the increase of the whole Christian, only the members moving from a church to another church were mass-produced. It is now time for a new attempt to revive the long-stagnated expansion of the gospel, and especially for the younger generation to make them the future center of the Korean church.

The Statement of Problem

The problem of Protestant churches in South Korea is an aging phenomenon. The young generation is disappearing in churches. Therefore, the future of Korean churches is unclear. The reasons that the young generation is decreasing in churches are as follows.

The first reason is that churches in South Korea lost its trust. Especially, such a phenomenon is remarkable at the young generation. Figure 1 displays that problem. As Figure 1 represents, the young generation tends not to trust in churches.

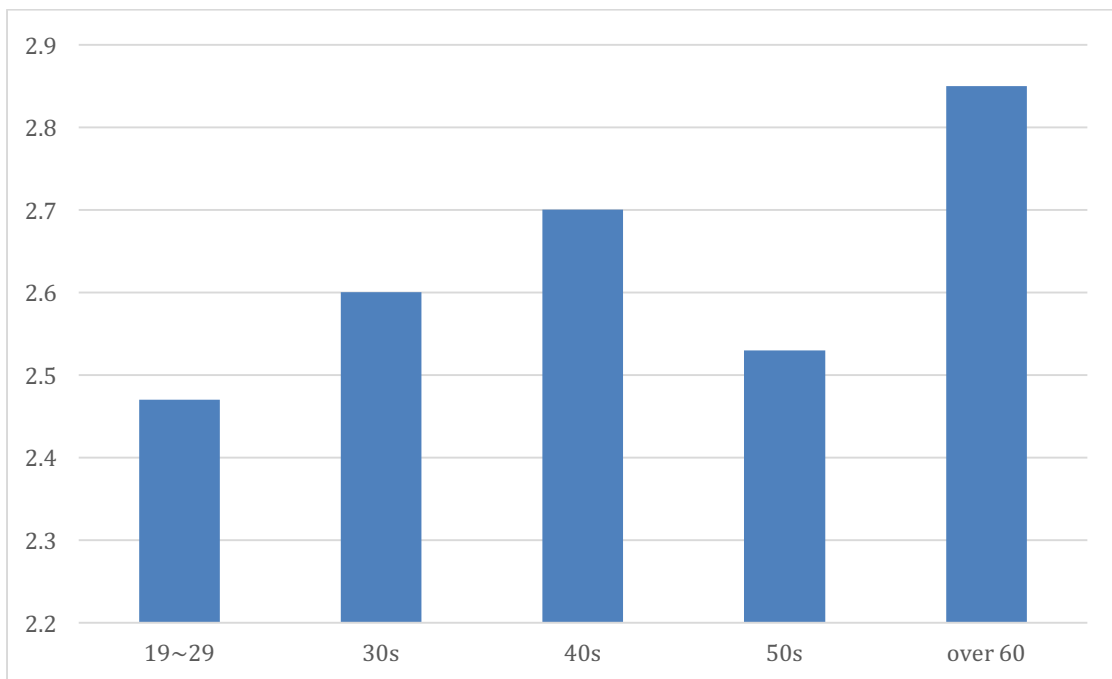


Figure 1. The Reliability of the Korean Church by Age Group (Max. 5 point)¹

The second reason is that people who do not have a religion do not want to be a member of a Protestant church in South Korea. As mentioned above, only 9.5 percent

¹ Jeongkil Hong, *The Survey of Social Reliability of Churches in South Korea* (Seoul, South Korea: Trust Initiative Church & Society, 2017), 10.

(9.5 %) of nineteen to thirty-nine (19~39) years old of non-religious people think that Protestant churches are likable. In other word, Protestant churches are disregarded by the rest of the people of 90.5 percent.

The third reason is that Korean young people are not interested in any religion. About 50 percent (50 %) of nineteen to thirty-nine (19~39) responded that they did not have an interest in any religion. In order to involve them in the gospel, Korean churches came to face an urgent problem for finding the answer of that why they have lost an interest in religion.

Statement of Limitation and Terminology

Terminology

The young generation: In this project, the young generation means people who live in South Korea between eighteen-year-old and thirty-nine-year-old. Eighteen-year-old in South Korea is the time to enter colleges or start to work as an economical independent person. Legally, they are adult in South Korea. Therefore, the young generation in this project begins from eighteen-year-old. Next, thirty-nine-year-old is the age before it is called the middle age in Korean society. In case of men, they generally start to work and get married between thirty and thirty-five. Therefore, thirty-nine years old in South Korean society is the age of newlyweds, the age that are starting out in a career. Moreover, in many churches in South Korea, eighteen to thirty-nine is a group for ministry as a young adult group.

Church Planting Church: Church planting church (CPC) is a model or one of the blueprint of the goal that this project pursues. This project will provide a model of church planting church as a way that Korean Protestant can embrace the young generation and earn their trust. While many churches in Korea pursue the growth by addition, Church Planting Church aims the growth by multiplication.

Disciple: Everyone who follows Jesus is His disciple as they are converted in his or her faith through the Holy Spirit. As Rod Dempsey has defined, “A disciple is a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community and developing to their full potential for Christ and His mission.”²

Discipleship: According to Rod Dempsey, discipleship is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gift, talents, and abilities in fulfillment of Christ’s mission.³ In the words of Dallas Willard, as mentioned following, discipleship is one’s relationship with Jesus Christ: “Discipleship is relationship I stand into Jesus Christ in order that I might take on his character. As his disciple, I am learning from him how to live my life in the kingdom as he would if he were I. The natural outcome is that my behavior is transformed. Increasingly, I routinely and easily do the thing he said and did.”⁴

² Rod Dempsey, “What is God’s Will for My Church? Discipleship!” in *Innovate Church*, ed. Jonathan Falwell (Nashville, TN: B & H Books, 2008), 112-13.

³ Dempsey, “What is God’s Will,” 114.

⁴ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: Nav Press, 2006), 126, Kindle. It is note taken at Dallas Willard speech at the Spiritual Formation Forum, Los Angeles May 2004.

*Missional Church*⁵: A missional church is an authentic community. Missional churches are authentic communities in that their relationships with people, both within and outside the church, are authentic, not superficial. Authenticity also refers to a life of honesty, not perfection, in which the faith community's practices of grace and mission are congruent with their profession of faith in Christ. For authenticity to flourish, missional churches seek to create safe environments of acceptance, forgiveness, healing and hope.

A missional church is an authentic community of faith in that it is formed in response to the living God revealed in Jesus Christ. Faith in missional churches is not so much a statement or doctrinal position about God as it is a response to God's invitation to follow Christ into God's mission. Faith is action—actions of service directed outward toward the world that “God so loved.” A missional church is a community in that individuals who respond in faith are connected with the communal triune God and with each other. Jesus promised that where two or three are gathered together in his name, there he would be present in their midst. Whenever missional people participate in God's mission they do so, not individually, but with others. The formation of community is essential to missional activities. Wherever missional people go, they gather community, inviting and partnering with others to participate in the mission of God.

A missional church is an authentic community of faith that primarily directs its ministry focus outward. The church is called to be engaged in the mission of the kingdom of God. Mission is the church's primary purpose, and that mission is to be participated in as the primary function of the faith community. As such, the church exists for the well-

⁵ Ronald Carson, “Definition of A Missional Church” in *Missional Church Strategist for National Ministries* (King of Prussia, PA: ABCUSA, 2007), 1-2.

being of others and creation, not for self-serving purposes. Missional churches take seriously the call of Jesus to “seek first the kingdom of God and God’s righteousness.” They are therefore willing to risk their life as a congregation for the purposes of being engaged in God’s kingdom activities on earth. This outward focused ministry is directed toward the context in which the church is located and to the broader world beyond. By joining Jesus Christ and outside partners, missional faith communities serve God’s purpose by being good news people and doing good news in word and deed locally, nationally and globally. Missional churches recognize that they exist in a missionary environment. Therefore, their participation in God’s mission begins but does not end at their doorsteps. They serve with the understanding that God’s missional call extends beyond regional, national and cultural boundaries.

The Statement of Limitation

This project is for the churches in South Korea, which is trying to recover their young adult group, and which is about to start a new missional church movement in their congregation, and the young pastor who has the plan to plant a new church for the young adult. Therefore, this project will focus on young generation in South Korea. The young generation is set limits between nineteen-year-old that is the time for starting college or first job and thirty-nine-year-old is the age before it is called the middle age in Korean society.

This project is based on the biblical, theological, and practical basis for Korean society and churches. As a practical model, The Way church in Seoul, South Korea and its ministry will be presented. Practical researching data is based on the survey from the members and pastors of The Way church.

Theoretical Basis

Biblical Basis

In Genesis 11-12, God called Abraham out of Ur of the Chaldea and commanded him to be blessing. The missional church movement is based on the theoretical background of ‘God does it’ and ‘that God called and sent us.’ The church planting church is also a practical act of ‘God’s mission,’ in which each church sent to establish God’s people and God’s people become blessing in their place so that a new church is born.

Theological Basis

The theological basis of church planting church model is based on a missional ecclesiology. Darrell L. Guder summarizes the characteristics of ‘missional ecclesiology’ as follows.

1. A missional ecclesiology is biblical. Whatever one believes about the church needs to be found in and based on what the Bible teaches. Moreover, these biblical perspectives need to be made explicit. The biblical witness is appropriately received as the testimony to God’s mission and the foundation of God’s missionary people to be the instruments and witnesses of that mission.

2. A missional ecclesiology is historical. When we shape our ecclesiology for a particular culture, we must take into consideration the historical development of other ecclesiologies. Today this means reading our Western history and the worldwide emergence of the church carefully. As part of our catholicity, we are guided by the Christian church in all its cultural expressions, those that precede us and those that are contemporary with us.

3. A missional ecclesiology is contextual, every ecclesiology is developed within a particular cultural context. There is but one way to be the church, and that is incarnationally, within a specific concrete setting. The gospel is always translated into a culture, and God’s people are formed in that culture in response to the translated and Spirit-empowered Word. All ecclesiologies function relative to their context. Their truth and faithfulness are related both to the gospel they proclaim and to the witness they foster in every culture.

4. A missional ecclesiology is eschatological. Our doctrine of the church must be developmental and dynamic in nature, if we believe that the church is the work of the creating and inspiring Spirit of God and is moving toward God's promised consummation of all things. Neither the church nor its interpretive doctrine may be static. New biblical insights will convert the church and its theology; new historical challenges will raise questions never before considered; and new cultural contexts will require a witnessing response that redefines how we function and how we hope as Christians.

5. A missional ecclesiology can be practiced, that is, it can be translated into practice. The basic function of all theology is to equip the church for its calling. If that calling is fundamentally missional, then what we understand and teach about the church will shape God's people for their faithful witness in particular places. A missional ecclesiology serves the church's witness as it "makes disciples of all nations, . . . teaching them to obey everything that I [Jesus] have commended you" (Matt. 28:19-20).⁶

Historical Basis

The history of American Protestant church shows a phenomenon result of church planting movement. Table 1 below presents the church growth that time. David Garrison defines the explosive growth of new churches, particularly between 1795 and 1810, is the only true church planting movement.⁷

⁶ Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, 1998), 11-12.

⁷ David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Richmond, VA: Wigtake Resources, 2003), 8.

Table 1. Dramatic Historic Growth of Various Denominations in United States
(By number of Churches)⁸

Denomination	1776	1860
Methodist societies	30	19,833
Baptist	380	11,221
Presbyterian	300	5,061
Roman Catholic	52	2,550
Congregational	700	2,234
Church of England and Protestant Episcopal	300	2,145
Lutheran	60	2,128
Christian Church and Disciple of Christ	0	2,068

The Statement of Methodology

This project has several purposes as follows. First, this project researches the reasons that the young generation in South Korea between nineteen and thirty-nine is indifferent to religion, especially Protestant, and non-religions people do not like the Protestant church.

Second, this project investigates the ways that Korean Protestant churches can embrace the young generation, and can resolve the aging phenomenon in the churches.

Third, as an alternative model for Korean Protestant churches, that this project will propose, the missional church movement will be researched by theological, biblical, and practical ways.

⁸ Colin Brummitt Goodykoontz, *Home Missions on the American Frontier: With Particular Reference to the American Home Missionary Society* (Caldwell, ID: The Caxton Printers, 1939), 411-412.

Fourth, this project introduces the Way Church in South Korea, and its church planting church movement (CPC) as an example for a missional church movement church.

Fifth, based on current literature researches, case studies with surveys and personal perspectives, this project will propose the missional church movement as an alternative model for churches, especially pursuing young adults in South Korea. This project will provide churches challenged by the aging problem with a solution to win a younger generation.

Therefore, this project will examine diverse reasons of the aging phenomenon in churches in South Korea and of the recent symptom that the young generation is decreasing in churches. Furthermore, this project will recommend the way that Korean churches can embrace the young generation in their congregation and the future church planters who fear planting church can boldly start church planting. This project will be developed in the following manner.

Chapter one will address the basic introduction to the thesis project. As well, it will deal with several literatures as supporting resources.

Chapter two will provide a study of biblical and theological foundation. The missional church movement that this project is about to introduce as an alternative model for Korean church that is pursuing young generation centered congregation will be researched in chapter two by biblical and theological resources and basis.

Chapter three will clearly examine the present condition and reasons that the young generation is decreasing in Protestant congregation in South Korea, which is the starting point for this research.

Chapter four will provide a case study of The Way church as the young missional church in South Korea, which is the representative and the first church that is chasing the missional church movement and a church-planting church.

As a conclusion and suggestions, chapter five will provide effective and practical strategies of becoming a church that pursues the missional church movement and the church that can actively embrace the young generation. This chapter will begin by discussing practical ways in which the church can reach out to the young generation in South Korea and her community.

The Review of Literatures

Books

*Church 3.0: Upgrade for the Future of Church*⁹ by Neil Cole tries to suggest a church form that is valid for today. Neil Cole asserts the church as two forms through the Christian history, which are the church 1.0 before Constantine 313 A.D. and the church 2.0 after Constantine. As the author categorizes above, the form, function, and style of early Church before Constantine had to differ greatly from those after Constantine because Christianity of that time was a religion that was not recognized as a formal religion and a component of society. However, since Christianity has been recognized as a state religion in A.D. 313, there were noticeable changes in Christianity in general. The hidden church could legitimately be revealed in the world, the church leaders had social power and command, and Christianity became a stable religion without the difficulties of preaching and growth.

⁹ Neil Cole, *Church 3.0: Upgrade for the Future of Church* (San Francisco: Jossey-Base, 2010).

Churches 1.0, 2.0, and 3.0, which Neil Cole categorizes, are the concepts of computer software version information. He brings up a book about the title of the book at the beginning of the book and explains the difference between patches of computer software and version upgrades. In the case of computer software, if there is a general and dramatic change, a large number of fronts will rise, and this will be referred to as an upgrade, while relatively small changes or functional enhancements will be called 'patches' and numbers below the decimal point will rise. With this logic, Cole believes that the only change that can be called an upgrade in Church history is once, before and after Constantine. As he explains, the Western world has been Christendom, a society of Christian backgrounds until recently, since A.D. 313. After the upgrade to Church 2.0, the church did not need to make any major changes in its history. There have been many big and small changes in the various forms and programs of the churches in response to the demands and circumstances of the times, but the author has not seen that this is just a small change in patches, not an 'upgrade' that causes conversion throughout the church.

However, the things that Christianity recently struggles in Western society suggests that Western society is no longer Christendom, which was no longer the strong foundation of the Church. In other words, the 2.0 version of Christendom's Church has now reached the point of being upgraded to 3.0. In view of the religious situation in Korea, Neil Cole's claim has a great impact on Korean churches. The Korean Church has achieved remarkable growth during the past 100 years of Korean Christian history, has played an important role throughout the whole society, and has established itself as an axis of Korean society. Recently, however, the Korean church has experienced a similar phenomenon as the Western church has suffered from the demise of Christendom in

Western society. In the Korean society, the influence of the church has been reduced, and people's interest in and appreciation for Christianity has changed. Numerically, the Korean church is becoming smaller, and each church is saying that their future is dark. These phenomena demonstrate that it is time to upgrade the Korean church version, which is a major change.

What church is Neil Cole speaking? He introduces three features that illustrate the Church 3.0 he presents. The first is simplicity. The characteristic of the new church that the age demands is to focus on fast decision making and evangelism, a Christian essence. To do this, the church must have a simplicity in its overall organization, program, and structure. The second is regeneration. Church growth of the Church 2.0, as the author rates, is the increase of 'plus,' but, he argues that the more biblical church growth is the 'multiplication.' The ultimate goal of the church, the life form, is to breed the offspring, not the flesh. The third is the relationship centered. As mentioned above, the image of Church 3.0 is 'the family of God.' The church should be described as 'people gathered' rather than explained as an organization, building, or ministry. The church that Cole tells is not a place to serve, but a church as a service minister, a church as a meeting to show the kingdom of God to the world, not a place leading non-Christian by a ministry. It is a concept that once again emphasizes that the church is not the idea of place but the people who are gathered. This view of the church suggests that the church is the center of relationships. Church 3.0 is also a church model for the postmodern generation, which is more relational than any previous generation.

The direction of Church 3.0 presented by this book implies a great deal to create a new church model for the Korean situation. In particular, the characteristics of the new

form of the church, as suggested by the author, are in keeping with the ‘church planting church’ which this paper will present as a new model of the Korean church. Since the church planting church is likely to have a relatively small congregation in the form, it is advantageous to maintain simplicity compared to the existing church form and is suitable for manifesting regeneration because it aims at the exploitation of the offspring church rather than the church itself growth. It is more likely to be relational-oriented because it aims to congregate by the relationship between the saints rather than the leadership of the pastor.

*Introducing the Missional Church*¹⁰ by Alan J. Roxburgh and M. Scott Boren guides readers to what is a missional church, why it is important, and how it can become a missional church. The authors give an example that the history of God for the early church that led the Jerusalem church to the outside world, which the book of Acts explains. Likewise, the authors say that the Holy Spirit is now leading the North American church from the ‘people gathering a church,’ which they have been accustomed for a long time to another ‘missional church.’ The authors emphasize that God now wants the Church to enter the world.

According to the authors, the missional church movement began when the Western churches realized that their place of life had changed faithfully, like a mission field. In other words, it means that the church is no longer waiting for people to come, but that they have to go out to get people first. Missiologically, ‘missional church’ means that churches participate in ‘God’s mission.’ When God is the subject of mission, each church is an instrument of His ministry as a dispatched missionary.

¹⁰ Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church* (Grand Rapids, MI: Baker Books, 2009).

For the sake of future discussion, it is necessary to clarify more clearly what ‘missional church’ is, but it is not easy to define ‘missional church’ as a word. Roxburgh and Boren refer to the weaknesses of the normative approach of the modern worldview when discussing the definition of a missional church. According to the authors, the representations of the modern worldview are “logic, explanation, accuracy, abstract, simple.” On the contrary to this, the expressions that represent the ancient world view that appeared in the Bible are “Imagination, painting, story, unclear, not straightforward, not simple.” One of the common phenomena in the modern worldview is that it limits the meaning to the intellectual domain in understanding certain concepts. However, some concepts cannot be explained solely by the intellectual sphere. When understanding a concept, empirical, sensory, and emotional understanding occurs simultaneously. So, sometimes, when comprehending a concept according to the way of modern world view, people experience cases that do not recognize the whole meaning of the concept.

The authors introduce eight situations that are not missional churches, according to the tendency in recent missional conversation, rather than the propositional definition of missional churches, in order not to overlook limitations based on these modern worldviews for a proper understanding of the missional church. The following items not only show the misconceptions that people have about missional churches in recent years but also help us to understand the concept of missional churches correctly.

1. Missional Church is not a label to describe churches that emphasize cross-cultural missions
2. Missional Church is not a label used to describe churches that are using outreach programs to be externally focused.
3. Missional Church is not another label for church growth and church effectiveness.
4. Missional Church is not a label for churches that are effective at

evangelism

5. Missional Church is not a label to describe churches that have developed a clear mission statement with a vision and purpose for their existence.

6. Missional Church is not a way of turning around ineffective and outdated church forms so that they can display relevance in the wider culture.

7. Missional Church is not a label that points to a primitive or ancient way of being the church.

8. Missional Church is not a label describing new formats of church that reach people who have no interest in traditional churches.¹¹

In addition, to make the concept of missionary church more transparent, Roxburgh and Boren offer three keywords. The first is the Mystery. The mystery represents God's calling to the Church. God chose the Church as His people as he did to Israel. Participating in a missional journey is to bear this mystery. The second is Memory. In the memory of God who saved them in Egypt, Israel has the identity of God's people, which is the meaning of memory. The church has its identity by remembering Christ's life, death, and resurrection. According to the authors, "Missional church is about a people of memory being continually formed in practices that shape us as an alternative story in our culture."¹² The last keyword is Mission. Mission represents the core essence of the church. "Mission is not something the church does as activities; it is what the church is through the mystery of its formation and memory of its calling."¹³

Finally, the authors present three themes to help understand the missional church. The first is to recognize the western world as a mission field. As mentioned earlier, the church in the mission field should serve as a missionary. The second is to reconsider the gospel as a concept of God's mission. God has made the people of God, and the church is

¹¹ Roxburgh and Boren, *Introducing the Missional Church*, 31-34.

¹² Roxburgh and Boren, *Introducing the Missional Church*, 44.

¹³ Roxburgh and Boren, *Introducing the Missional Church*, 45

a missionary sent to that mission. The third is to re-imagine the image of the Church as a sign, a witness, and a taste of God's dream for the world. The church should no longer be a building or an organizational ministry, but people who are the people of God who are gathered together.

A missionary church that can be understood through this book is a church where mission is not a theology or a motto, a church where mission is not a program, a church where mission is not a tool of church growth or evangelism. Conceptually, it is people who understand the mystery of the call, remember the life, death, and resurrection of Christ, and live their lives in mission.

In order to apply the philosophy of the missional church movement to the situation in Korea, it is important to understand the concept of the missional church and its origins. *Missional Church: Missional Church: A Vision for the Sending of the Church in North America*¹⁴ edited by Darrell L. Guder introduces the reason and origin of missional conversation that is centered around the churches in North America.

Leslie Newbigin, a longtime missionary in India, was amazed at the religious situation of his home when he returned to his hometown of England from his mission field. That was because, rather, his home was a mission field. As Newbigin thought, the Western world was no longer Christendom. In simple terms, it can be said that the missional conversation started from this point of view. Guder, the editor of *Missional Church*, contents "North American religiosity is changing profoundly be becoming more

¹⁴ Darrell L. Guder, ed., *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI, Wm. B. Eerdmans Publishing Co., 1998).

pluralistic, more individualistic, and more private.”¹⁵ He, as well, listed the Christian situation in North America as follows.

The crises are certainly many and complex: diminishing numbers, clergy burnout, the loss of youth, the end of denomination loyalty, biblical illiteracy, divisions in the ranks, the electronic church and its various corruptions, the irrelevance of traditional forms of worship, the loss of genuine spirituality, and widespread confusion about both the purpose and the message of the church of Jesus Christ. The typical North American response to our situation is to analyze the problem and find a solution. These solutions tend to be methodological. Arrange all the components of the church landscape differently, and many assume that the problem can be solved. Or use the best demographic or psychological or sociological insights, and one can redesign the church for success in our changing context. All it takes, it would seem, is money, talent, time, and commitment.¹⁶

He also argues that these answers to the serious religious situation in North America should not be methodological or simple problem solving, but spiritual and theological. His argument also provides an opportunity for reconsidering the approach to the methodological approach to the critical situation of Korean churches in recent years.

Although referring to other sources of missionary churches before, the beginning of the missional conversation and the missional church movement in the Western Church comes from the recognition that Western society is no longer a Christendom. Although Korean society has never been a Christian society like the Western society, the recent decline of the social influence of the church and Christianity in Korean society is in the same line with the reason for the beginning of the missional conversation in the Western society. Korean society is at a time when it is necessary to reestablish the identity of the church and to have a dialogue for a new type of church.

¹⁵ Darrell L. Guder, ed., *Missional Church*, 1.

¹⁶ Darrell L. Guder, ed., *Missional Church*, 2.

J. R. Woodward emphasizes the importance of culture in creating a missional atmosphere within the church in his book, *Creating a Missional Culture: Equipping the Church for the sake of the World*.¹⁷ Woodward believes that the culture that belongs to the church is significant when making church congregation missional. According to Woodward, understanding and exploiting the social characteristics of culture that cause people's actions and attitudes can lead church members to a missional direction.

To support his claim, he presents a 'cultural web' as a cultural element that accompanies the five cultural environments and the cultural environment that allow the missional imagination of God's people to be released. The five environments to cultivating a missional culture, which Woodward mentions are learning, healing, welcoming, liberating and thriving environment. He stresses the significance of cultivating an environment quoting Alan Roxburgh; "Missional leadership is about cultivating an environment that innovates and releases the missional imagination present in God's people."¹⁸

Furthermore, Woodward provides cultural web as a way to evaluate the culture of the congregation whether it is missional or not. The culture web consists of six elements that culture involves: language, artifacts, narratives, rituals, institutions, and ethics. Each element has a meaning as follows. When a church-planting church launches based on the missional movement, the guide of J. R. Woodward can be a proper starting point.

Language - what does the language of the congregation you serve reveal?
 Artifacts - how do the member of the church you serve approach Scripture?

¹⁷ J. R. Woodward, *Creating a Missional Culture: Equipping the Church for the sake of the World* (Downers Grove, IL: InterVarsity Press, 2012).

¹⁸ J. R. Woodward, *Creating a Missional Culture*, 45.

How well does the congregation you serve do the Holy Communion?
 Do your congregations have the rich hymns and the liturgy?
 Narratives - what is God's calling for our church?
 Ritual - what are our core practices?
 Institutions - how the congregations would respond God's calling?
 Ethics - Do your congregation has moral convictions that show how the members live in their life?¹⁹

*The Open Secret: Sketches for a Missionary Theology*²⁰ by Lesslie Newbigin was a starting point of missional conversation. Western churches have been more familiar with missions than the East. Nevertheless, the word 'mission' has long been regarded as belonging to the outside of the church, not part of the life of the church. In the Korean church situation, mission was mainly limited to overseas ministries. However, there has been a time when this perspective of mission has also changed.

In 1978, Lesslie Newbigin (1909-1998) expressed at the beginning of his book that churches are in the radical secularization of Western culture and a missionary situation. The meaning of mission has started to understand with new way. The Western, which has needed to recover inside before reaching abroad out, started to consider their neighborhood as a mission field.

The mission of the church is construed by Newbigin as church's devoted participation in that action of Triune God. He progresses his missionary theology acknowledging that Jesus, who is a principal agent of the gospel, is the supreme authority of the mission. He defines the mission as a mission of the Triune God and explains that as three actions relating to the Triune God. They are first, the mission as an act of the faith

¹⁹ J. R. Woodward, *Creating a Missional Culture*, 35-44.

²⁰ Lesslie Newbigin, *The Open Secret: Sketches for a Missionary Theology*, rev. ed. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1995 revised edition).

that proclaims the kingdom of God the Father, second, the mission as an act of love that shares the life of God the Son, and third, the mission as an act of hope that preserves the evidence of God the Spirit.²¹

Thus, Leslie Newbigin's *The Open Secret* brought about a shift in the awareness of the subject of missions from the church to God and contributed to the Church's participation in the three missionary activities of the Triune God. Furthermore, this book not only explains how the missional church movement, which is the theoretical foundation of the church planting church, was started in the Western church but also suggests the application of the missional church movement to the situation of Korean church.

Missional church activist Alan Hirsch focuses on the missionary traits that are inscribed in the Christian nature, who are God's people. He affirms in his book, *The Forgotten Ways: Reactivating the Missional Church*,²² that every Christian has a missionary nature that can contribute to the expansion of the gospel. The most prominent example is the revival of the early church and the underground church in China during the Cultural Revolution. Looking at the common background of these two different generations of Christians, they were being abused, there was no church building, no educated professional leadership or association, no Scripture like today, no worship service and, no children and youth ministry. Even becoming members of the church were very difficult. Nevertheless, Alan Hirsch explains the reason for this explosive expansion, which is the Apostolic Genius of the people of God, and the living elements, the

²¹ Lesslie Newbigin, *The Open Secret*, 30-65.

²² Alan Hirsch, *The Forgotten Ways- Reactivating the Missional Church* (Grand Rapids, MI: Baker Academic, 2006).

Missional DNA.²³ Alan Hirsch's Apostolic Genius consists of six elements. The first element is the confession that Jesus is Lord. This was in the center and environment of all the major Jesus movements. The second factor is Disciple-making. This is a lifelong process that becomes like Jesus by embodying the message of Jesus as an essential element. The third element is a missional-incarnational impulse. This twin impulse was the driving force behind the spread of the gospel to people in other cultures. The fourth is the apostolic environment. It means an apostolic influence and fertile environment that will start and sustain an incredible movement. The fifth factor is organic organization system. This is a suitable structure for metabolic growth. The sixth is *communitas*. The most powerful form of community is a community that overcomes the trials as a missional group.

*Churchless: Understanding Today's Unchurched and How to Connect with Them*²⁴, written by George Barna, the founder of the prominent church consulting organization Barna Group, and David Kinnaman, the current representative of the Barna Group, is a survey on the churchless in America. Through this book, the author reveals the manner of Christians outside the church in the United States and, based on their manifestation, makes us think about what we should prepare to overcome this phenomenon. In the beginning, this book reveals the emergence of Christians outside the church in the United States, and explains, in a variety of ways, how such changes have occurred for some time and why. Next, it looks at the classification, the definition, and the religious character and mode of the churchless, and discloses why they left the

²³ Alan Hirsch, *The Forgotten Ways*, 18.

²⁴ George Barna and David Kinnaman, *Churchless: Understanding Today's Unchurched and How to Connect with Them* (Carol Stream, IL: Tyndale Momentum, 2014).

church. Finally, this book explores the necessity of the church by explaining why the people outside the church should belong to the church community and finds how to contact the people outside the church.

The book, *Faith Outside Church: Kanaan Saints, a Korean Case*²⁵ written by Heesong Yang, deals with the phenomenon of Christians outside the church that is happening recently in Korean churches. When reading the sound of ‘Canaan (Kanaan)’ upside down, it means ‘not go to church’ in the Korean language. This is the new satirical term that expresses such a phenomenon in Korean Christianity. A remarkable number of Christians are out of the frame of the institutional church and are keeping their faith in their own faith mode. These are certainly Christians, but they are not church members. Why is this happening? The author analyzes the phenomenon of ‘Kanaan saints’ leaving the church and making a new way of life of faith that has not existed yet in Korean Christian history until now.

First, the author defines the category of the Kanaan saints. Presenting typical false questions about the Kanaan saints in the Korean church, he narrows the meaning of what is not the Kanaan saints. First, they are not ‘church shoppers.’ The Kanaan saints are different from those who have left the church to find their favorite churches. Second, they are not ‘church refugees.’ While church shoppers are people who seek their own churches, church refugees are those who are pushed back because there are no churches to go to. However, many of these refugees settle down when they meet the appropriate church. Third, they are not “spiritual elitists.” Sometimes people think that they have left the church because they overly criticize Christian faith and the church. But it is also too

²⁵ Heesong Yang, *Faith Outside Church: Kanaan Saints, a Korean Case* (Paju, South Korea: Poema, 2014).

restrictive to define the Kanaan saints. Fourth, they are not spiritual consumers. The propensity of spiritual consumers is more evident in believers in the church than Kanaan saints. Fifth, they are not ‘lost sheep.’ When referring to objects as ‘lost sheep,’ they ultimately mean that they should return, but those who are classified as Kanaan saints are not lost, but escaped.²⁶

The author also analyzes why the Kanaan saints leave the church. The first is breathlessness. They reject the false behavior of the authoritarian pastor and the Church, which is packed in the “God’s Will.” The second is hypocrisy. The hypocritical actions centered on the Church’s key members cause them to leave the church. The third is conflict. If the previous two cases are unilateral pressures toward the minority by the mainstream, the conflict is a direct dispute of the different interests of a particular issue, causing disastrous consequences.²⁷

The authors’ conclusions about the causes of the Kanaan saints phenomenon are ‘failure of existing ministry’ and ‘limitation of ecclesiology.’ The increase in the percentage of Christians who say they are Christians themselves but do not stay in the church suggests that it is time to rethink the ecclesiology or ministry that has existed in Korea. This book serves to guide the discussion in studying the new church model for young people who refuse to stay in the church as this project attempts.

*Generation iY: Our Last Chance to Save Their Future*²⁸ by Tim Elmore reveals the definition and characteristics of a young generation called iY generation or millennial

²⁶ Heesong Yang, *Faith Outside Church*, 57-75.

²⁷ Heesong Yang, *Faith Outside Church*, 76-98.

²⁸ Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta, GA: Poet Gardener, 2010).

generation. According to scholars studying the Millennial generation, including Elmore, people born between 1980 and 2004, that is, 20 to 30 generations now, are classified as millennial generations. Understanding the characteristics of the Millennial generation in that sense is meaningful to study the new church model for the younger generation in Korea. According to Elmore, generation iY can be explained by four Os: an Overwhelmed generation, an Over connected generation, an Overprotected generation, and Overserved generation.

Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches by Christian A. Schwarz explains the basic principles that make church grow naturally. The first section deals with eight qualities that make the church naturally grow as a living being. The author argues that churches grow naturally when they have these basic characteristics. The eight characteristics are leadership, gift-oriented ministry, passionate spirituality, functional organization, inspiring worship, holistic small group, evangelism, relationship of love. What the author stresses is that the quantitative growth is not a goal. Furthermore, Church can grow healthy when the church focuses on the qualities that enable qualitative growth as life. The second section is a description of the 'minimum factor.' The author says that the eight biological characteristics of the church are all equally important and that if one or both of them are deficient, the growth of the church is hampered by its untapped nature. The third section deals with the six biological principles that can be understood figuratively when considering the church as life. The authors point to a method-oriented approach in contrast to the biological approach and emphasize that the church cannot grow healthily in programs or methods, that is, in

artificial ways. The six biotic principles described by the author are interdependence, reproduction, energy conversion, versatility, symbiosis, and function.

*Planting Missional Churches: Your Guide to Starting Churches that Multiply*²⁹ by Ed Stetzer and Daniel Im helps disciples to reach the ultimate goal of planting churches and raising small groups, which is the best way to multiply the church. Through his book, Stetzer explains why disciples should plant churches as God's instrument for accomplishing His mission. It encourages potential church planters to gain a missionary mindset needed for successful church planting and encourages them to invest time into understanding the emerging cultures.

*Viral Churches: Helping Church Planters Become Movement Makers*³⁰ by Ed Stetzer and Warren Bird opens up a new point of view that pioneering a new church is today's evangelism. The author says that planting a new church is a prototype of biblical evangelism, as evidenced in Acts. Furthermore, the authors present recent findings, "among evangelical churches, those under three years old will win ten people to Christ per year for every hundred members. Those three to fifteen years old will win five people per year for every hundred members. After age fifteen the number drops to three per year."³¹ In conclusion, the most effective method of evangelism that gives birth to new converts is to start new churches.

²⁹ Ed Stetzer, and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches that Multiply* (Nashville, TN: B&H Academic, 2016).

³⁰ Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco, CA: Jossey-Bass, 2010).

³¹ Ed Stetzer and Warren Bird, *Viral Churches*, 26.

The authors compare ‘addition,’ a concept of church growth, with ‘multiplication,’ another idea. Recently, American churches have considered church growth only regarding ‘addition.’ However, incremental church growth is not only a relatively slow growth but also unbiblical growth in terms of the church being a living being. That is because the ultimate goal of living creatures is to give birth, not flesh.

Stetzer and Bird list some elements for becoming a viral church. Some of the factors applicable to the Korean situation are summarized as follows. The first is church planting. To be able to use the word “viral,” the gospel must be moved, and the number of viral churches in the Gospel must increase. The most efficient way is church planting. The second is growth by multiplication. When beginning to perceive church growth as multiplication, not plus, the gospel is contagious, and the Church of God is enlarged. The third is the lay person-oriented. Historically, when a new church quickly emerged, the layman was at the center. The viral church is a lay person-oriented ministry. Fourth is the cooperation among the church planters. Limited resources and information are maximized when sharing. The growing North American church planting movement is based on solidarity and cooperation among planters. Fifth is strategic support. The strategic support of denominations or financially stable churches is a good nourishment for the viral church. The sixth is the house church. Having a public worship place may be stable, but it may be a disadvantageous strategy in terms of fasting. The form of a house church that is independent of the gathering place is a representative form of the viral church. The seventh is a multisite strategy. When looking at the management strategy of franchise fast food store, small franchise fast food store which is scattered in many places rather than a small number of large restaurants makes more sales. Such advantages of this

multisite strategy are linked to the viral church's focus. The eighth is small for rapid growth. The higher the number of cells, the faster the growth of the individual through division of each cell unit. The ninth is a new evaluation standard. If the standards for the growth of the church have changed, the criteria for the evaluation must also change. The evaluation criteria of the old generation are bound to prevent the new church from moving forward.

*Deliberately Simplicity*³² by Dave Browning points out a problem that current churches do not follow the value that Jesus and the Bible says. He claims that the issues that churches make today came from that point. According to him, churches should pursue the original values that early churches did according to Jesus' commandment. The fundamental reason the author says that churches do not follow the value appearing throughout the ministry of Jesus and the early church is that churches are excessively complicated today. According to Browning, the characteristic of the ministry of Jesus and the early churches is simplicity. He explains the simplicity throughout this book. The author takes a structure showing new factors of a church in order to introduce his thoughts for an ideal church. There are six features in a new church model, and they constitute the whole book. The representative expression meaning that features of the ideal church is simplicity. He articulates that churches should take deliberate simplicity to maintain the characteristic of the authentic church originating from the early church.

³² Dave Browning, *Deliberate Simplicity* (Grand Rapids, MI: Zondervan, 2009).

Articles

In “The Missional Church: Ecclesiological Discussion in the Gospel and Our Culture Network in North America” in *Missiology*³³, Michael W. Goheen explains ecclesiological discussion of missional church. According to him, the ecclesiology of Missional Church is continuing the International Mission Council (IMC) agenda and revising Western ecclesiology after Christendom. At the beginning of the discussion, the missionary church shares with IMC the problem of misunderstanding about missions in the Western church.³⁴

The main problem about the relation between a church and mission that Goheen points out can be also found in Korean situation and summarized as an element, which is that mission and church are separated. A tendency that considers church as a supporter or a sender for mission appears in Korean church like in the Western church in Christendom. When excepting the United States, Korea is now sending the world’s largest number of missionaries overseas. However, Korean church does not consider herself as a principal agent of mission even though Korean society is like a mission field. When explaining the origin of Missional Church, Goheen as well says that the revision of their Ecclesiology after Christendom was needed because the religious situation of the western church has been changed.³⁵ Continuing to maintain the characteristics and attitudes of the Christendom church makes the church lost its formative power within

³³ Michael W. Goheen, “The Missional Church: Ecclesiological Discussion in the Gospel and Our Culture Network in North America.” *Missiology* 30, no. 4 (October 2002).

³⁴ Michael W. Goheen, “The Missional Church,” 480.

³⁵ Michael W. Goheen, “The Missional Church,” 482-3.

culture. A new church model that people can accept must be required in contemporary society. As a conclusion, Goheen expresses, “Missional Church is a pioneering effort and not a definitive ecclesiology.”³⁶

“Worthy Living: Work and Witness from the Perspective of Missional Church Theology”³⁷ of Darrel L. Gudder in *Word & World* deduces the Christian identity that lives as a missionary church from a theological perspective of the missionary church. Gudder starts his dialogue by giving a proposition of the recent missional church discussion, which is what its core is. According to him, that is a response to Lesslie Newbigin’s question: “Can the church in the West become, again, a missionary church, given the fact that its context has become a mission field?”³⁸

It is important to evaluate the beginning of the missional church movement in the Western church when discussing the “church planting church” based on the missional church movement in Korea. The starting point of the discussion was to regard the community as a mission field. This is because communities where the proportion of Christian population is low, and which are not the Christian culture-led community is like a mission field. In addition, the practical direction of the church is that each local church plays a missionary role in the missionary situation of the community. When approaching the missional church movement by missiological logics, the community with the church

³⁶ Michael W. Goheen, “The Missional Church,” 488.

³⁷ Darrell L. Gudder, “Worthy Living: Work and Witness from the Perspective of Missional Church Theology.” *Word & World*, Vol. 25, no. 4 (Fall, 2005).

³⁸ Darrell L. Gudder, “Worthy Living,” 424. quoting in Lesslie Newbigin, *The Open Secret: Sketches for a Missionary Theology*, rev. ed. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. 1995 revised edition).

is the mission field, and the church becomes the local missionary sent by God who is the subject of mission.

Applying that to the Korean situation, it can be seen that Korean community, where Christianity has never been the main religion, has always been a mission field. In addition, the identity of the church as a missionary becomes more prominent in the recent Korean atmosphere where the Christian population is remarkably decreasing. An opinion of Guder about Christian's work can reach Korean critical situation that churches face because the missional church discussion began from the awareness that the West was not Christendom anymore. Guder articulates "If Christendom is dead, witness is not merely one of the several things Christians are called to do. 'Witness' is the comprehensive definition of what a Christian is."³⁹

³⁹ Darrell L. Gudder, "Worthy Living," 428.

CHAPTER TWO

BIBLICAL BACKGROUND OF CHURCH PLANTING

In the missionary ecclesiology, the church is a key tool used in God's mission. Therefore, the foundation of the new church model for the young generation must be Scripture. In Chapter 2, this project looks at biblical church planting and will look at the features of the church planting that the Bible says according to the criteria of why, what, who, where, when, and how.

Why Plant Churches?

The first subject to deal with is the biblical foundation of the planting churches. This theme provides not only the right of church planting but also the motivation for church planting for today's Christians. The biblical reasons for church planting are as follows.

The first reason is that church planting is the most effective way of gospel expansion. Edmund Clowney said in his book *The Church*, "Jesus came to gather, and to call gatherers, disciples who would gather with him, seeking the poor and helpless from city streets and country roads.... The mission is not an optional activity for Christ's disciples. If they are not gatherers, they are scatterers."⁴⁰ Tim Keller also maintains that planting churches is the single most effective method for numerical growth of the

⁴⁰ Edmund Clowney, *The Church* (Downers Grove, IL: InterVarsity, 1995), 159.

kingdom and the continual corporate renewal and revival of existing churches.⁴¹ As they argue, the most effective method of gospel expansion is Church planting. It can also be seen in the manner of the Gospel expansion of the Bible. The growth of the New Testament church, where the gospel was most prevalent, was achieved through this church planting. The first churches were built in Jerusalem as the first believers (Acts 2-4), and then a church was established in Judea and Samaria as evidence of their preaching the gospel (Acts 8). And finally, through the church planter Paul, the gospel was preached throughout the world and churches were built there (Acts 13-28).

The second is that God sent us into the world. Genesis 12 presents the concept of a person sent by God. God made a plan to make Israel a people of God, and He did it directly and sent Abraham to be a blessing as a tool for that work. In John 20:21, a concept similar to that in Genesis emerges through Jesus' words; "As the Father has sent me, I am sending you."⁴² Likewise, those who believe in Christ are those who have been sent by Jesus Christ to preach the gospel. The reason why this subject of sending is Jesus Christ is that He is not only the establisher of the church (Matthew 16:18) but also the head of the church (Eph. 5:23). Thus, the Church of Jesus Christ, which is built on earth, is a key tool for God's mission.

The third reason is the Great Commission. In Matthew 28: 18-20, there are two purposes for which Jesus called His disciples. First, Jesus called His disciples "to make disciples." In today's church ministry, discipleship ministry is often perceived as a ministry that is on the other side of evangelism, which is the ministry of nurturing that

⁴¹ Timothy J. Keller and J. Allen Thompson, *Redeemer Church Planting Manual* (New York, NY: Redeemer City to City, 2002), 29.

⁴² All biblical passages referenced are from the New International Version.

can occur after ‘evangelism.’ In his book *Planting Growing Churches*, Aubrey Malphurs says it well, that “conversion is meant to be germinal, not terminal, the beginning not the end, of a close relationship with Christ.”⁴³ Becoming a disciple begins with evangelism, and the place where the disciples grow is the church. The discipleship ministry, or nurture, can be done through the community of ‘church.’

Jesus also called His disciples for “baptism.” Similar to evangelism, this is another point at which the Church begins. Acts 2: 41-47 indicates that baptism means incorporation into a worshiping community with accountability and boundaries.⁴⁴ Baptized people gather to start the church and establish a community of worship.

What Kinds of Churches Should be Planted?

It is hard to see that the early churches appearing in the Bible have various forms. It is only through the functional aspect in the Bible that the early church can be conceived. The function of the early church in the Bible is as follows.

Baptism and Communion

According to Malphurs, the main function of the first church was baptism and Communion.⁴⁵ Baptism was the first step in becoming a member of the early church, directly addressed by the Great Commission of Jesus Christ (Matthew 28:19). And Communion also contains the mandate of Jesus to “commemorate me” (Luke 22:19). The early churches had a Communion meeting every time they gathered (Acts 2:42, 46).

⁴³ Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, MI: Bakers Books, 2004), 362.

⁴⁴ Keller and Thompson, *Redeemer Church Planting Manual*, 30.

⁴⁵ Aubrey Malphurs, *Planting Growing Churches for the 21st Century*, 25.

The Great Commission

The second function was to execute the Great Commission. To summarize the Great Commission, it was a disciple making, wherever the early church went, they preached the gospel and made disciples everywhere. Disciples making is an important function that the church should do. Newly started churches should make this a top priority.

Apostles' Teaching

Luke reports many functions related to the edification of the church in Acts 2:42-47. This passage shows evidences of doctrinal teaching (2:42), fellowship (2:42), worship (2:42, 46), prayer (2:42), benevolent giving (2:44–45), and community reaching (2:47).

They devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. (Acts 2:42-47)

The first is the doctrinal teaching from apostles. Such a teaching of apostles was an important function of the church. The Church maintained its identity by continuing to carry out doctrinal teachings concerning the death and resurrection of Jesus Christ. Later the teachings of these apostles were called *Didache* and became the living guidelines of

the churches. This suggests that these doctrinal teachings are an integral part of the church to be planted.

Fellowship

The church community gathered as the family of God regardless of generation, gender, and social status. In this regard, Keller and Thomson say that the fellowship aspects direct us toward a model of moving members into relationships of mutual support and encouragement.⁴⁶ The New Testament records such a fellowship of believers in many places. Acts 2:42, 46 notes that early church members were committed to fellowship. This suggests that today's church should also intentionally focus on and try to fellowship. 1 Thessalonians 4:9 records that believers loved one another according to God's teachings, and 1 Peter 1:22 records that there was teaching about fellowship also by the apostles. Romans 15:26 and Acts 2:44, 45:32-35 also record that they gave financial help to each other. This indicates that the offering of the Church was one of the most important functions of the early church as one of the important forms of fellowship that united the church.

Prayer

The book of Acts shows that the early church always prayed for the will of God. First, as the Acts 2 notes, the church in Jerusalem began with prayer. The disciples prayed and waited while they kept the word of Jesus to wait for the Holy Spirit to come (Acts 1:4). Acts 4 records that the churches gathered and prayed after Peter and John were caught in the Sanhedrin and were warned not to teach or speak in the name of Jesus.

⁴⁶ Keller and Thompson, *Redeemer Church Planting Manual*, 33.

After prayer, they were all filled with the Holy Spirit and spoke the word of God boldly. In addition, Acts 12 records Roman persecution of Christianity, which records that when Peter was imprisoned after the martyrdom of James, the church gathered and prayed. The church always gathered and prayed at important moments when it was necessary to seek God's will. That shows that the early church was a community dedicated to prayer (Acts 2:42).

Worship

The early church was a worship community. The first reason for the public gathering was worship, and worship was the most important function of the church. Through this worship, the Lord's Communion was performed, the gospel of Christ was witnessed, and the teachings of the apostles were communicated to the church. In this way, worship was a place where the church clarified the identity of the community of faith. Worship was also a place to send the believers into the world as witnesses of Christ. The believers, who were armed with God's Word and prayer, were able to go back to the world as missionaries.

Benevolent Giving

As recorded in Gal. 6:10, the Early Church was devoted to sharing property, and the donations collected were used in poor churches and economically weak churches in other regions. Offerings may be categorized as a form of fellowship, but this is a unique feature that reveals the characteristics of the biblical church and is an important factor to consider when trying to start a new church today.

Community Reaching

As recorded in Acts 2:47, the early church was praised by all the people of the region, new believers were being converted daily as a result. Keller points out that these conversions were not seen individualistically, but rather when a person was saved, they were “added to their number.”⁴⁷ They became an integral part of the community of believers. It was, therefore, an important function of the early church to articulate the identity of the church as a good community of the gospel in the community of the church. Many recent problems, especially in the Korean context, arise because the importance of these functions in the current church is greatly diminished. When the image of the church in society changes in a negative direction and its influence is declining, new start churches should carefully consider the function of church’s community reaching as the Bible says.

Who Plant Churches?

The representative church planter in the Bible is Paul. His work is a clear model for the church planters, as he said in 1 Corinthians 11: 1, “Follow my example.” Therefore, identifying the actions of Paul and the values of them can enrich the ministry of all the church planters of today.⁴⁸ Stetzer introduces Paul as a church planter in the Bible:

1. Paul was personally prepared for his church planting ministry (Acts 9: 20-22; 11: 25-26; 22: 3, 2 Cor 12:9, 1 Thess 2:1-12).
2. Paul was an evangelist (Acts 9:19-22; 16:25-33; 13: 44; 14:1; 19:9-10; 18:6).

⁴⁷ Keller and Thompson, *Redeemer Church Planting Manual*, 34.

⁴⁸ Stetzer, *Planting Missional Churches*, 44.

3. Paul was an entrepreneurial leader (Acts 9:15; 26:16-18; 16:2-3; 15:38; 14:23; 18:19; 19:22; 16:6-10; 13:14, 44-49; 14:1; 17:2, Rom 15:20-23).
4. Paul was a team player (Acts 13:1-5; 15:40; 16:6; 20:4; 14:26-28).
5. Paul was a flexible, risk-taking pioneer (1 Cor 9:19-21, Rom 15:20; 11:1-14, Acts 13).
6. Paul cared for people (Acts 20:17-21, 31, 1 Thess 2:7-11, 2 Tim 1:2).
7. Paul empowered others (Acts 16:1-3; 13:13; 14:21-23, Titus 1:5).
8. Paul stayed committed to fulfilling God's calling and vision even at the cost of extreme personal sacrifice (Acts 14:19-20; 16:25, 2 Cor 11:23-28).
9. Paul was willing to let go of his church plants and move on to plant more (Acts 16:40; 18:9-11; 19:10; 20:31-32).⁴⁹

From a Biblical point of view, it is not appropriate to see that only qualified people can plant the church. However, the characteristics of the church planter the Bible shows should be noted. As Stetzer puts it, such characteristics of Paul as a church planter can be a concrete and biblical orientation to those who wish to plant a church today in Korea.

On the other hand, the Bible does not directly address the qualifications of church planters, but the qualifications of church directors appearing in Paul's first letter to Timothy can be referred to as the qualifications of the church planters.

If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil (1 Tim 3:1-7).

Darrin Patrick said in his book, *the Church Planter*, that this strong emphasis on qualification is the act of being charged with the sacred task of caring for the eternal souls

⁴⁹ Stetzer, *Planting Missional Churches*, 36.

for whom Christ die.⁵⁰ That is because the church planter must take the role of spiritual leader. Today the church planter may or may not be a minister, but it is clear that he or she will be the leader of the new church. In that sense, the elder's qualifications conveyed by 1 Timothy need to be watched. Moreover, this verse on the elder's qualifications is not uncomfortable as a guideline for all believers. Therefore, this verse applies to the person who planted the church, and to all those who will plant the church in the future.

When & Where Should Churches Be Planted?

Romans 15:20-21 communicates Paul's principle of church planting: "It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. Rather, as it is written: 'Those who were not told about him will see, and those who have not heard will understand.'"

Paul's mission fields had always been where the gospel had never been reached. He always preached the gospel to an area where the church was not built and planted churches. What is important is not to plant a new church in the presence of believers, but to preach the gospel to those who have not seen the gospel and to have them become churches.

In the Korean context, Paul's principle of church planting leaves important implications for Korean churches. The most visible sight in the night view of Korea is the 'red neon cross.' In Korea, it is common to put a red neon on the cross of a church spire and turn it on at night. That means that churches are concentrated in the cities of Korea. In Korean cities, the churches are as dense as the high population density. This church

⁵⁰ Darrin Patrick, *Church Planter* (Wheaton, IL: Crossway, 2010), 43.

congestion is due to the increased number of churches in Korea during the high growth period, but also because of excessive growth competition of churches due to the growth-oriented tendency of local churches.

In the concept of the Universal Church, if churches are concentrated only on the city, the gospel cannot be effectively propagated. When focusing on the growth of 'my church,' church planters will start churches in cities where there are many people, even if there have already been other churches there. However, in terms of missional church planting, and in the perspective of Paul's church planting principles, the target of evangelism must always be undeveloped land.

How Should Churches Be Planted?

The method of biblical church planting can be understood through the pattern of growth of early churches in the Bible. How the early church was initiated and what ministry the church did can be an important guide to how to plant a church today. The starting point of the early church in the book of Acts is as follows.

First, the early church began from the place where they lived. The first church appearing in the New Testament began in Jerusalem, where the disciples were gathered. It means a fulfillment of the words of Jesus in Acts 1: 8 at that time and, at the same time, is an important principle of church planting today. Today's missional church must also be rooted in the community where they live. It is because they can serve the community effectively and embrace their lives.

Second, the early church began with prayer (Acts 1:12-14). Clues to how the church specifically began are not mentioned many times in the New Testament. However, the Acts tells us that the beginning of the first church began with the prayers that

disciples asked the time and will of God. This suggests that the importance of prayer is also important in today's church planting project. Therefore, planting a missional church as a means of God's mission must begin with seeking God's will.

Third, the early church began with the fullness of the Holy Spirit (Acts 2:1-4). What was given to the disciples who sought God's will was the fullness of the Holy Spirit. Someone calls the book of Acts as the Acts of the Holy Spirit not the Acts of apostles. Acts, the story of church planting, which is called the Acts of the Holy Spirit, begins with the filling of the Holy Spirit and leads to the work of the Holy Spirit. The Acts tells us that the beginning of the Church is not man. The ministry of church planting is only the work of the Holy Spirit.

Fourth, the early church began with the preaching of the Word of God (Acts 2:14-42). The disciples who gathered and prayed were filled with the Holy Spirit. And then they became a church through the word of God proclaimed through the apostle Peter. As John the Apostle proclaimed in John 1:1, "In the beginning was the Word," at the beginning of the Church there was the Word of God. The Acts tells that a missional church must begin with the starting point of the word of God proclaimed, not the will or plan of man.

Fifth, early church ministry was baptism, teaching, fellowship, worship, prayer, offering, and the identification with the community. Acts 2: 41-47 summarizes the early church ministry. The church, begun by biblical principles, should prepare and carry out its ministry with these frameworks.

Sixth, churches were established by layman-centered evangelism ministry (Acts 8:4-8). The Acts does not record that the church was begun only by ministers. Most of the

churches were planted by the laity, not by apostles or ministers. The Saints scattered by persecution witnessed the gospel wherever they went, and it became the foundation upon which the church was founded. This suggests that today's church planting should also be centered on laity.

Seventh the last, the early church sent missionaries places without any churches and made him plant a new church there. Acts 13 contains the story of the Antioch church that sent the first missionary. The sending missionaries of Antioch church made the mission trip of Paul begin, and the church of God was established all over the world. This last background is an important principle for achieving The Great Commission and guides the direction of ministry to churches that are about to start a new church or church planters.

THEOLOGICAL BACKGROUND OF CHURCH PLANTING

The attitude of Korean church toward church planting has been stronger in methodological or technical rather than theoretical or theological.⁵¹ Until 1990, churches have grown rapidly through these methods, but now that their growth has stagnated and the church has lost much of its social influence. As a result, the methods of church planting are failing. In addition, since 1990, the phenomenon of postmodern culture spreading rapidly in Korean society is urging the necessity of a new paradigm to replace the existing church planting paradigm.

Therefore, the most important problem in Korean church planting is not the skill and methodology but the lack of theological reflection. Thus, this part aims to deal with

⁵¹ Dongkyu Choi, "The Meaning of Missional Church Planting and Its Theological Foundations," *Theology of Mission* 28 (Nov 2011), 264.

the theological basis of church planting in discussing church planting church in Korea. This part will first look at the definition of missional church planting, and then deal with ecclesiology as a theological background for missional church planting.

Definition of Missional Church Planting

Before discussing the theology of Church planting, it will be necessary to look at the definition of missional church planting. Dongkyu Choi defines missional church planting; “Missional church planting is the process of establishing missional community of faith that is health, dynamically growing and reproducing to accomplish the Great Commission by the proper ways for the cultural environment the local church is facing through recognizing the missional nature of church.”⁵² This definition implies several important points as follows.

First, missional church planting is more than just starting a new church. The form that is received externally is nothing more than the beginning of the church, but it means that the new direction and philosophy of the church will be started rather than the outward appearance.

Second, missional church planting basically begins by recognizing the missional nature of the church. The essence of the missionary church is the church as a participant in God’s mission. Beyond increasing the size of the church, it is to expand the kingdom of God by birthing a new church.

⁵² Dongkyu Choi, “The Meaning of Missional Church Planting and Its Theological Foundations,” 266.

Third, the ultimate goal of missional church planting lies in the achievement of The Great Commission. Until this goal is completed, the gospel must continue to be preached, and the new church should continually be planted.

Fourth, missional church planting seeks to exist and work in a manner appropriate to the cultural environment in which the local church is located. One of the most important characteristics of the missionary church is incarnation, which is the root for the biblical church.

Fifth, missional church planting involves not only healthy and dynamic growth but also all the processes of reproducing such communities of faith. It means all the journeys that go beyond planting a church and continuously reproducing the same churches.⁵³

Ecclesiology of Missional Church Planting

Church as an Organism

The ecclesiology of organic church, which focuses on the church as an organism among the various approaches to explain the church, helps explain the missional character of the church. In particular, it can be deduced from this concept that the inner dynamics of the church guarantee healthy growth and that church planting is inevitable as a natural consequence of its healthy growth.

The first thing to look at is the body and organicity of Christ. The Bible often expresses the organic character of the Church through the expression “The Body of Christ.” Typical occurrences are two of the Pauline Epistles, 1 Corinthians 12:27 and

⁵³ Dongkyu Choi, “The Meaning of Missional Church Planting and Its Theological Foundations,” 267.

Romans 12:5. These two verses emphasize the organic unity of a church. Also, Ephesians 1:23, 4:12, 5:30 and Colossians 1:18, 24 emphasize the organic growth experienced by the church community at the Universal church level. This ecclesiology on such a point of view can be understood as Snyder's view that "living things are growing, and therefore there is a spontaneous aspect to the growth of the church."⁵⁴ When based on such an ecclesiology, the church seeks a ministry that helps naturally reveal the natural life force of the church itself.

Furthermore, if the church is an organism, it can further develop the discussion of the essential characteristics of the church in terms of the reproduction of life, a characteristic that is generally held by organisms. It is a natural logic for living creatures to grow and to reproduce objects with the same nature as themselves. In this respect, "the church is a community of God with a divine mandate to reproduce."⁵⁵ Here is the clue to missional church planting. In short, missional church planting means the growth and reproduction of the body of Christ. Elmer Towns and Douglas Porter describe the connection between the concept of organic church and church planting as follows.

The church is a living body. Just as all living things grow and reproduce, your church must grow and reproduce itself by starting another new church. As God created in the beginning to reproduce all living things "according to their kinds" (Gen 1:11-12, 21, 24-25), your church can multiply its ministry by planting other churches.⁵⁶

⁵⁴ Howard A. Snyder, *The Community of the King* (Downers Grove, IL: Inter-Varsity Press, 1977), 118-119.

⁵⁵ The Archbishop's Council 2004, *Mission-shaped Church* (London, UK: Church House Publishing, 2004), 93.

⁵⁶ Elmer L. Towns and Douglas Porter, *Churches That Multiply: A Bible Study on Church Planting* (Kansas City, MO: Beacon Hill, 2003), 7.

Until now, the concept of church planting church has not been widely used in Korean church, but this concept is familiar to Korean church. The book of Acts already shows the process of reproduction or church planting of the church. In this respect, the missional church is fundamentally a reproductive community.

Church as a Missional Church

While the concept of organic church describes natural church planting by the internal health of the church, the concept of missional church explains church planting as a means for the church to perform apostolic duties commissioned by Christ. Basically, the missional church concept clearly explains what the true power of church growth should be. In this regard, Charles Van Engen says that when the church is to become a missional church, it would grow and develop dynamically. The true growth of the church is only possible when it becomes a missional church.

One of the major causes of the decline of the Christian population in recent Korean churches is that the churches consider only the growth of each church unit, not the Universal Church when they understand the concept of growth. However, missional ecclesiology sees the existence, ministry, and organization of the church not merely from the perspective of each church, but from the macro perspective of the kingdom of God. It, therefore, acts as a rudder to explain what the church is, what ministry is to be laid out, and how it should be organized.

How does the missional church relate to church planting? The concept of the missional church clearly explains why the church community, which means God's people,

must plant another church and what kinds of church to plant.⁵⁷ Murray proclaims, “church planting is not just about establishing more churches. Also, it is not the primary purpose of the church to establish many churches.”⁵⁸ Thus, Church planting is the most biblical means for achieving The Great Commission, and the utmost means to substantialize *Missio Dei*.

Summary

The missional church planting church model is based on the following biblical contexts: why, what, who, where, when, and how. First, the reason for church planting is that it is the most effective way of evangelism the Bible presents. Just as God sent Abraham as the source of blessing in Genesis 12, the Church is a missionary from God to the world to fulfill God’s mission. And above all church planting is the most systematic way to accomplish the Great Commission, which Jesus Christ commanded.

This chapter has looked for the answer the question, what kind of churches should be planted by looking at the functions of the church in the Bible. The functions that the Bible suggests are the baptism and Communion, the performance of the Great Commission, doctrinal teaching, fellowship, prayer, worship, benevolent, giving, and community reaching.

Next, this chapter has looked at the qualifications of the church planter and understood the qualifications of the biblical church planter through Paul’s characteristic

⁵⁷ Changhyun Park, “The Problems of the Methods of Church Planting in Korea and Its Alternatives,” *Church Planting: In-depth study on church planting in Korea* (Seoul, South Korea: ICG, 2003), 146.

⁵⁸ Stuart Murray, *Planting Churches in the 21st Century* (Scottsdale, PA: Herald Press, 2010), 21-22.

as a church planter. About the categories of when and where, this chapter has applied the principle of church planting, which Paul says in Romans 15:20-21, “not build on someone else’s foundation” to the Korean context. In the methodological aspect of church planting, this chapter has looked at the principles of the early church in the Acts. The Early Church began from the place where they lived, with the fullness of the Holy Spirit, with the preaching of the Word of God, was established by layman-centered evangelism ministry, sent missionaries places without any churches and made him plant a new church there.

Next, this chapter examined definition and ecclesiology as the theological background of Missional church planting. First, this chapter borrows the definition of Choi for missional church planting. According to him, missional church planting is the process of establishing missional community of faith that is health, dynamically growing and reproducing to accomplish the Great Commission by the proper ways for the cultural environment the local church is facing through recognizing the missional nature of church.

In the ecclesiology that supports the missional church planting, this chapter has looked at the organic church and the missional church. The ecclesiology of organic church focuses on understanding the church as an organism and the healthy church reproducing the child church. And in the missional church ecclesiology, this chapter presented church planting as a tool to carry out The Great Commission as a missionary sent to God’s mission.

CHAPTER THREE

THE PROBLEMS THE KOREAN CHURCH FACES

Historically, the goal of Korean church was simple growth based on addition, not multiplication. When assessing the ministry of the church, it was not how many new believers and new churches were established but how many people were assembled. This goal of the Korean church to grow the Church has simply reduced Jesus' prime command of preaching the gospel to more church members. In addition, such a goal of the church that lost her focus has created a distorted faith form like competitive church buildings, church shoppers, and faith for blessings.

The rapid growth of Korean Christianity over the past a hundred years has now fallen beyond stagnation, overlapping with various other social problems, weakening the social function and influence of the church. It is time for a new alternative for the next a hundred years of Korean churches. This chapter will list some of the typical problems faced by Korean churches and suggest the need for a church planting church model as an alternative to overcome such problems.

The Wrong Goal for Growth

Objective indicators are required when identifying and assessing the extent of growth in any field over a period. One of these objective indicators in terms of church growth is the number of members. Therefore, many churches in Korea have been focused on their ministry for increasing the number of members. However, the number of these

members needs to be examined in terms of their contents. Because the number of members of one church has increased, the all increased members cannot be regarded as new believers. If understanding church growth as a process to fulfill the Great Commission of Jesus Christ, it must be a process of the mission of preaching the gospel and making disciples of Jesus Christ.

However, in many Korean churches, it is easy to observe the tendency that focuses on the number of attendees of Sunday worship than the number of new believers. When it comes to trying to increase the number of members, it is much easier to gather those who already have faith than to make a new believer. It is for that reason that many churches naturally direct the ministry in the direction of gathering those who already have faith. When the church grows because of this phenomenon, church growth by the phenomenon of moving of church members was more than the increase of the new believers. On the other side, in the aspect of the Korean Church as a whole, the church that grows by the phenomenon of moving of church members is the cause of the reverse growth of another church.

In this way, such a misguided goal of church growth not only hinders the growth of the universal church but also does not help to achieve The Great Commission. If extending the extent of church growth to the dimension of Korean Christian population growth and understanding it in the missionary sense of fulfilling Jesus' command, the most effective way is to plant new churches.

Stetzer and Warren mentions, based on Christian Today's research, "among evangelical churches, those under three years old will win ten people to Christ per year for every hundred members. Those three to fifteen years old will win five people per year

for every hundred members. After age fifteen the number drops to three per year.”⁵⁹

Today, church planting is not only the most effective method of evangelism but also the default mode of evangelism.⁶⁰

Low Birth Rate

In recent years, Korea has suffered from various problems arising from the problem of low fertility. The number of new students in elementary schools is decreasing each year, and the number of classes is also decreasing. According to statistical data of the Statics Korea for several years, the young generation population in Korea is steadily decreasing. Korean society is now experiencing a gradual increase in the problems caused by the declining birth rate throughout society. Figure 2 below shows that the trend of population of young generation is gradually growing down in South Korea.

⁵⁹ Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco, CA: Jossey-Bass, 2010), 26. Quoting “Churches Die with Dignity.” *Christianity Today* (Jan. 1991): Vol. 36.

⁶⁰ Ed Stetzer and Warren Bird, *Viral Churches*, 23.

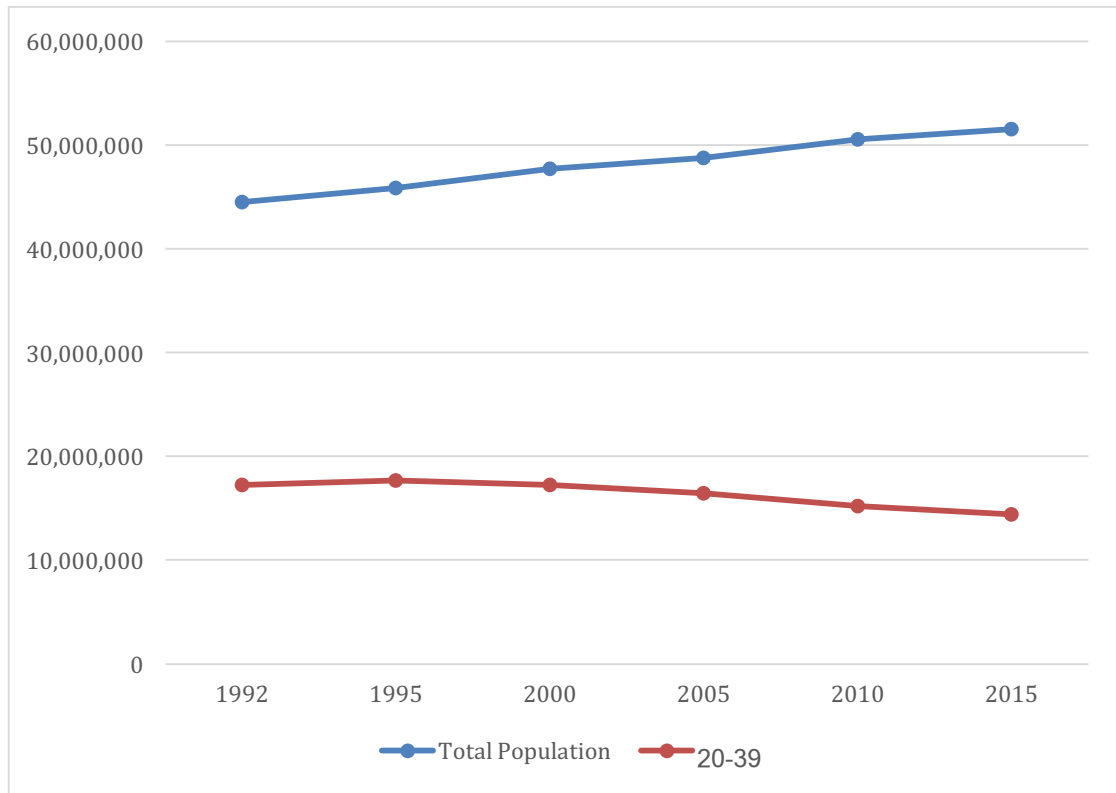


Figure 2. The Trend of Population of Ages between 20 and 39⁶¹

Such a recent phenomenon causes grave risks in many fields. The Korean Society at large faces the negative results of birth rate drop like economic problems related to decreasing of the labor force. Figure 3 below presents that the percentage of young generation is rapidly shrinking.

⁶¹ Calculations in this chart, created by the author, are based on data from “Korean total population census” by Statistics Korea, Website: http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1B04005&vw_cd=MT_ZTITLE&list_id=201_20103&seqNo=&lang_mode=ko&language=kor&obj_var_id=&itm_id=&conn_path=E1#, and <http://rcps.egov.go.kr:8081/ageStat.do?command=month>

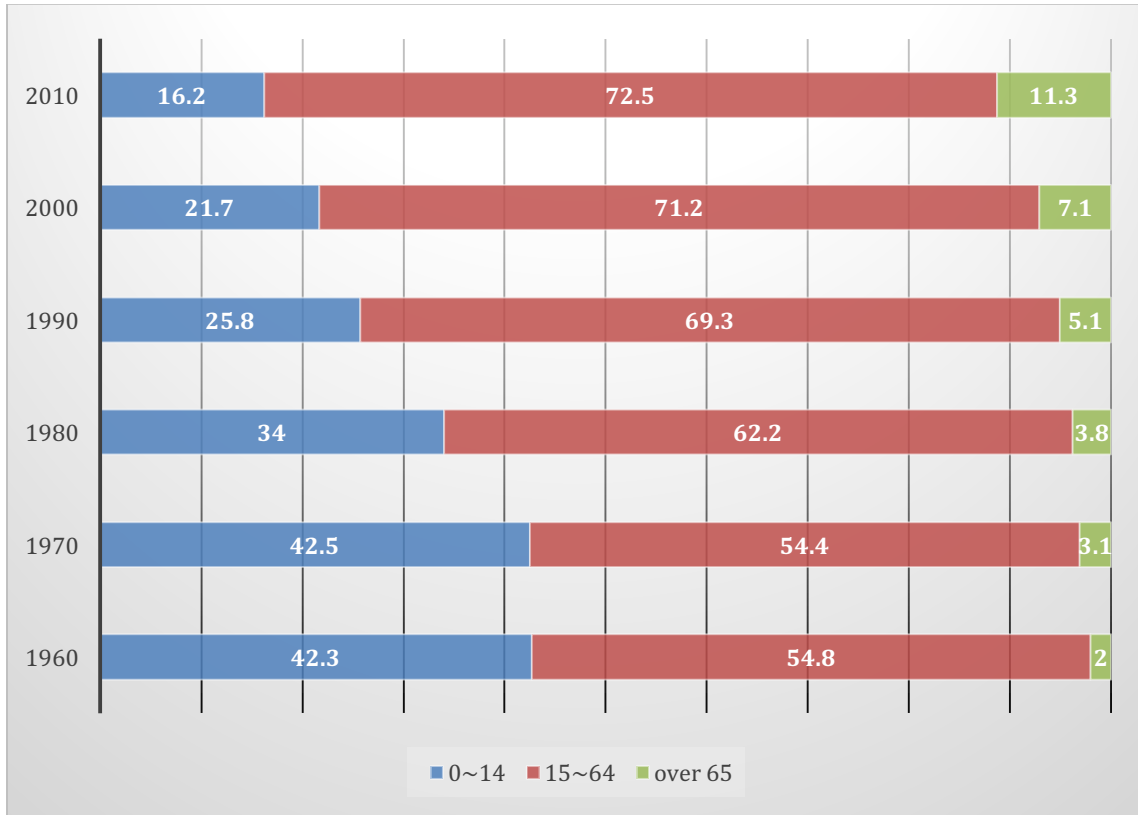


Figure 3. The Composition of Population with Ages in South Korea⁶²

Moreover, serious problems that are come from the birth rate drop appear in churches as well. That is because such a birth rate drop that has lasted in recent years generates an aging phenomenon in churches. The young generation in churches is also rapidly decreasing. Decreasing of Christian young people come from that tendency has resulted in an aging phenomenon in churches and decreasing of the total Christian population in South Korea.

⁶² Calculations in this chart, created by the author, are based on data from “Korean total population census” by Statistics Korea, Website: http://kosis.kr/statHtml/statHtml.do?orgId=101&tblId=DT_1B04005&vw_cd=MT_ZTITLE&list_id=201_20103&seqNo=&lang_mode=ko&language=kor&obj_var_id=&itm_id=&conn_path=E1#, and <http://rcps.egov.go.kr:8081/ageStat.do?command=month>

The decline in church membership due to the decline in national birth rates may seem unrelated to the essential issues of the church in terms of missional movement. However, regardless of effort, if the result is a decrease in church members, this will have a negative impact on the fraud of members in the ministry field.

In addition, there is a unique atmosphere in Korean churches that prevents churches from properly analyzing this issue. It is a tendency to regard only the element of faith as a factor in the growth or decline of the church. Even if problems, such as the declining fertility rate that cannot be solved at the church level, cause church decline, churches will not believe it. Rather, the person pointing to such a part is highly likely to be regarded as someone who does not believe in God's power. Such a tendency leads to the problem that many pastors feel that the decrease in the current number of members is not a result of social phenomena, but a failure of ministry. The wrong approach to the problem situation can lead to the wrong solution to the problem and further cause another problem. Thus, the issue of the declining fertility rate of current Korean society is also having a negative effect on the ministry of the church.

A Phenomenon of Religious Indifference and Non-preference for Christianity

Furthermore, there is another critical issue in the Korean churches. It is that along with declining birthrates, the indifference of young people to the whole religion accelerates the aging of the church and the decrease in attendance. The phenomenon that the young generation between 18-year-old and 39-year-old do not have an interest in any religion is observed in South Korea. The religious population is decreasing in most Korean religions including Protestantism. As observed from Figure 4, the young generation in South Korea shows a trend not to have an interest in religion.

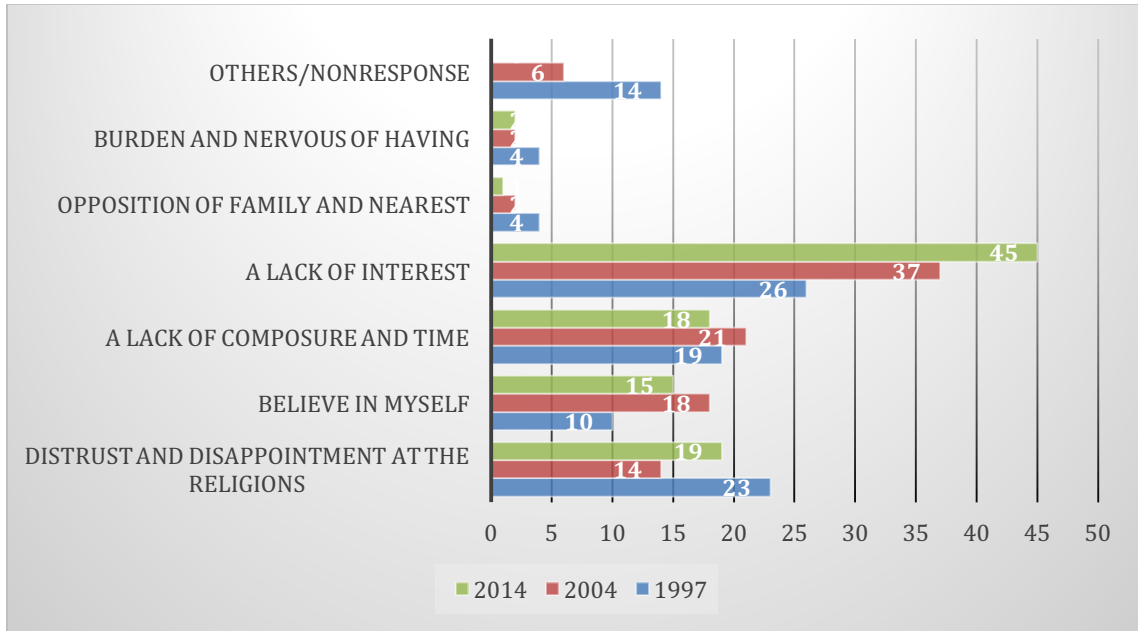


Figure 4. The Reason that Non-Religious People do not Believe Any Religion (%)⁶³

A remarkable result of the research to Korean churches is that Protestantism, especially, cannot be likable to the young generation in South Korea any more. Figure 5 below shows such a phenomenon. For recent ten years, the preference for Protestantism of Korean people has decreased.

⁶³ Gallup Korea, *The Religion of Koreans 1984-2014* (Seoul, South Korea: Gallup Korea, 2015), 29.

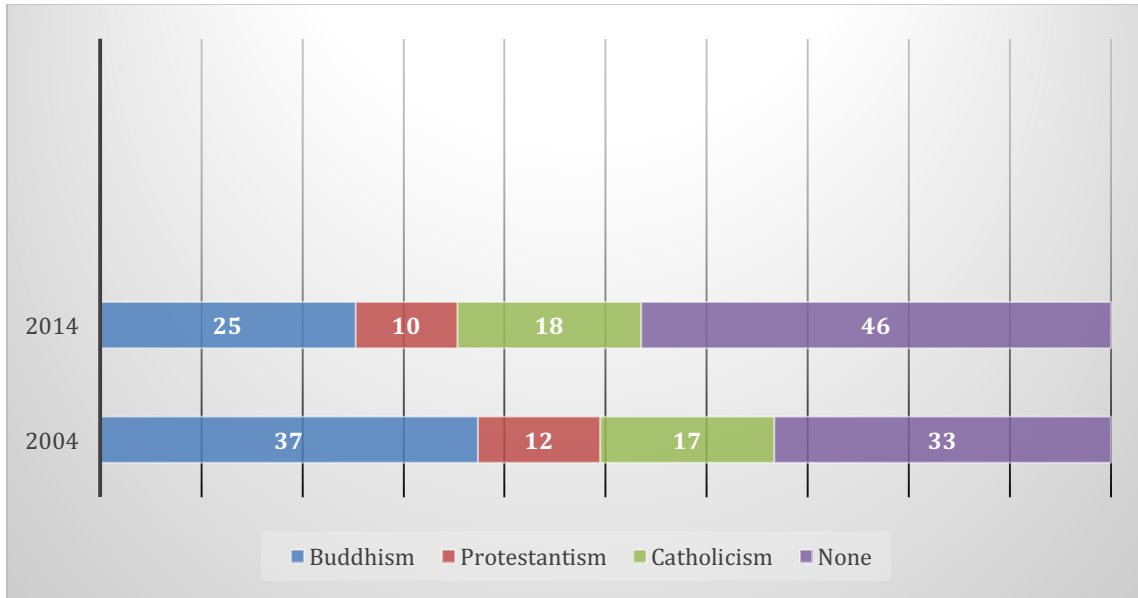


Figure 5. The Likable Religion to Non-Religious People⁶⁴

As appeared in Table 2 below showing with ages, about 50 percent of 19-year-old to 39-year-old do not want to be involved in any religion. Especially they have the smallest preference for Protestantism among religions in South Korea. The indifference of the young generation about religion and low preference for Protestantism not bring about decreasing of the Christian population, but also make the Korean churches weak and aged.

⁶⁴ Gallup, *The Religion*, 30.

Table 2. The Preferred Religion of Non-Religious People by Age Group (%)⁶⁵

	Buddhism		Protestantism		Catholicism		None	
	'04	'14	'04	'14	'04	'14	'04	'14
19-29	34	18	11	12	18	17	36	52
30s	37	23	11	7	19	23	33	47
40s	43	30	17	12	17	18	23	40
50s	39	28	11	11	13	17	36	43
Over 60		31		10		10		48

Low Reputation of Korean Church

As seen above, a phenomenon of religious indifference and non-preference for Christianity indicate that Korean churches cannot embrace a young generation. This attitude towards the Christianity of the younger generation in Korea is due to the low reliability of people to Christianity. Typical reasons for young people leaving the church are the unclear fiscal use of the church, overly exorbitant attitudes towards other religions, unethical lives of church leaders and members, and the growth-first principle of churches. Figure 6 below that is researched by Trust Initiative Church & Society shows obviously that the reliability of churches in South Korea has been poor for recent years. For last

⁶⁵ Gallup, *The Religion*, 31.

nine years, the reliability of Korean churches does not get to over 20%. Rather, the mistrust of Christianity has steadily increased, reaching over 50% by 2017. The fact that the responders surveyed include Christian population more noticeably presents the seriousness of this issue.

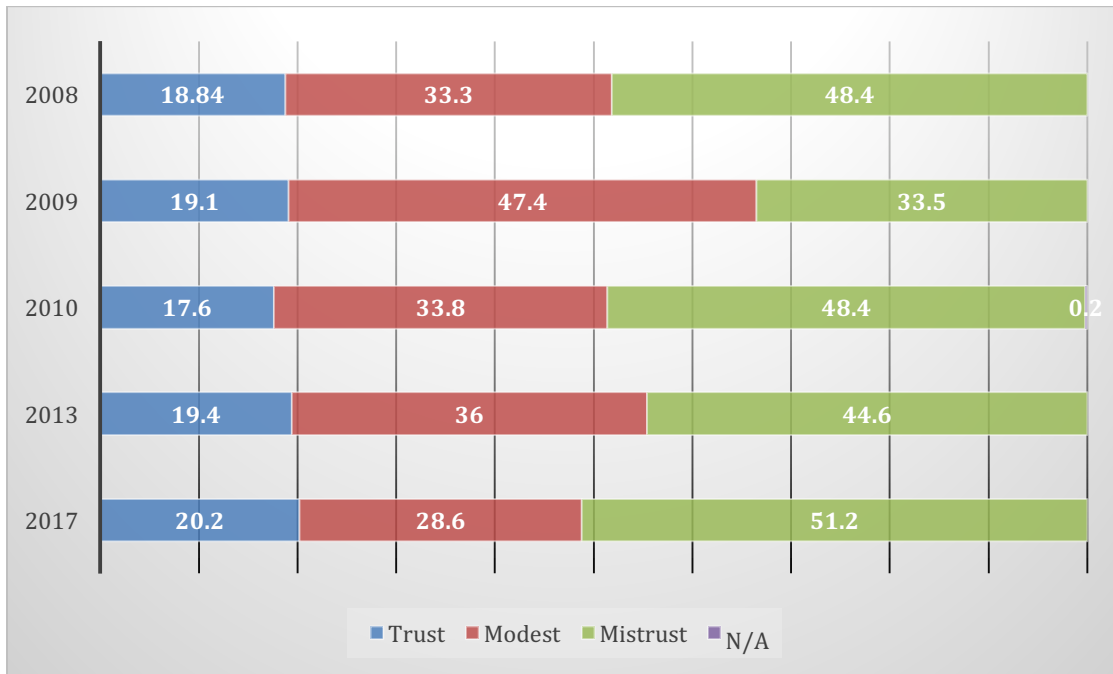


Figure 6. The Reliability of Churches in South Korea⁶⁶

Specifically, all age groups except for the 50-60 age group show below-average reliability compared to the overall reliability score, as demonstrated by the age-based reliability distribution in Table 3 below. Surveys show that relatively younger generations tend to be less trusting in Christianity, especially in their 30s.

⁶⁶ Jeongkil Hong, *The Survey of Social Reliability of Churches in South Korea*, 14.

Table 3. Christianity Reliability by Age Group (5 points scale average score)⁶⁷

Division	Sample Size	Overall reliability	Social influence of church activities	Reliability in the words and actions of the minister	Reliability in the words and actions of Christian
All	1,000	2.55	2.87	2.54	2.56
20s	178	2.47	2.71	2.40	2.60
30s	179	2.37	2.67	2.33	2.40
40s	206	2.39	2.74	2.41	2.53
50s	199	2.58	2.84	2.52	2.41
60s	238	2.87	3.28	2.93	2.79

According to the survey in 2017, the use of unclear fiscal and attitudes toward other religions accounted for the largest percentage of improvement in Korean churches' trust. In Figure 7 below, it is notable that the non-Christian group has pointed out these items as improvements. When Korean non-Christians look at the church in the Korean context, the Korean church seems to be a greedy religious institution that excludes other religions to expand their congregations and abuses the wealth they have accumulated by expanding their congregations. This phenomenon is a consequence of Korean churches

⁶⁷ Jeongkil Hong, *The Survey of Social Reliability of Churches in South Korea*, 9.

being overly oriented toward megachurches and large buildings. For non-Christians who look at the church outside the church, splendid buildings and tens of thousands of people are closer to business than a religion.

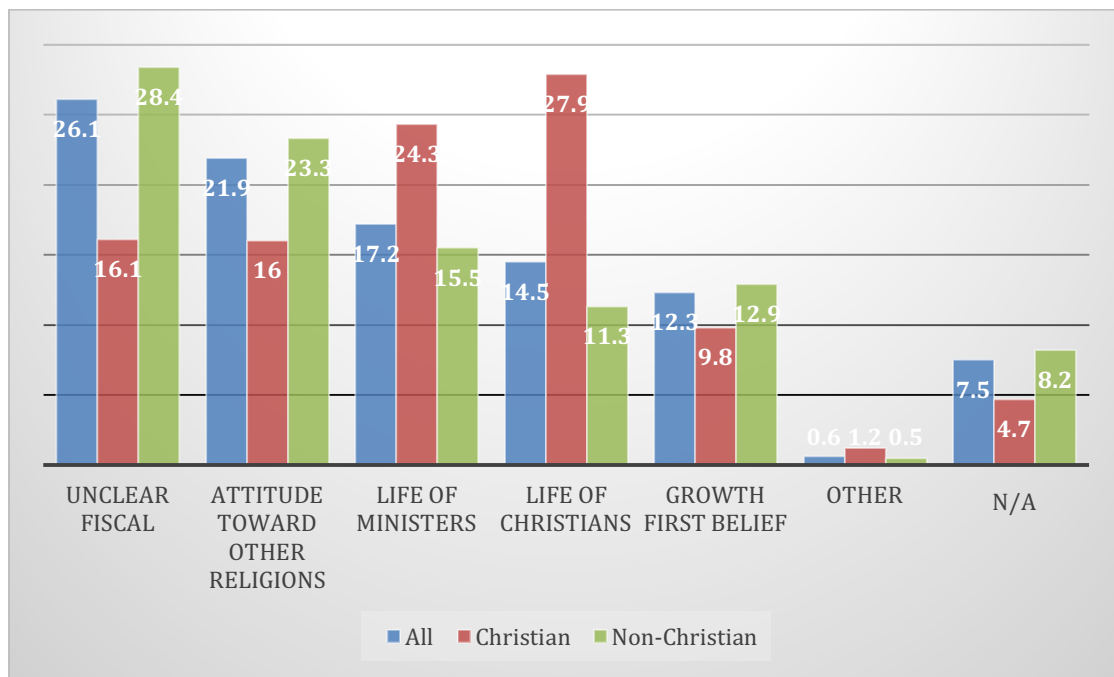


Figure 7. Priority Improvement for Improving the Reliability of Korean Churches (%)⁶⁸

If the Korean church cannot escape the tendency toward large congregations and gigantic buildings, the gospel cannot be preached in Korea anymore as it could before. Therefore, Korean churches need to find how to embrace the young generation. Korean churches should find the reason that the young generation is indifference to religion, and why they do not have the preference for Protestantism. If Korean churches cannot get the answer, its future would be gloomy.

⁶⁸ Jeongkil Hong, *The Survey of Social Reliability of Churches in South Korea*, 68.

Overwhelming Sense of Defeat

The result of the decline in the population of younger generation due to the declining fertility rate is the aging of Korean society. The population distribution of this inverted triangle structure affects throughout Korean society, and the phenomenon appears in the church as well. An example is that the church's children's and youth's ministry is getting smaller and smaller regardless denominations and regions, and the small churches have already lost Sunday school.

The aging phenomenon of the church is already experienced by many Christians, and it is easy to see that the gray-haired older adults occupy more than half of the worship room every Sunday worship service. Just over 20 years ago, the jobs that young people have undertaken are now handled by over 60 older adults. This phenomenon is accelerating over time, and each church is confused by these changes but fails to offer appropriate alternatives.

The situation outside the church is also not so bright. Social media and the press often reveal the ethical problems of large churches and ministers. That is also why young people with relatively high access to social media and Internet articles are less likely to believe in Christianity. The general attitude of college students and young workers to Christianity is, therefore, negative, and it is no longer possible to convey the gospel to young people with only courage and zeal as before.

As such, things that have never been experienced in 120 years of Korean Christian history are happening in Korean churches. The decrease in the number of attendees has given a great shock and a sense of defeat to the Korean church, which has

continued to grow in the history of Korean Christianity. Such a sense of failure has a negative effect on the overall atmosphere of the church and become a reason that the leaders and ministers are demoralized in the ministry field. One of the biggest problems of Korean churches facing the long-term downturn is this sense of defeat that makes them think that they will fail whatever they do. For the Korean Church to overcome this present crisis, the problem of the sense of defeat should be solved.

Misconceptions about Church Planting

Church planting is fundamentally a missionary act. Looking at church planting from a Christian point of view plays the role to keep church planting from turning off from God's missional purpose. Stuart Murray warns of the dangers that occur when church planting deviates from a missional point of view: Church planting is justified only when it is in a wider mission context. If separated from this situation, church planting may be merely a manifestation of ecclesiastical expansionism.⁶⁹ Church planting, as with other missional activities such as church growth, evangelism, social service, and preaching, can never be a goal in itself, but only as a means of mission to realize God's redemptive ministry.⁷⁰ Such acts that contradict the purpose of God is only a detriment to genuine church planting.

Missional church planting must be mindful of indiscriminate church planting for church planting's sake. As far as church planting is concerned, it has often been forced to be pushed by environmental conditions, not by missionary motives. Church planting in

⁶⁹ Stuart Murray, *Church Planting: Laying Foundations* (Scottsdale, PA: Herald Press, 2001), 40.

⁷⁰ Dongkyu Choi, "The Meaning of Missional Church Planting and Its Theological Foundations," 266.

Korea is led by ministers. However, many pastors still plant a church as an alternative to being the pastor of the established church, not a missional goal. For that reason, the pastors were not prepared for church planting, and the tendency to follow the old model of the past without the creative approach to church planting became common. Tim Chester warns those who want to follow the example of a randomly chosen church that church planting is at risk of becoming a replica of the sending church unless we prepare the ministry from a biblically theologically known definition of church planting.⁷¹ Howard A. Snyder and Daniel V. Runyan emphasize that in terms of the organism, the local church has not only the characteristics of a universal church but also the unique DNA of the local church.⁷² As they say, each local church has its own unique DNA. Thus, it is a very dangerous idea that the attitude of planting and ministering the church by way of replicating a particular model or form without taking full account of the planter's gifts and the contextual elements of the area to be planted.

As the failures of the church planting that resulted from this wrong way increased, the false perception about the church planting became widespread in the Korean church. Korean churches have pursued the wrong way of church growth because they have become to think that a church should have its building and gather enough members to be independent financially. As successful ministries have to be gathered by as many members as financially self-reliant, the churches have only pursued numerical growth, regardless of whether the new member is a new believer or not.

⁷¹ Tim Chester, "Church Planting: A Theological Perspective," in *Multiplying Churches*, ed. Stephen Timmis (Ross-shire: Christian Focus Publications, 2000), 25.

⁷² Howard A. Snyder and Daniel V. Runyan, *Decoding the Church: Mapping the DNA of Christ's Body* (Eugene, OR: Wipf and Stock Publishers, 2002), 17.

Summary

This chapter examined the six problems faced by Korean churches. First, Korean churches have the wrong goal of church growth. Given the missionary nature of the church, the growth of the church must come from the increase of new believers. The Korean church, however, has aimed not to increase the number of new believers caused by evangelism but to increase the number of new attendees. Because of that, people moved from this church to that church, but the Christian population throughout the Korean church did not increase. The Korean church is not growing because of this false growth goal.

Second, the Korean church is experiencing an aging phenomenon due to the declining fertility rate affecting the whole Korean society. The phenomenon that the number of younger generations is decreasing appears in many churches, and in the long term, the number of church members is falling.

Third, indifference to religion is occurring among younger generations in Korea. Younger generations tend to be indifferent to any religion as well as Christianity and tend not to have a new religion. If they choose a new religion, the younger generation does not prefer Christianity most, and the church youth ministry is suffering from this phenomenon.

The fourth problem facing Korean churches is the low reliability of Christianity. According to recent research, more than 50% of Koreans do not trust Christianity. The research shows that that is due to the opaque use of finance, exclusive attitude toward other religions, and the enlarged church that are rooted in growth-oriented.

Fifth, Korean church is in the sense of defeat due to reverse growth for the first time in Korean Christian history in 120 years. The younger generation is turning away from Christianity, and the church is becoming aged. Long-term stagnation has given local churches a sense of defeat, and this sense of defeat causes churches to lose their potential for dynamic missionary work.

Sixth, the wrong motive of church planting is a stumbling block to the missional church planting movement. Many pastors still plant a church as an alternative to being the pastor of the established church, not a missional goal. This erroneous motivation led to the failure of church planting and misconceptions of church planting.

CHAPTER FOUR

THE CASE STUDY OF WAY CHURCH IN SEOUL, SOUTH KOREA AND ANALYSIS OF THE RESULT OF RESEARCH.

The Purpose and Process of Research

The purpose of this study is to examine how the church planting church model is applied effectively in Korean context and its applicability to the younger generation. First, this study was conducted to investigate how they understand the missional church movement and how they realize its philosophy in their lives through the survey for members of Way in Seoul, Korea as a case of missional church planting church. Based on this survey, the purpose of this research is to determine whether the Church planting church model is applicable to the younger generation in Korean contexts.

How the Data was Collected

The questionnaire was collected from December 15, 2016, through February 28, 2017, and was conducted using Google Survey for members of The Way Church. Participants were recruited by Way Church's lead pastor through Facebook messages and KakaoTalk messages, and participants received the survey questionnaires by the message Google Survey was linked.

The Participants

The number of samples was not large because the church is fewer than 50, and a few participants actively participated in the questionnaire due to the characteristics of members of the Way Church centered on younger generations. Twenty-four members responded to the survey, many of whom were small group leaders and core members of the church.

Case Study and Analysis of the Result of the Research

This project examined the biblical and theoretical grounds of the church planting church model as an alternative model for the young generation of Korean churches and discussed the necessity of this model based on the situational specificity of Korean society. Next, Chapter 4 examines Way Church, which has been implementing church planting church model for young people in Korea since 2012. This part will first look at the ecclesiology of Way Church as a theological direction, and then look at how the Way Church realizes the missional church planting church model for the young generation in Korean context.

Ecclesiology of Way Church

The first thing to look at is Way Church's motto. Way Church's ecclesiastical motto is "We are the church." Way Church wants to realize "Church equals me" through this motto. They point out the erroneous ecclesiology that Korean society has had in the past and newly illuminate the concept of the church both theologically and biblically. Such a misguided view leads to some errors that cause the church out of its missional nature.

First, this view degrades the church into an immovable and place-restricted entity. Cognizance of the church as confined to a building or a specific place has divided the lives of Christians into life in the church and life outside the church. As discussed in chapter 3 above, Korean society demands that the lives and beliefs of Christians should be reconciled in order for the social awareness to Christianity to change positively. The transition to the recognition that a building or institution is not a church, but that every single Christian is a church can be the beginning of a church change that Korean society demands.

Second, this view causes action against Jesus' the Great Commission, "Go and make disciples." The first item of Jesus' command is 'Go.' That is an expression that reveals the missional nature of the church, showing that all Christians should 'go out' to the world with the Gospel. However, the view of recognizing the church as a building or institution tends to make the church members stay in the church and wait for new people to come. However, the perception that each Christian is a church is a concept that presupposes "going to the world." Each Christian exists as a church that realizes the gospel in the world and affects the world. Way Church's ecclesiology is a recognition of the church positively challenging 'indifference to religion' which is the first cause of Christian decline in Korean society.

Secondly, the subject that this chapter will research is a practical philosophy to realize the ecclesiology of Way Church toward the primary target young generation. Way Church centers on the practical philosophy of "function is preserved, and form is transformed" in order to realize the church as a missionary to the young generation in Korea. That means that the function of the church that the Bible says, is to be maintained

permanently and that the form of the church, which holds its permanent functions, continues to be transformed in accordance with the culture and the times. This project will look at how Way Church actually realizes this philosophy.

The Practice of Ecclesiology of Way Church

Missional Mindset for Church Planting

It is essential for church members to have missional DNA in order to become a missional church planting church. Neil Cole says in his book *Church 3.0*, “The key is for group members to have a natural, internal, and inherently motivation to maintain the size that is proper and have within all members a DNA that includes growth via reproduction of disciples. Without this DNA, all hope of reproducing groups at any size is hopeless, and self-organization is lost.”⁷³ Way Church is regularly opening the Church Planting Class to engage the church planting spirit of its members. This Church Planting Class consists of a class for members and an open class for people who are not members of Way Church but interested in church planting.

The following is the result of a response to a question the writer asked to check the church planting spirit and missional DNA in Way Church members. The results of the questionnaire for Way Church’s members will show how the members of the Way Church are aware of the church and how it relates to the ecclesiology pursued by the Church. The writer has received a response to the type of church the Way Church members are seeking, presupposing the situation of opening up a new church. Based on the results of this response, it will be possible to see how the ecclesiology that Way

⁷³ Neil Cole, *Church 3.0*, 156-157.

Church members understand has changed and how such ministries that Way Church has can affect the Korean church.

First, the results of the questionnaire for the church planting spirit of Way Church members are as follows.

Q8. What do you think the biggest practical obstacle to planting a church is?

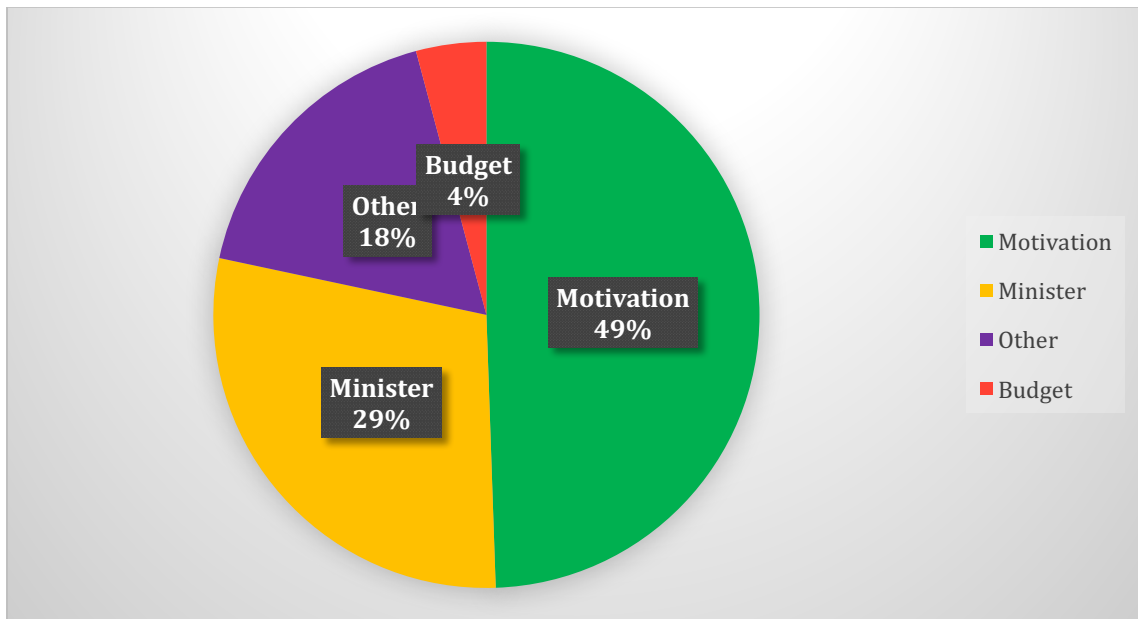


Figure 8. Summary of Response to the Questionnaire – Q8

Q9. What do you believe is the top priority in planting a church?

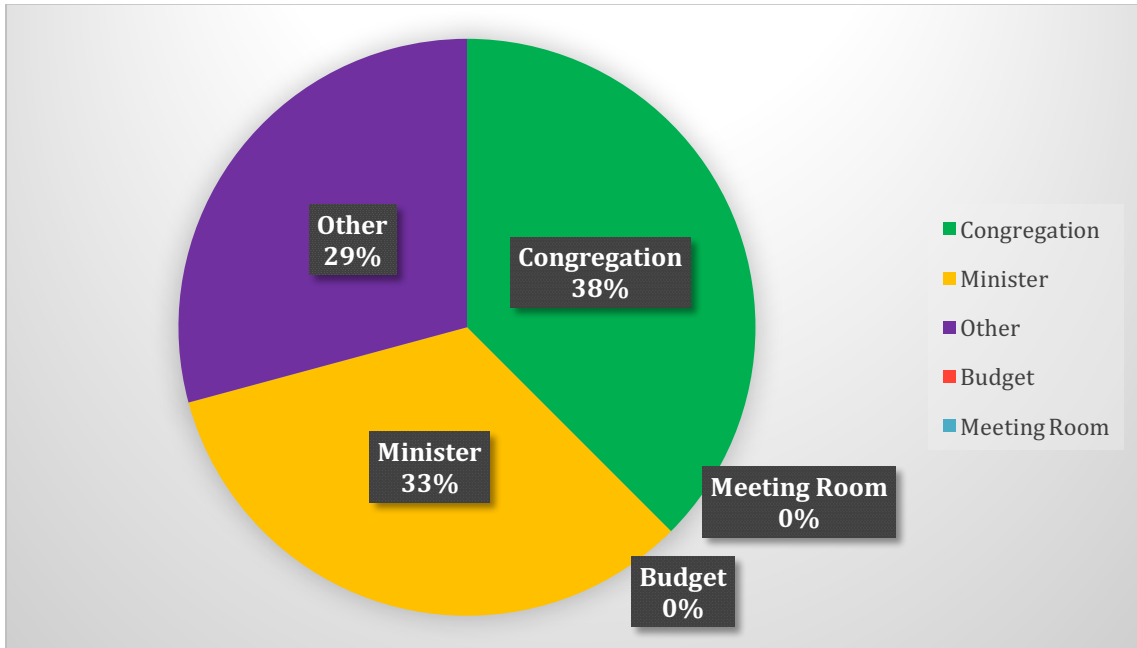


Figure 9. Summary of Response to the Questionnaire – Q9

Q11. What is the ideal place for gathering?

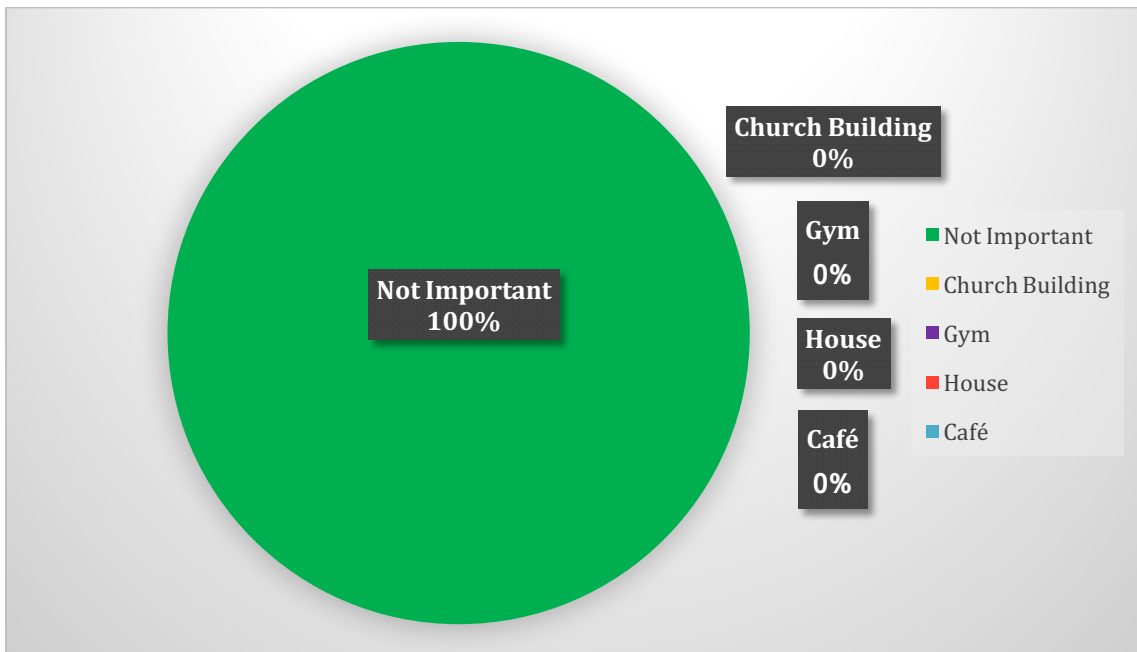


Figure 10. Summary of Response to the Questionnaire – Q11

Questions 8, 9 and 10 were questions about what is most important in starting a new church. As shown in figure 8, about 50% of the respondents chose motivation as their greatest difficulty in church planting. In Korean Christian, the most difficult thing in realizing church planting is the budget, building or minister. This answer shows that the meaning of church planting in Way Church's members is different from what other Korean churches have. If they are motivated enough to start a church, budget or building is less important. That is also reflected in answer to question 11, which all the respondents responded to the place for the Sunday worship does not matter.

Also, as shown in Q9's answer, members of Way Church have prioritized congregations over pastors in church planting. That means that the members of the Way Church have a biblical church planting spirit. It is because that the way of biblical church planting is that the gospel is preached and the disciples of Jesus begin to gather as the church, not that pastor first opens the church and gather people. Such a church planting mind is consistent with the ecclesiology of Way Church, "Church is people, not the building" and also full of suggestion to those who cannot easily start church planting because of church building problems.

Q12. If a new church starts, what would be the ideal church form that the church should pursue?

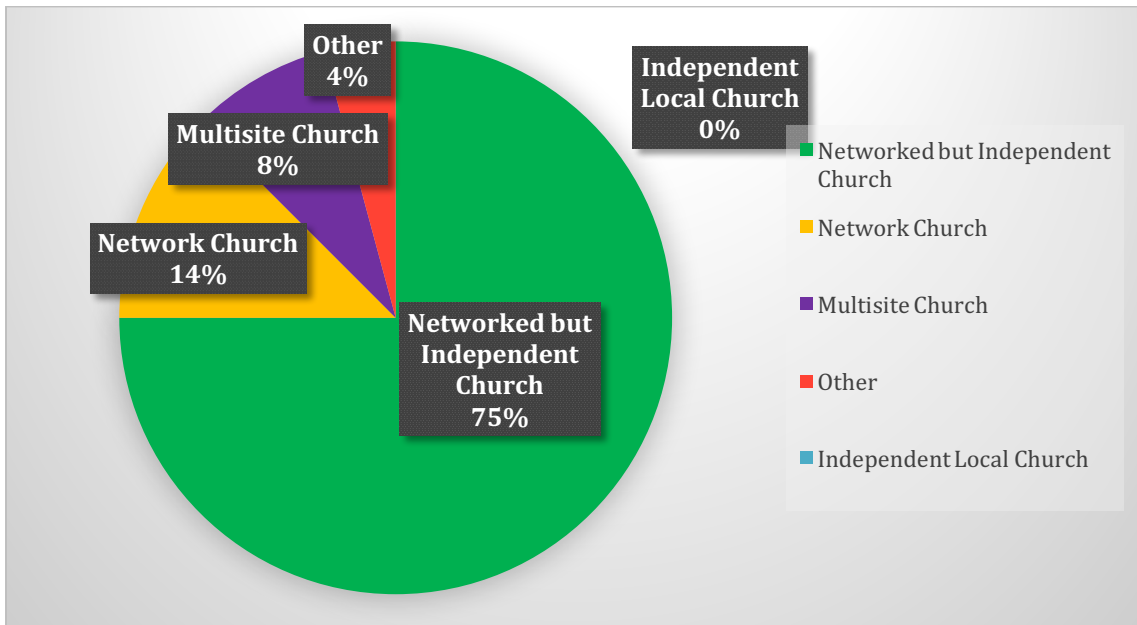


Figure 11. Summary of Response to the Questionnaire – Q12

Q13. When a new church is planted, do you think that ministers are necessary?

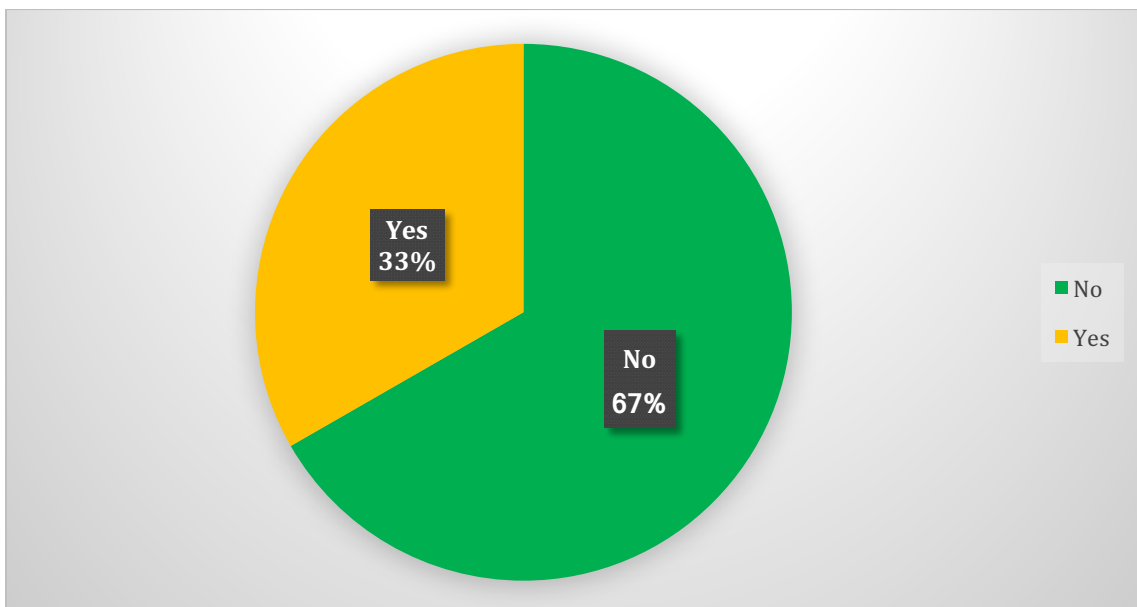


Figure 12. Summary of Response to the Questionnaire – Q13

Q14. When it comes to the church form, is a minister the essential element?

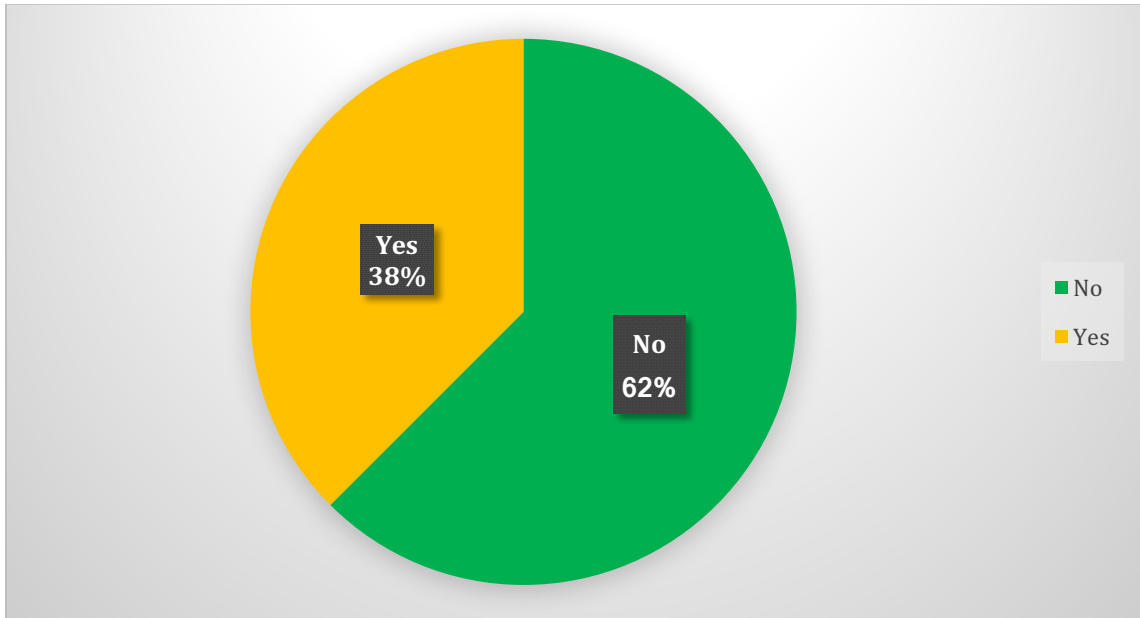


Figure 13. Summary of Response to the Questionnaire – Q14

Q15. In a church, if a minister is needed, which minister is more preferable?

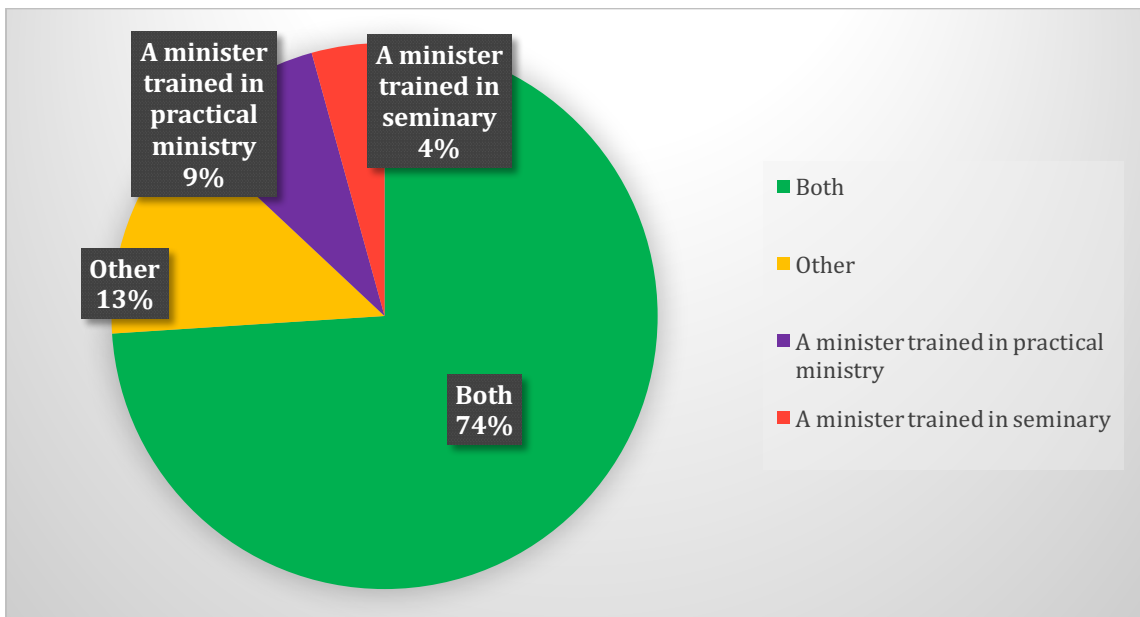


Figure 14. Summary of Response to the Questionnaire – Q15

Q16-1. Should a church belong to a particular denomination?

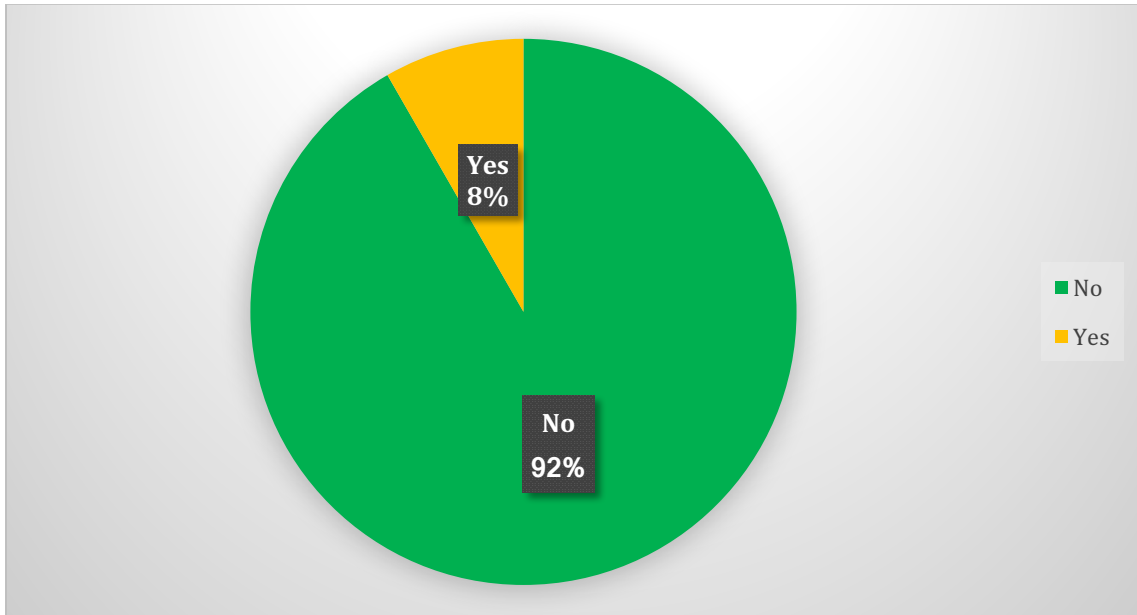


Figure 15. Summary of Response to the Questionnaire – Q16-1

Q16-2. If yes, why do you think so? (Those who answered 'Yes' in Q16-1, Multiple responses)

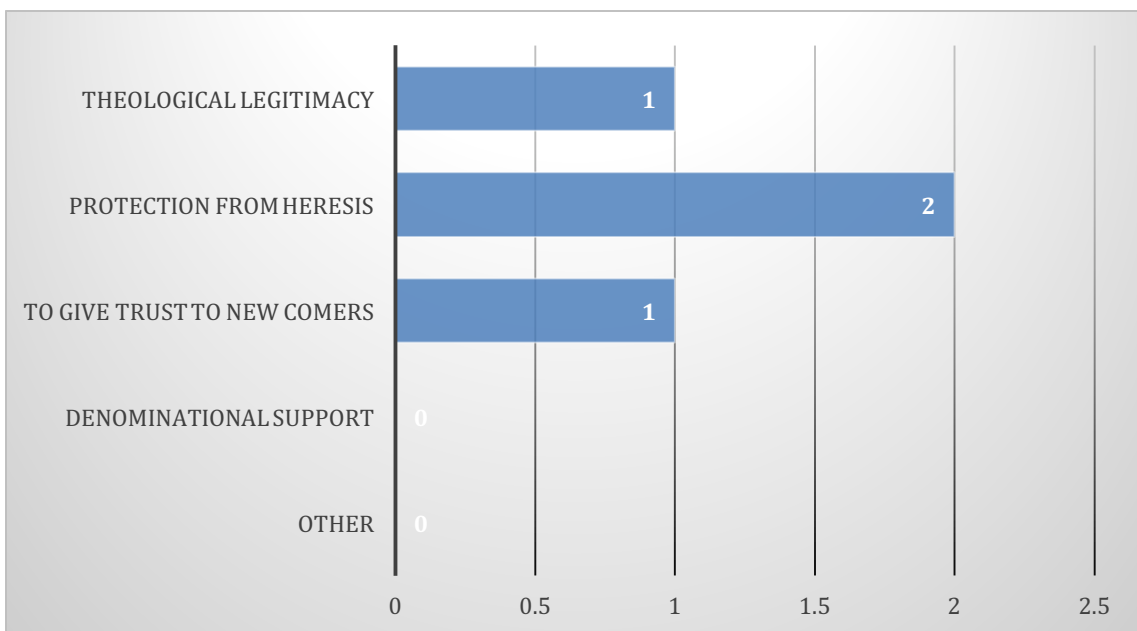


Figure 16. Summary of Response to the Questionnaire – Q16-2

The questions from Q12 to Q16-2 are questions about pastors and their denominations, which is another reason why church planting is not easy in Korea. Church planting in Korea is predominantly led by the pastor, and the operation of the planted church tends to depend too much on the pastor. However, contrary to such a phenomenon, 67% of Q13 respondents indicated that they do not need a pastor when the church is planted. In addition, as indicated by the Q15 response, 62% of the respondents answered that the pastor is not an essential element of the church form. Those responses mean that the members of the Way Church have church planting minds centering on the laity. As noted earlier in Chapter 2, laity-centered church planting is more beneficial to multiplication than pastor-centered.

As shown in Figure 15, 92% of the respondents answered that the church does not need to be in a particular denomination. In Korea, non-denominational churches are a fringe group. However, contrary to this mood, the Way Church members seem to believe that there is a limit to the innovative church ministry due to denomination rather than the profits that the church is in the denomination. In response to Q12, respondents preferred ‘networked but independent church’ in the ideal church format, which is in line with the respondents’ views on the minister and denomination discussed earlier. Although the respondents did not have a professional pastor in the church, they sought to supplement their lack of expertise through solidarity among the churches, while at the same time maintaining independence and maintaining the uniqueness of the church ministry.

Missional DNA

As described in Chapter 1 and Chapter 2, missionary DNA is a living element that church members must have for missional church ministry. The following questions are to determine if members have Missional DNA.

Q6. Does your church or group raise next leaders for a new church or group?

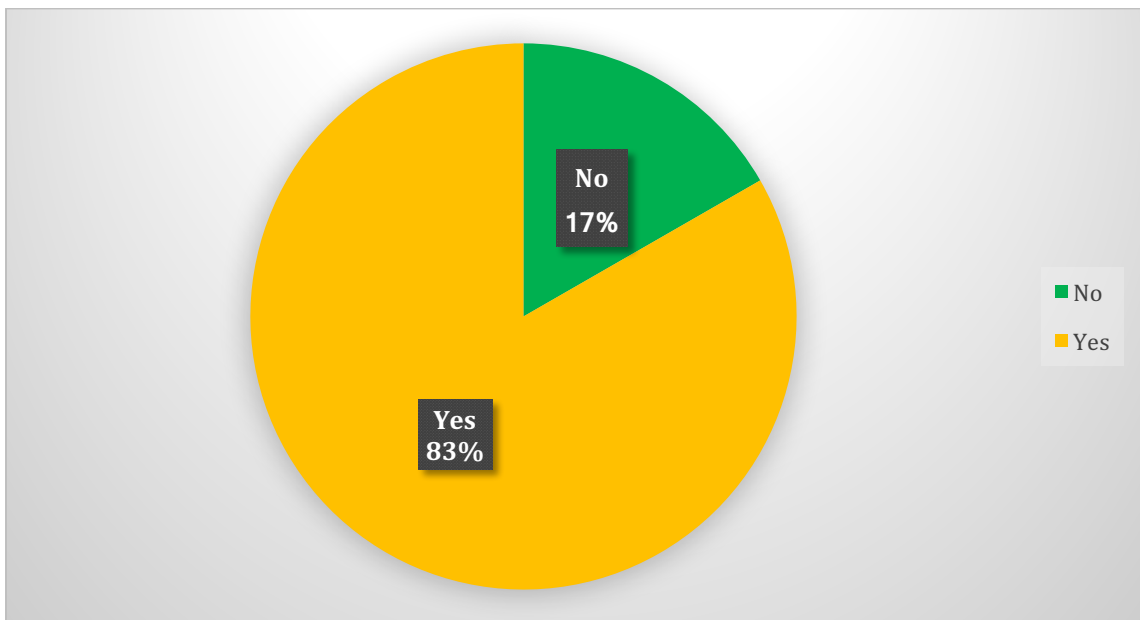


Figure 17. Summary of Response to the Questionnaire – Q6

Q7-1. Have you or your group considered planting a new church?

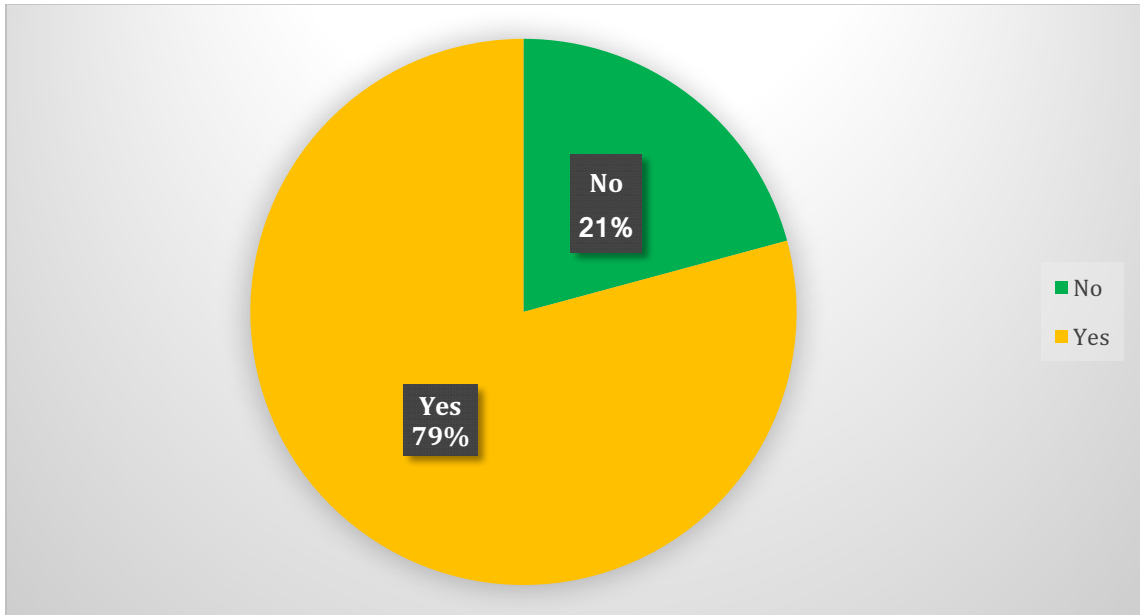


Figure 18. Summary of Response to the Questionnaire – Q7-1

Q7-2. If you have (responded as “Yes” on 7-1), what motivates you or your group to consider planting a new church? (Multiple responses)

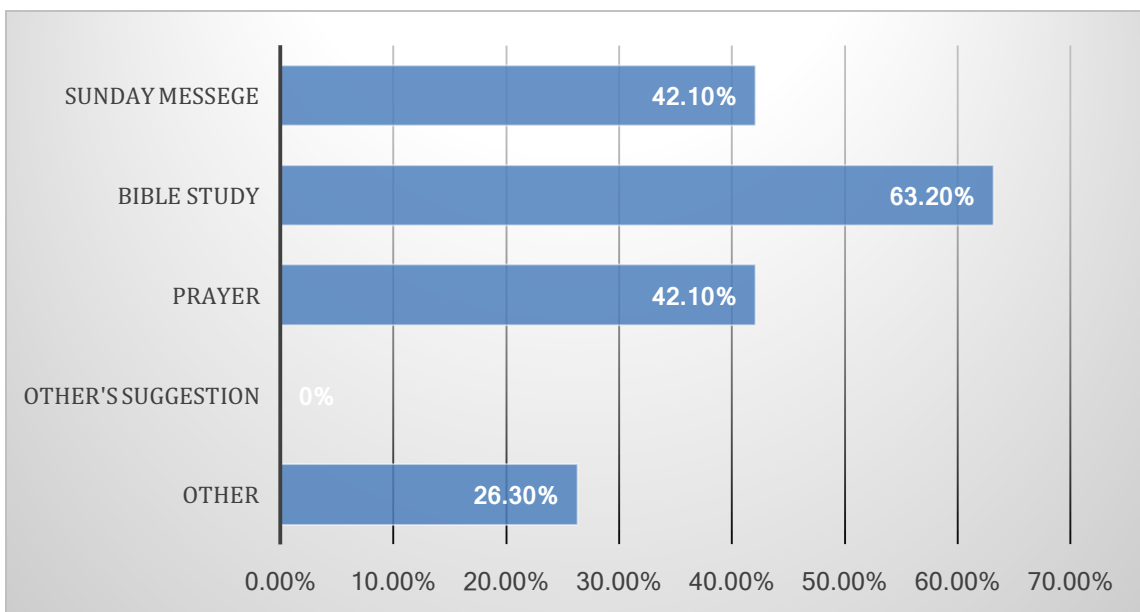


Figure 19. Summary of Response to the Questionnaire – Q7-2

The questions from Q6 to Q7-2 are questions to see if members of the Way Church are actually preparing for multiplication. Even a church that aims to be a ‘church planting church’ cannot be multiplication unless its members have a real plan. As shown in Figure 17 and Figure 18, most respondents were building leaders for multiplication and planning to open up new churches.

Q7-2 was a question about the sources that motivated church planting, and 63.2% of respondents answered it was Bible study. As discussed previously in Figure 8, the members of the Way Church answered that motivation was the most important in planting a new church. The result of Q7-2 can be understood that the Way Church members are motivated by the Bible for church planting. That suggests that the ministry direction of the Way Church, which is aimed at biblical church planting, has a significant influence on the formation of missional DNA of the church members.

Multiplication

Way Church, which began in 2012, has planted five new churches in Seoul and nearby Seoul, such as Gyunglidan, Itaewon, Suwon, Songdo, and Gangnam. These churches began without a church building, and some began without a pastor. Cole points out things that are not Multiplication.⁷⁴ Three cases that are meaningful in the context of Korean churches are as follows. 1. church planting without multigenerational reproduction; 2. gathering and assimilating Christians from other churches to form ones, 3. a centralized leadership development institution that sends out many church planters. Way Church has not yet achieved a satisfactory result in the first and second items but has shown successful results in multigenerational reproduction.

⁷⁴ Neil Cole, *Church 3.0*, 79-81.

The Permanent Function and Transformational Form of the Church

Way Church tries to maintain the permanent function of the church and constantly transform the church form. They are constantly trying to culturally new forms of churches to have a young generation in particular. In last five years, Way Church has attempted the transformational churches like the Riders Church, the Camping Church, the Roasting Church, and the Baking Church.

A Practice of Missional Church Movement

There is a representative ministry of Way Church that shows the identity of the church as a missionary who takes the gospel to the world. GNSN Choir ministry is named by the first letter of 'Gae-Na-So-Na,' a Korean expression for 'everyone.' As the name implies, it is a missional music ministry that anyone who is not a member of Way Church can join this ministry. GNSN Choir that praises God on the streets all through the night and preaches the gospel is the representative outreach ministry of Way Church. This ministry, which is held every Friday night in Hongdae, where young people gather, was introduced on TV.

Ministries for the Young Generation

Way Church is successfully presenting the gospel to the young generation who are indifferent to religion and busy in daily life by presenting a new form of church that can bear the life of the younger generation. Way Church is not only trying cultural approaches such as various forms of church and GNSN Choir but also has a special ministry to help the spiritual life of young people who are busy working. The name of

this ministry is ‘Prayer Meeting on the way to work,’ which is a ministry that people gather to listen to messages and pray together on the way to work every morning. Furthermore, Way Church often opens the morning prayer on Facebook. These are new forms of morning prayer meetings for the young generation that became a standard for Korean churches. The results of the following questionnaire show how effectively Way Church has approached the younger generation through those ministries.

Q1. How old are you?

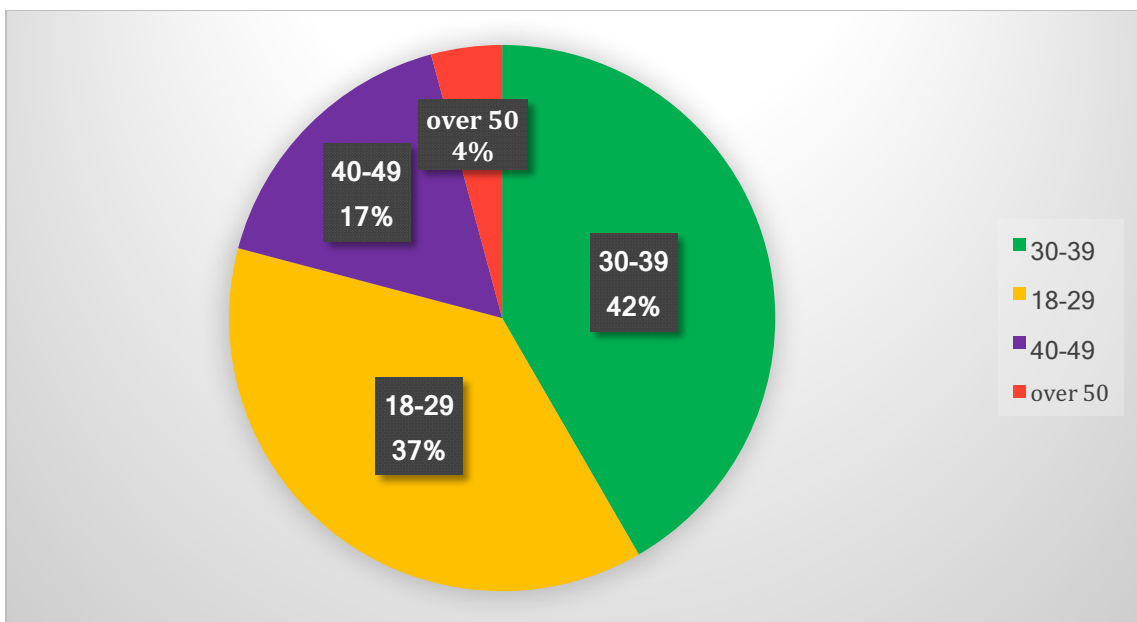


Figure 20. Summary of Response to the Questionnaire – Q1

As shown in Figure 20, approximately 80% of Way Church members are younger generations, aged between 18 and 39 years. As seen in Chapter 3, Koreans in this age group are generally reluctant to religion and have the smallest preference for Protestantism among religions in South Korea. Nonetheless, as shown in Figure 20, Way Church has been successful in younger generations. The missional church planting

church model pursued by Way Church can be regarded as appealing enough to the younger generation in Korea.

The following is the evaluation of the members of the Way Church for the church planting church movement. All respondents answered that the church planting church movement is useful for young adult ministry and can be a good model for other Korean churches.

Q3. Do you think that the Church-Planting Church movement is effective on young adult ministry?

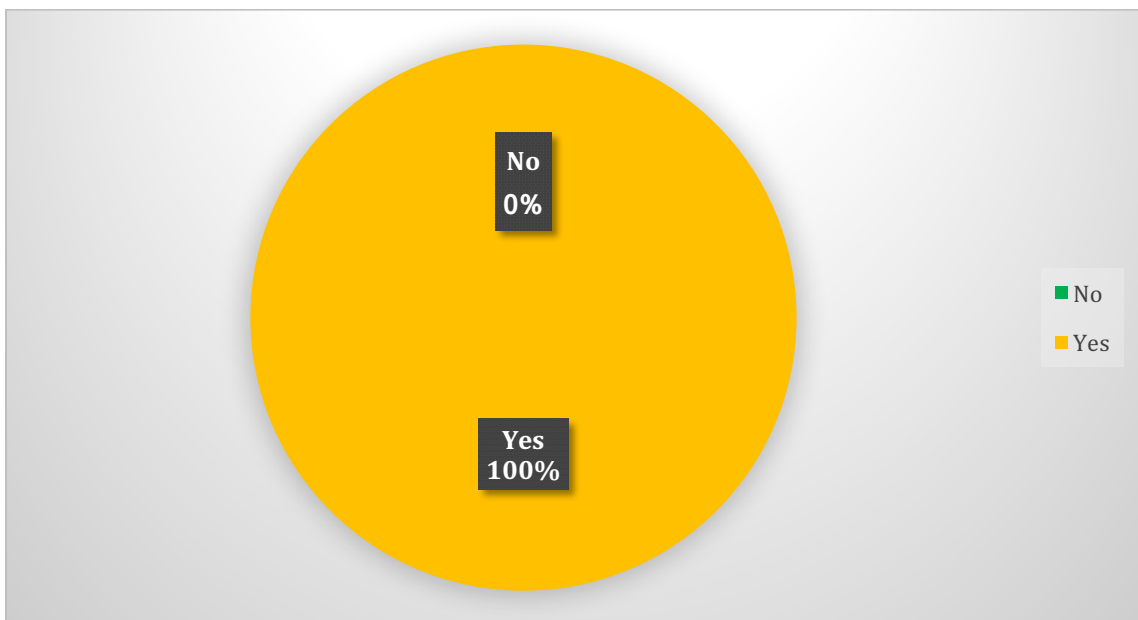


Figure 21. Summary of Response to the Questionnaire – Q3

Q4. Do you think that the Church-Planting Church can be a good model for other Korean churches?

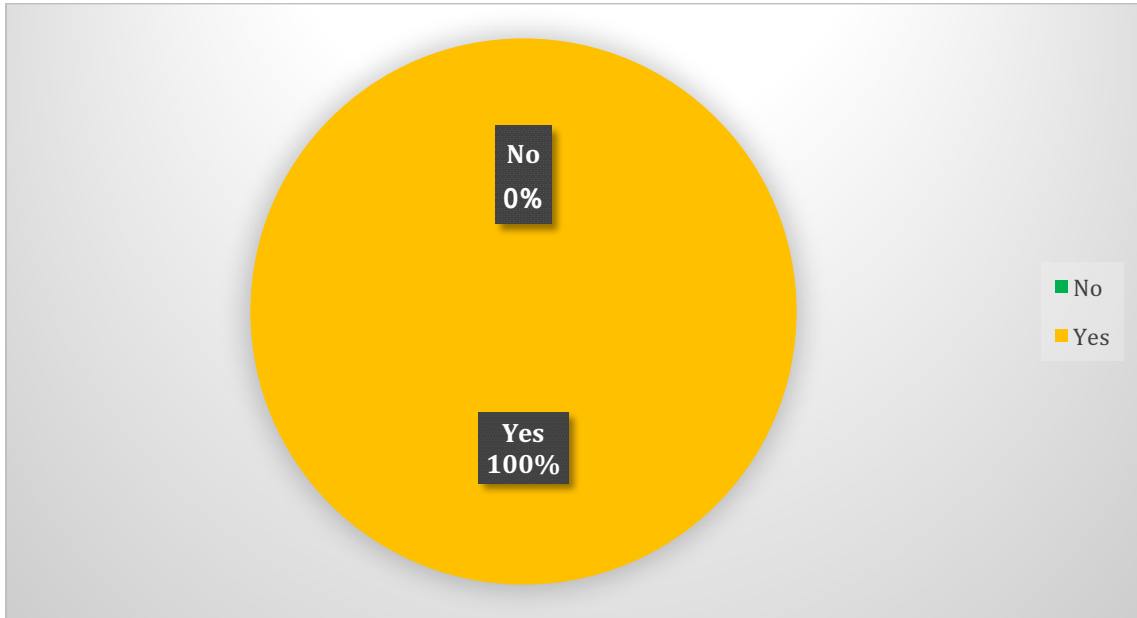


Figure 22. Summary of Response to the Questionnaire – Q4

Summary

In order to understand the missional church planting church that Way Church is aiming for, it is necessary first to understand the Ecclesiology they pursue. Way Church's ecclesiastical motto is "We are the church," which means that every person in the congregation has an identity as a church, not that a church building or an institution is a church. Such an ecclesiology is consistent with the direction of the missional church movement, and it is not an image of gathering people in a church that is fixed, but each church member has an image sent to the world as a missionary. Way Church's ministries around this ecclesiology are shown in Figure 23.



Figure 23. Way Church Ministry for the Young Generation

Way Church ministries represent a practical aspect for the achievement of her ecclesiology. First, the Way Church focuses on whether members have Missional DNA. For missional DNA, the church opens a regular church planting class and educates its members on biblical ecclesiology and the spirit of church planting. Second, Way Church focuses on multiplication, which is a core ministry of church planting church. Way Church, which began in 2012, has planted five new churches in Seoul and nearby Seoul, such as Gyunglidan, Itaewon, Suwon, Songdo, and Gangnam. Third, Way Church practices the spirit of “The Permanent Function and Transformational Form of the Church” by implementing various types of church models. Way Church has attempted the transformational churches like the Riders Church, the Camping Church, the Roasting

Church, and the Baking Church. Fourth, the typical missional ministry of Way Church is GNSN Choir. Fifth, Way Church has new forms of the morning prayer meetings for the young generation, which are called 'Prayer Meeting on the way to work,' and 'Morning Prayer on Facebook.'

CHAPTER FIVE

SUGGESTIONS FOR FUTURE CHURCH PLANTING CHURCHES

This project has examined the difficulties of Korean churches and the missional church planting church as an alternative to solve them. The Korean church, which has lost its young generation, faced the outside problems: its low fertility rate, indifference to religion, no-preference for Christianity, and low reliability of Christianity. The roots of these problems are a flow of consciousness in the postmodernism that rejects authoritarian religion and pursues the diversity of truth, and the secularization of the Korean church that has not achieved social trust in the past.

In addition, the Korean church had the inside problems: church planting mind based on the wrong principle of church growth and the sense of defeat that constricts church ministries. Such internal problems of Korean churches have been explained previously that they are derived from the false growth goals of the church, which simply wants to increase the number of members. In order to overcome the pessimistic reality of the present Korean church, where the younger generation is decreasing, and the aging process is accelerating, the need to change the direction of ecclesiology and church ministry goals emerges.

The Way Church in Seoul is a representative missional church planting church that approaches it in a direct and effective way to overcome the problems of Korean churches. While Korean church has pursued the quantitative growth of the church

members, Way Church has been focusing on multiplying the church based on the perspective of the missional ecclesiology that each single member is a church. The results of the research conducted on the Way Church members showed that Way Church's ministry has positive fruits for the younger generation and Church members are applying their lives into missional journeys.

Based on this view, the author proposes a church planting church as a new model for the Korean church and introduce its characteristics. The key aspects to be pursued to become a church planting church are showed by Figure 24 below.

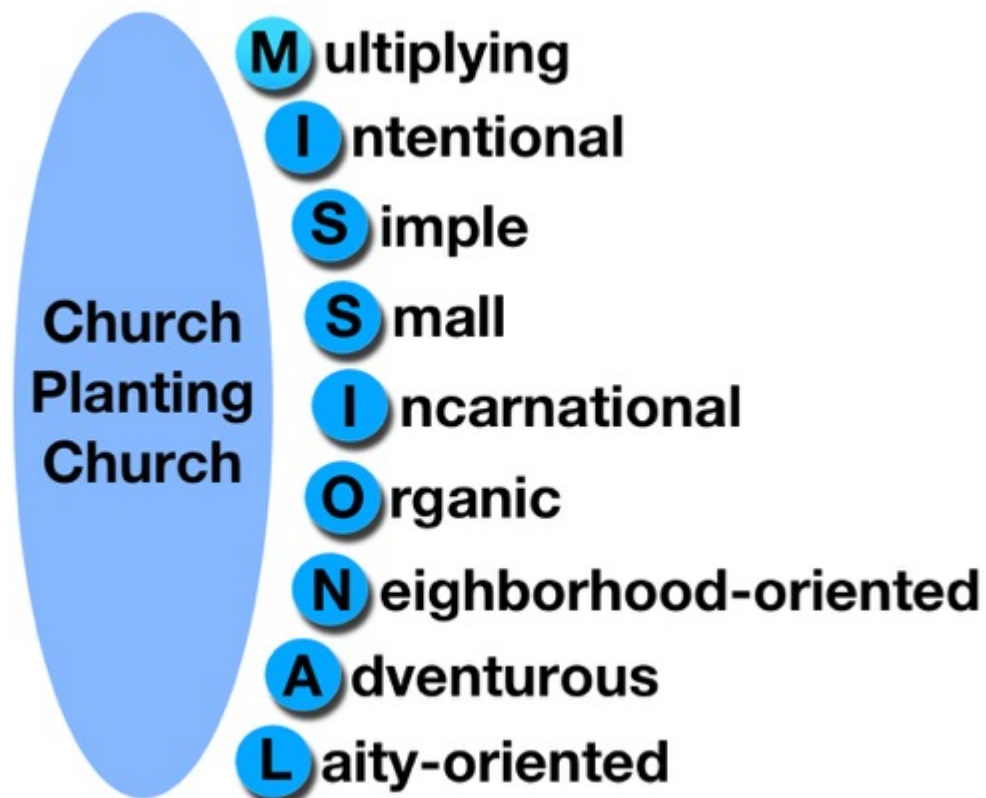


Figure 24. Characteristics of Church Planting Church

What is the church planting church?

The first mission given to followers of Christ while living on this earth is Jesus' Great Commission to preach the gospel to the ends of the earth. To accomplish that task, churches must focus all their energy on its mission. As the project stated earlier, the most effective form of evangelism today is church planting. Therefore, the church planting church is a church that concentrates on evangelism, disciple making and raising leaders, making the multiplication the top priority of the church and dedicating itself to serving the local community with the gospel.

Multiplying Church

A missional church planting church is a multiplying church. From a biblical point of view, church multiplication is obedience to Jesus' command.⁷⁵ Patterson explains that multiplication is following Jesus' command as follows.

First, Church multiplication is obeying Jesus' command to repent, believe and receive the Holy Spirit (Mark 1:15, Luke 24:46-48, John 3:16, John 20:22).

Second, Church multiplication is obeying Jesus' Command to baptize (Matthew 28:18-20, Acts 2:38).

Third, Church multiplication is obeying Jesus' Command to make disciples (Matthew 28:19).

Fourth, Church multiplication is obeying Jesus' Command to love (John 13:34-35).

Fifth, Church multiplication is obeying Jesus' Command to break bread (Matthew 26:26-28).

Sixth, Church multiplication is obeying Jesus' Command to pray (Matthew 26:36-46).

Seventh, Church multiplication is obeying Jesus' Command to give (Luke 6:38).

⁷⁵ George Patterson and Richard Scoggins, *Church Multiplication Guide: The Miracle of Church Reproduction*. revised (Pasadena, CA: W. Carey Library, 2002), 32-91.

Multiplication is one of the most effective ways of evangelism, and in that sense, is a biblical and modern way of achieving the Great Commission of Jesus. Therefore, the multiplying characteristic of the church planting church is the nature of the church that every church should possess, and it is a duty to observe.

Also, historically all church planting movements have a multiplication DNA.⁷⁶ To help understand, Ott and Wilson introduce church multiplication terminology. First, ‘planting’ means starting a new church. Reproduction means a church plants a new church. And ‘multiplication’ means that churches reproduce over several generations. Finally, the church planting movement is the result of church multiplication, which means that church reproduction becomes a norm in churches and is built into DNA of churches and church planting. Therefore, when churches have multiplication DNA and planting a new church becomes a norm, church planting movement occurs.

How can multiplication be the natural feature of the church? In order for multiplication to take place, every level of the church ministry must be familiar with multiplication. Ott and Wilson advise that build multiplication into every level of church life and ministry as shown in Figure 25 below. As a result, church multiplication becomes possible when multiplication becomes familiar throughout the whole church ministry.

⁷⁶ Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 2011), 75.

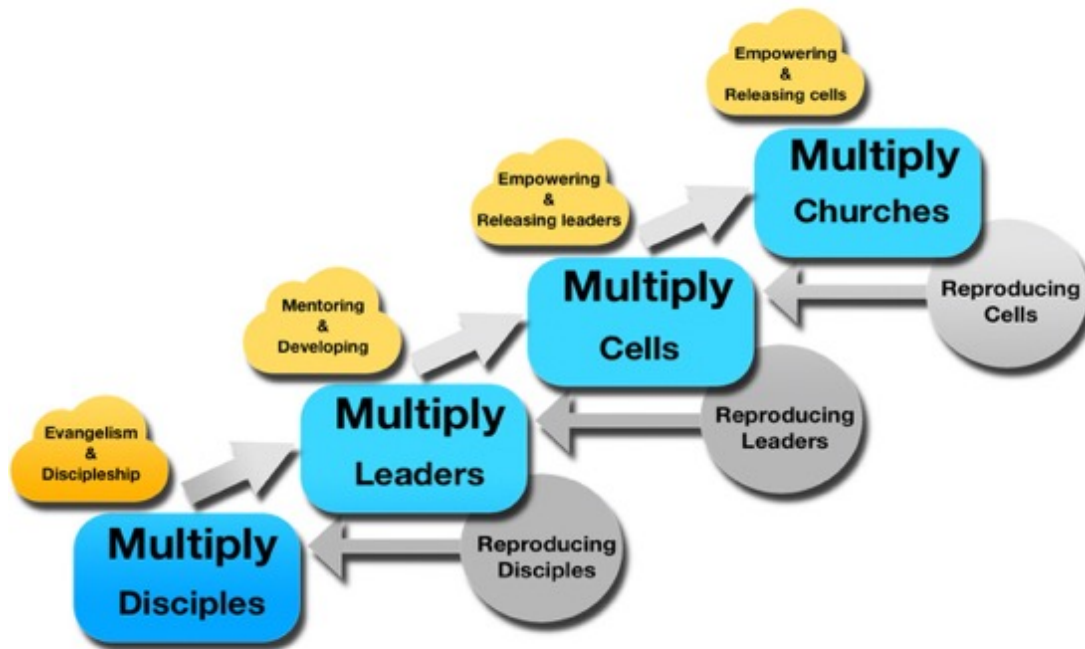


Figure 25. Multiply Every Level of Church⁷⁷

In addition, new churches must be built to become a church that can embrace the younger generation. That is because new churches are more suitable for the young generation living in the postmodern era. Sanchez, Smith, and Watke assert that the new church can easily accommodate postmodern culture rather than established churches.⁷⁸ This multiplication is also an effective way for Korean churches to rebuild the younger generation.

⁷⁷ Craig Ott and Gene Wilson, *Global Church Planting*, 80. This Figure 25 is reproduced by the author.

⁷⁸ Daniel R. Sanchez, Ebbie C. Smith and Curtis E. Watke, *Starting Reproducing Congregation* (Fort Worth, TX: ChurchStarting, 2001), 12-13.

Intentional Church

A missional church planting church does the intentional ministries. The intent is imperative in church ministry. When it is time to actualize any change, the church will encounter realistic problems of internal resistance. So is the attempt to change into a missionary church. Changes in the area of church ministry are not natural. So, it is necessary to make intentional efforts.⁷⁹

Hunter says the intentional small actions of a leader can produce great results.⁸⁰ In order to achieve the great result of moving the church in the direction of mission, it is necessary to intentionally plant missional DNA in Sunday worship, messages, and various gatherings. This intentional effort is necessary for both the leader and the congregation.

Church planting should also be prepared and executed with intent. Historically, there were churches intentionally planting churches in the church planting movement. The reproducing church intentionally pioneers the church.⁸¹ The same goes for evangelism, which is the starting point of church planting. Reid emphasizes the need to be intent on evangelism.⁸² Many Christians are afraid of going to the world to share the gospel. At the beginning to change into a new church, the church cannot avoid such a fear.

⁷⁹ Dennis W. Bickers, *Intentional Ministry in a Not-So-Mega Church: Becoming a Missional Community* (Kansas City, MO: Beacon Hill Press of Kansas City, 2009), 7.

⁸⁰ G. Shawn Hunter, *Small Acts of Leadership: 12 Intentional Behaviors that Lead to Big Impact*. Brookline (New York, NY: Routledge, 2016), 201.

⁸¹ David Garrison, *Church Planting Movements*, 172.

⁸² Alvin L. Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional* (Nashville, TN: B&H Academic, 2009), 231.

Therefore, intentional action is also necessary for evangelism, the beginning of discipleship. There is no beginning without intentional effort.

Simple Church

A missional church planting church is a simple church. Simple reproduction characterizes effective church plants. A church that plant churches possess a DNA for planting new churches, which is simple enough to follow.⁸³ Simplicity is essential for continuous multiplying that continues across generations.

A missional church planting church should be simple because of its efficiency and sustainability. If a church does not make a ministry structure as simple as possible, it will use unnecessary energy to maintain it.⁸⁴ The unnecessary waste of energy in the church ministry area makes the members tired, making them less useful and ultimately making the ministry inoperable. Understanding the church as an organism, church multiplication is an arduous work involving the pain of dissolution. Therefore, simplicity is essential for many energy demands, such as church planting.

Rainer introduces four principles for becoming Simple Church.⁸⁵ First, “Clarity,” start with a ministry blueprint. People can take a step after their destination is clear. By presenting a clear vision, the church community can gather the same goal. Second, “Movement,” eliminate congestions. It is important to focus each member’s will on the same goal. Simple church is possible when it does not pursue too many goals. Third,

⁸³ Joel Comiskey, *Planting Churches that Reproduce: Starting a Network of Simple Churches* (Moreno Valley, CA: CCS Pub, 2009), 151.

⁸⁴ Dennis W. Bickers, *Intentional Ministry*, 20-21.

⁸⁵ Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God’s Process for Making Disciples. updated. ed.* (Nashville, TN: B & H Pub. Group, 2011), 154-302.

“Alignment,” Maximize the energy of everyone. The energy of the members should be used in order. Fourth, “Focus,” saying no to almost everything. In order to become a simple church, the church must be able to give up boldly what is not core value.

Small Church

A missional church planting church is a small church. People in the Church who are under the age of 30 are the most difficult to reach in the United States.⁸⁶ Such a phenomenon is similar in Korea. The younger generation was disappointed in the Korean church’s pursuit of a large church. To those generations, an intentionally small church can help the church find a positive image again.

Also, a small church is advantageous for effective influence. When a group is small, the church can have a greater impact on each member of the group.⁸⁷ Jesus led the twelve disciples, and the influence of Jesus on them was a salvation ministry for all mankind. The Korean church, which has pursued megachurch, should pay attention to this principle that is proved through the life of Jesus. Big is not always good.

The pursuit of a small church and the pursuit of a simple church is also advantageous for reproduction.⁸⁸ Ten take-out burger shops are more likely to provide more food to more people over the same period than restaurants that can accommodate a hundred people at a time. There are more people who have a new faith in five churches of

⁸⁶ Terry W. Dorsett, *Mission Possible: Reaching the Next Generation Through the Small Church* (Bloomington, IN: CrossBooks, 2012), 3-5.

⁸⁷ Steve Stroepe and Kurt Bruner, *Tribal Church: Lead Small, Impact Big* (Nashville, TN: B & H Books, 2012), 2.

⁸⁸ Tony Dale, Felicity Dale and George Barna, *Small Is Big: Unleashing the Big Impact of Intentionally Small Churches. Rev. ed.* (Carol Stream, IL: Barna Books/Tyndale House Publishers, Inc, 2011), 102.

100 people than those who have a new faith in a church of 500 people in one year. It is also easier to multiply a church that is smaller and simpler than increasing the number of complex large churches.

In terms of effect and efficiency, Whit and Yeats analyze the church.⁸⁹ Structured and enlarged churches may be more efficient, but several smaller churches are more advantageous than one large church to be effective so that the church has more influence on its members. They also ask a fundamental question, whether the church needs to be effective. The church must do effective ministry to Christ's disciples, not efficient ministry.

A small church can provide its members with a more direct opportunity to train their faith. It is because more people can work together when the church has a small congregation.⁹⁰ In the same vein, Risley says. "A small church is a place where everybody matters."⁹¹ All the contribution of each member is needed in the church, and each member can watch the way his or her own work contributes to the work of church.

However, the pursuit of a small church does not mean not to intend to grow on purpose. O'Brien explains "strategically small church is one that has become comfortable being small."⁹² Because it knows the unique benefits that the church can achieve only in its size. O'Brien exemplifies four benefits. Small churches are intimate, nimble, truthful,

⁸⁹ Thomas White and John M. Yeats, *Franchising McChurch* (Colorado Springs, CO: David C. Cook, 2009), 19-23.

⁹⁰ Tony Dale, Felicity Dale and George Barna, *Small Is Big*, 203.

⁹¹ Jean F. Risley, *A Place Where Everybody Matters: Life and Ministry in a Small Church* (Eugene, OR: Wipf & Stock Publishers, 2010), 4.

⁹² Brandon J. O'Brien, *The Strategically Small Church: Intimate, Nimble, Authentic, Effective* (Minneapolis, MN: Bethany House, 2010), 15.

and effective. Thus, small church is an important feature of the Missional church planting church.

Incarnational Church

A missional church planting church is an incarnational church. Jesus was God incarnate, and His church was called to an incarnational lifestyle.⁹³ The Son of God, Jesus came to the human body to save mankind. Moreover, He was with them, laughing, crying, hungry, hurting, and rejoicing. God, who was with the people, made them His own people.

In essence, the gathering of disciples following Jesus is the church. So the Church is a follower of Jesus' way. The disciples of Jesus must obey Jesus' command and become evangelists to the ends of the earth. Therefore, the missional church is based on the premise that the church will live as disciples of Jesus in the world.

Church planting church also exists in the world as a missionary sent by God in the world. It is the incarnational characteristic of the missional church planting church to reveal the core values of the gospel in the world and to show the living God who sent the church to the world.

Organic Church

A missional church planting church is an organic church. In Mark 4, parables reveal the organic nature of the kingdom of God.⁹⁴ In describing the kingdom of God,

⁹³ Michael Frost, *Incarnate: The Body of Christ in an Age of Disengagement* (Downers Grove, IL: InterVarsity Press, 2014), 15.

⁹⁴ Neil Cole, *Organic Church: Growing Faith Where Life Happens*. 1st ed. (San Francisco, CA: Jossey-Bass, 2005), 59.

Jesus thought that explaining the nature of God's kingdom as an organism was the best way that people can understand. God's kingdom is organic.

In addition, many images that appear to describe the church in the New Testament are living entities: a body, a bride, a family, a new man, a living temple made up of living stones, a vineyard, a field, an army, a city, Etc. That shows that the Bible says that the Church is a living organism rather than an organized institution.⁹⁵ The Church is the body of Christ, connected by limbs that function differently, and a living tool of God that fulfills the kingdom of God on earth.

The church planting as a multiplication becomes natural when the church deals with church planting from the perspective of life. Moore said that Church multiplication is like making babies. A baby is a natural consequence of a healthy family and a product of the love and intimacy of the people.⁹⁶ If the church does not naturally multiply, it means that there is a serious problem with the health of the church, and it means that first aid is necessary to solve it.

In this way, understanding the church in terms of Organic churches will change the goal of the church. The direction of life is not to fatten but to bear offspring. If the goal of the Korean church was to become a financially independent church or megachurch, multiplication is now a top priority as an organic church.

In the realm of leadership, Cole says that organic leadership's success is different. First, if not organic leadership, the leader seeks out many church members, a lot of

⁹⁵ Frank Viola, *Reimagining Church: Pursuing the Dream of Organic Christianity*. 1st ed. (Colorado Springs, CO: David C. Cook, 2008), 11.

⁹⁶ Ralph Moore, *How to Multiply Your Church: The Most Effective Way to Grow* (Ventura, CA: Regal, 2009), 193.

money, and many buildings as his success. But the success that organic leadership seeks is faithfulness, abundant fruit, and ending well.⁹⁷

Neighborhood-Oriented Church

A missional church planting church is a neighborhood-oriented church. Mission means connecting the story of the neighbor with the story of God. Missional life is to make the influence of God's story in the lives of those who are not concerned with the Gospel. The missional ecclesiology discussed above defines the church as a missionary sent into the world by God. God, who is a missionary in the world the mission field, called the church as a co-worker. Roxburgh defines missional as "Joining God in the Neighborhood."⁹⁸ The place where God has set us a mission field is our neighbor.

One of the problematic situations faced by the Korean church in Chapter 3 was the decline in church reliability. It should be understood that the negative image of Korean churches is that each church is built from the failure to serve its neighbors in the area where they are located. Korean churches are not welcomed by their neighbors because of even the small issues like the noise in the surrounding area and the parking problems in Sunday service. In order for an image to be created as a good church that can reach its neighbors, it is necessary for the churches to transform their ministry direction into a community-centered, neighborhood-centered church.

The visible church must always start on the basis of the area where it roots. When the church considers the object of their ministries as neighbors, the actions of the church

⁹⁷ Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids, MI: Baker Books, 2009), 149-155.

⁹⁸ Alan J. Roxburgh, *Missional: Joining God in the Neighborhood* (Grand Rapids, MI: Baker Books, 2010), 10-18.

and expectations will change.⁹⁹ In Luke 10, Jesus asked His disciples through the good Samaritan parable, “Who is your neighbor?” It will be the first step of the missional church planting church to become the good neighbor of the community that the church is located.

Adventurous Church

A missional church planting church is an adventurous church. New goals and new forms of clothing make us feel unnatural and make it difficult to start easily. However, change requires an adventurous attitude that always takes its first step toward a new world. Changing to church planting church is also a challenging task that requires this adventurous attitude. The change to this new model for the Korean church, which has grown in a way without a single big change over 100 years of Christian history, is truly an adventure.

However, the Christian faith itself is adventurous. Jesus was the one who had an adventure against the abominable religious forces. Therefore, it is important to remember that living as a disciple of Jesus is an adventure from the beginning. Even though they were at the hazard of their lives, Jesus’ disciples also ventured to live as Christians. So, Anderson said followers of Jesus was called to live in extreme lives entirely devoted to Jesus.¹⁰⁰ A life devoted to fulfilling the Great Commission of Jesus is willing to take risks. Anderson also said that living dangerously is defined by living the Great Commission

⁹⁹ Mark Lau Branson and Nicholas Warnes, *Starting Missional Churches: Life with God in the Neighborhood* (Downers Grove, IL: IVP Books, an imprint of InterVarsity Press, 2014), 39.

¹⁰⁰ Shawn D. Anderson, *Living Dangerously: Seven Keys to Intentional Discipleship* (Eugene, OR: Wipf & Stock Pub, 2010), 2.

with an active passion.¹⁰¹ As discussed earlier, the most effective way of making disciples today is church planting. Thus, Christians who are continually planting churches are living dangerously.

Also, if considering spiritually church planting, Christians should bear in mind that Satan is the existence most disliked to fulfill the command of Jesus. So when the church starts multiplying, a spiritual war begins.¹⁰² Therefore, the Missional church planting church in Korea is historically socially and spiritually adventurous.

Laity-Oriented Church

A missional church planting church is a laity-oriented church. The Korean church has been historically a pastor-centered church. However, as the church has grown rapidly, the atmosphere of Korean churches, which depend heavily on pastors, has produced bad results in various aspects. For the rapidly increasing number of Christian churches in Korean society, the seminaries of each denomination competitively produced many pastors. As a result of concentrating on the expansion of the church, pastors who were not properly prepared were sent to the local churches. At that time, various problems arose in such an atmosphere of the church, which depends only on the pastor. It is because spiritually unhealthy leaders endanger the congregation.¹⁰³ Perhaps the most important reason for the decline in the reliability of the Korean church today may be attributed to this pastor-centered characteristic of the Korean church.

¹⁰¹ Shawn D. Anderson, *Living Dangerously*, 6.

¹⁰² George Patterson and Richard Scoggins, *Church Multiplication Guide: the Miracle of Church Reproduction*. revised. 81.

¹⁰³ Susan E. Gillies and M. Ingrid Dvirnak, *Empowering Laity, Engaging Leaders: Tapping the Root for Ministry*. 1st ed. (Valley Forge, PA: Judson Press, 2012), 91.

For the integrity of the church, the role of lay people should become greater. In order for the church to grow healthy and serve God fully, the laity should be willing to participate in the ministry as a sub pastoral group. It is God's plan that laity builds up the body of Christ through ministry.¹⁰⁴

To do so, the church should raise lay leaders. Greear says that the church is not a group of people gathered around leaders but a leadership factory.¹⁰⁵ The church must constantly create leaders and help them work. Moreover, the church needs to keep its ministry centered on its laity leaders.

Also, churches should not rely solely on pastors to multiply continuously. What is the reason why church multiplication culture has not been formed in Korean church in the meantime? Ott and Wilson point out that the barriers to church multiplication in the American context are expensive meeting places, church planting that relies on paid church planters, and church finance that depends on external resources.¹⁰⁶ Such difficulties are familiar even in the Korean situation. Unless churches are centered on the laity, churches that multiply continuously are impossible.

As indicated in the questionnaire for Way Church members, the church can be started without a trained pastor, and the church can be maintained even without a minister. As Lovegrove mentions, "The church is itself God's clergy."¹⁰⁷

¹⁰⁴ Joseph E. Lamb, *Empowering The Laity For Ministry: Maximizing Their Potential for Excellence* (Xlibris, 2011), 2.

¹⁰⁵ J. D. Greear, *Gaining By Losing: Why the Future Belongs to Churches that Send* (Grand Rapids, MI: Zondervan, 2015), 101.

¹⁰⁶ Craig Ott and Gene Wilson, *Global Church Planting*, 84-85.

¹⁰⁷ Deryck W. Lovegrove and Inc NetLibrary. *The Rise of the Laity in Evangelical Protestantism* (New York, London: Routledge, 2002), 217.

CONCLUSION

Concluding this project, the author compiles four guidelines to remember for the Korean Church in a difficult age. First, the church must always wear clothes that are appropriate to the times. The Bible gives us some essential guidelines for the nature and function of the Church. However, the Bible does not specify the type of church that should not be changed. It is because clothes of the form should change according to the age.

Korean churches tend to hate change and give excessive value to the form. Such a conservative tendency of the Korean church has had a favorable time to maintain the essence of the church. However, today's Korean church is already contaminated with secular culture, and that is revealed that the present form no longer protects the purity of Korean church. Now a new type of church is needed. The function should be guarded, and the form must be transformed.

Second, church planting should not be a difficult task. The religious situation in Korea is a situation where one church is hard to survive even when 100 new churches start. The number of pastors who are willing to plant churches on a voluntary basis is decreasing. Planting churches that rely on buildings and financial support are difficult to start and harder to survive. If starting with a small church, a simple church, a laity-centered church, or a church that does not need an expensive place of worship, church planting becomes easier. The maintenance of the planted church will be easier if the goal of the church is changed by making disciples of Jesus Christ in the work of collecting more members to cover expensive operating costs. Ultimately, when the church planting

become easier, multiplication become more natural and the ultimate goal the Great Commission will be more reachable.

Third, losing a younger generation means losing the future. Almost every Korean church is experiencing a dramatic decline in the younger generation. The rate of decline is too fast to be surprised. Churches need to focus on our target. If being concerned about the future, the church should gather energy to build a younger generation. If losing them, the future of Korean churches will be dark.

Finally, the church should not give up. Changes in the physical constitution of the church do not occur immediately. Planting Missional DNA is literally to make a change of genes. It will not happen quickly and will not be easy. As this battle for a new future lengthens, many churches will return to their original familiarity. But if not giving up, the Church of God will revive again and will expand the kingdom of God on this earth. “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up” (Galatians 6:9).

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APPENDIX A

CONSENT FORM(ENGLISH)

A CHURCH PLANTING CHURCH IN SOUTH KOREA: A CASE STUDY ON MISSIONAL OUTREACH

Deokjong Bang
Liberty University
School of divinity

You are invited to be in a research study on a church-planting church in South Korea. You were selected as a possible participant because you are 18 years of age or older and a member of Way church, which is the representative church-planting and young generation centered church in South Korea. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Deokjong Bang, a D.Min. student in the School of Divinity at Liberty University, is conducting this study.

Background Information:

The purpose of this study is to investigate how effective the church-planting church movement is on young adult ministry and provide a new model for Korean churches that are struggling with the aging phenomenon.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Complete an anonymous survey. It will take fifteen to twenty minutes to complete all of questions.

Risks and Benefit of being in the Study:

The risks are no more than the participant would encounter in everyday life.

There are no direct benefits for participating in this study however, the results of this study may be helpful in making Korean churches healthier.

Compensation:

There is no direct compensation. However, you can receive the printed thesis when it is published, at your request.

Confidentiality:

When you answer the questions this project asks, you might worry about the private information exposure because this survey analyzes and evaluates individual thinking of your church ministry. However, there is no private information exposure because the surveys are anonymous. Participants will not be asked to include their names, or any identifying information excepting approximate age. The records of this study will be kept private. In any sort of report that I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records.

I will store all survey data files on a password secured computer. I also will destroy all data in three years. I am the only permitted person who can access the data.

Voluntary Nature of the Study:

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

Contacts and Questions:

The researcher conducting this study is Deokjong Bang. You may ask any questions you have now. If you have any questions later, **you are encouraged** to contact him at #434-944-8512 or email at dbang2@liberty.edu and to contact his mentor, Dr. Fred Smith, at #434-444-1822 or email at cfsmith@liberty.edu.

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

Please notify the researcher if you would like a copy of this information to keep for your records.

Statement of Consent

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

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

APPENDIX B

CONSENT FORM (KOREAN)

동의서

한국에서의 ‘교회를 개척하는 교회’에 대한 연구

리버티 대학교 신학대학원

방덕종

당신은 한국에서의 ‘교회를 개척하는 교회’에 대한 연구에 초대되었습니다. 당신은 한국의 대표적인 ‘교회를 개척하는 교회’인 웨이쳐치의 구성원으로 이 연구에 참여하게 되었습니다. 동의서를 읽으시고 동의 서명 이전에 궁금한 사항이 있으시면 문의해 주십시오.

이 연구는 리버티 대학교 신학대학원의 목회학 박사 지원자인 방덕종에 의해 진행됩니다.

배경 정보:

이 연구의 목적은 교회를 개척하는 교회 운동이 청년 사역에 얼마나 효과적인지를 조사하고, 노령화 현상을 겪고 있는 한국 교회를 위한 새로운 모델을 제시하는 데에 있습니다.

절차:

귀하께서 이 연구에 참여하는 것에 동의하신다면, 저는 다음과 같은 절차를 요청할 것입니다.

약 15-20 분 가량 소요되는 설문조사를 완성해주십시오.

연구에 참여할 때 발생 가능한 위험요소와 혜택:

참여자도 받을 위험 요소는 일상생활에서 경험하는 것을 넘지 않습니다.

이 연구의 결과는 한국 교회를 보다 건강하게 하는 데에 도움이 될 것입니다.

보상:

연구 참여에 대한 직접적인 보상은 없습니다. 그러나, 요청하시면 논문이 출판 될 때 인쇄물을 받아 보실 수 있습니다.

기밀:

이 설문은 귀하의 교회 사역에 대한 개인적인 생각을 평가하고 분석하기 때문에, 귀하는 이 설문에 응답하실 때 개인 정보의 노출을 우려하실 수 있습니다. 그러나, 이 설문은 무기명으로 실시되는 것이기에 어떠한 개인 정보의 노출도 없습니다. 모든 설문 참여자는 대략적인 연령에 대한 정보 외에 자신의 이름이나 구체적인 어떠한 정보도 요구 받지 않을 것입니다. 이 연구의 기록은 연구자만 보관할 것이며, 어떠한 종류의 출판에 있어서도 참여자를 식별할 수 있는 어떠한 정보도 포함하지 않을 것입니다. 연구 기록은 안전하게 저장될 것이고 연구자만 접근 가능할 것입니다.

연구자는 모든 설문 자료를 암호화된 컴퓨터에 저장할 것이며, 3년 후에는 파기할 것입니다. 오직 연구자 만이 그 정보에 접근할 수 있습니다.

연구의 자발적 특성:

연구에 참여하는 것은 귀하의 자율입니다. 참여에 대한 귀하의 어떠한 결정도 귀하와 리버티 대학의 현재나 미래 관계에 영향을 미치지 않습니다. 설문에 참여하시게 되더라도 귀하는 리버티 대학과의 관계에 상관 없이 언제든지 질문에 답하지 않거나 중단하실 수 있습니다.

연락처와 질문:

연구자의 이름은 방덕종입니다. 조금이라도 의문사항이 있으면 바로 연락주시요. 이후에라도 궁금한 점이 있으시면 아래의 연구자나 지도교수의 연락처로 연락하실 수 있습니다.

방덕종 (1-434-944-8512, dbang2@liberty.edu), Dr. Fred Smith (1-434-444-1822, cfsmith@liberty.edu)

본 연구에 대해 더 알고 싶은 부분이나 연구자 외 다른 사람에게 문의하기를 원하신다면, Institutional Review Board 로 연락 주시기 바랍니다. 우편주소와 이메일 주소는 다음과 같습니다.

1971 University Blvd, Green Hall 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

동의 진술:

나는 위의 사항을 읽고 이해했습니다. 나는 의문점에 대한 답을 받았습니다. 나는 이 연구에 참여하기를 동의합니다.

(주의: 이 문서에 최근 포함된 IRB 승인 정보가 없을 시 동의하지 마시기 바랍니다.)

APPENDIX C

Survey Questionnaires (ENGLISH)

1. How old are you?

1. 18-29 2. 30-39 3. 40-49 4. over 50

2. How long have you been in Christian faith?

1. under 3 years 2. 3-5 years 3. 5-10 years 4. over 10 years

3. Do you think that the Church-Planting Church movement is effective on young adult ministry?

1. YES 2. NO

4. Do you think that the Church-Planting Church can be a good model for other Korean churches?

1. YES 2. NO

5-1. Have you ever experienced other churches before Way Church?

1. YES 2. NO

*The following questions are only for those who responded as '1. YES' on question 5-1:

5-2. Why did you move to Way Church?

1. Theological directivity 2. Relationship
3. Size of the congregation 4. Leadership of Ministers
5. Other

5-3. Have your views about the church changed after being a member of Way Church?

1. YES 2. NO

*The following questions are only for those who responded as '2. NO' on question 5-1:

5-4. Were you interested in Christianity or a church before you became a Christian?

1. YES 2. NO

5-5. If you were, why were you interested in Christianity or a church?

1. Christian culture 2. Positive image

3. Friends or family 4. Bible 5. Other

5-6. If you were not, what is the reason that you did not have any interest in Christianity or a church?

1. Negative images of church 2. Lack of reliability as a religion
3. Doubtful contents of the Bible 4. Busy 5. Other

5-7. Before you became a Christian, how did you view the notions of Christianity like God, Christ, and the Gospel?

1. Very Positive 2. Mostly Positive
3. Somewhat Positive 4. Negative 5. Very Negative

5-8. Before you became a Christian, how did you view the church?

1. Very Positive 2. Mostly Positive
3. Somewhat Positive 4. Negative 5. Very Negative

6. Does your church or group raise next leaders for a new church or group?

1. Yes 2. No

*The following questions are about church-planting:

7-1. Have you or your group considered planting a new church?

1. Yes 2. No

7-2. If you have (responded as 1. Yes on 7-1), what motivates you or your group to consider planting a new church?

1. Sunday message 2. Bible study 3. Prayer 4. Other's suggestion 5. Other

8. What do you think the biggest practical obstacle to planting a church is?

1. Meeting room 2. Budget 3. Minister 4. Motivation 5. Other

9. What do you believe is the top priority in planting a church?

1. Minister 2. Congregation 3. Meeting room 4. Budget 5. Other

*The following questions are to know what you think about the church form.

10. How many members are the ideal for congregation size?

1. under 50 2. 50 -100 3. 100 - 200 4. 200-300 5. over 300

11. What is the ideal place for gathering?

1. Church building 2. Gym 3. House 4. Cafe 5. not important

12. If a new church starts, what would be the ideal church form that the church should pursue?

1. Network church 2. Networked but independent church
3. Independent local church 4. Multisite church 5. Other

*The following questions are about church ministers:

13. When a new church is planted, do you think that ministers are necessary?

1. Yes 2. No

14. When it comes to the church form, is a minister the essential element?

1. Yes 2. No

15. In a church, if a minister is needed, which minister is more preferable?

1. a minister trained in seminary 2. a minister trained in practical ministry
3. both 4. other

16-1. Should a church belong to a particular denomination?

1. Yes 2. No

16-2. If yes, why do you think so?

1. Theological legitimacy 2. Protection from heresies
3. to give trust to new comers 4. denominational support 5. other

17-1. Do you have any disciples trained through your ministry?

1. Yes 2. No

17-2. If yes, would you like to keep making disciples if you can?

1. Yes 2. No

17-3. If no, would you like to make disciples if you can?

1. Yes 2. No

APPENDIX D

설문 조사 질문 (KOREAN)

1. 당신의 나이는 어떻게 되나요?
1. 18-29 2. 30-39 세 3. 40-49 세 4. 50 세 이상
2. 신앙생활을 하신 지는 얼마나 되셨나요?
1. 3년 이하 2. 3-5년 3. 5-10년 4. 10년 이상
3. CPC 운동(Church-planting church movement)이 청년 목회에 긍정적이라고 생각하시나요?
1. 예 2. 아니오
4. ‘교회를 개척하는 교회’ (Church-planting church) 모델이 다른 한국 교회의 좋은 모델이 될 수 있다고 생각하십니까?
1. 예 2. 아니오

- 5-1. Way Church 에 오시기 전에 다른 교회를 경험하신 적이 있으신가요?
1. 예 2. 아니오

* 다음은 5-1 항목에서 ‘1. 예’에 응답하신 분만 해당합니다.

- 5-2. Way Church 에서 다시 신앙 생활을 시작하신 이유는 무엇입니까?
1. 신학적 방향 2. 관계 3. 회중의 크기 4. 목회자의 리더십 5. 기타

- 5-3. Way Church 에서 신앙 생활을 하신 후부터 교회관에 변화가 있었습니까?
1. 예 2. 아니오

* 다음은 5-1 항목에서 ‘2. 아니오’에 응답하신 분만 해당합니다.

- 5-4. 신앙을 갖기 이전에, 기독교나 교회에 대한 관심이 있었습니까?
1. 예 2. 아니오

- 5-5. 만약 있었다면, 기독교나 교회에 관심이 있었던 이유는 무엇입니까?

1. 기독교 문화 2. 긍정적인 이미지 3. 친구나 가족 4. 성경 5. 기타

5-6. 만약 없었다면, 기독교나 교회에 관심이 없었던 이유는 무엇입니까?

1. 교회 대한 부정적인 이미지 2. 종교로서의 신뢰성 결여
3. 성경 내용을 믿을 수 없어서 4. 바빠서 5. 기타

5-7. 귀하께서 신앙생활을 하시기 전, ‘하나님,’ ‘그리스도,’ ‘복음’과 같은 기독교 개념에 대해서 가지고 있던 이미지는 어떠하였습니까?

1. 매우 긍정적 2. 긍정적 3. 중간 4. 부정적 5. 매우 부정적

5-8. 귀하께서 신앙생활을 하시기 전, ‘교회’에 대해서 가지고 있던 이미지는 어떠하였습니까?

1. 매우 긍정적 2. 긍정적 3. 중간 4. 부정적 5. 매우 부정적

6. 교회나 귀하께서 속하신 그룹에서 새로운 교회나 그룹을 위한 다음 리더를 준비하고 있습니까?

1. 예 2. 아니오

7-1. 귀하나 귀하의 그룹은 교회 개척에 대한 계획이 있거나 고려 중이십니까?

1. 예 2. 아니오

7-2. 만약 교회 개척을 고려 중이시라면(7-1 항목에서 ‘1. 예’로 응답), 교회 개척을 고려하게 된 동기는 무엇입니까?

1. 주일 메시지 2. 성경 공부 3. 기도 4. 다른 사람의 제안 5. 기타

8. 교회를 개척 할 때에 가장 큰 어려움은 무엇이라고 생각하십니까?

1. 모임 장소 2. 재정 3. 사역자 4. 개척 동기 5. 기타

9. 교회를 개척 할 때에 첫번째 고려사항은 무엇이라고 생각하십니까?

1. 사역자 2. 회중 3. 모임 장소 4. 재정 5. 기타

10. 이상적인 교회의 멤버 수는 얼마라고 생각하십니까?

1. 50명 이하 2. 50-100명 3. 100-200명 4. 200-300명 5. 300명 이상

11. 교회의 이상적인 모임 장소는 어디라고 생각하십니까?

1. 교회 건물 2. 체육관 3. 집 4. 카페 5. 중요하지 않다.

12. 새로운 교회가 세워진다면 이상적인 형태는 무엇이라고 생각하십니까?

1. 네트워크 교회 2. 네트워크이면서 독립적인 교회
 3. 독립적인 지역교회 4. 여러 지역에 예배처를 둔 교회(Multisite church)
 5. 기타
13. 새로운 교회가 세워질 때, 목회자가 반드시 함께 해야 한다고 생각하십니까?
1. 예 2. 아니오
14. 일반적으로 교회의 형태에서 ‘목회자’는 필수적인 요소라고 생각하십니까?
1. 예 2. 아니오
15. 만약 목회자가 필요하다면, 어떠한 목회자를 선호하시나요?
1. 정규 신학교에서 훈련된 목회자 2. 실제적 목회 현장에서 훈련받은 목회자
 3. 둘 다 4. 기타
- 16-1. 교회는 특정 교단에 속해 있어야 한다고 생각하십니까?
1. 예 2. 아니오
- 16-2. 특정 교단에 속해 있어야 한다고 생각하신다면(16-1 항목에서 ‘1. 예’ 응답), 그 이유는 무엇입니까?
1. 신학적 정통성 2. 이단으로부터 보호
 3. 새신자들에게 신뢰를 주기 위해 4. 교단적 지원
 5. 기타
- 17-1. 당신을 통해 양육된 제자가 있습니까?
1. 예 2. 아니오
- 17-2. 만약 있다면(17-1 에서 ‘1. 예’ 응답), 또 다른 제자를 양육하고 싶은 마음이 있습니까?
1. 예 2. 아니오
- 17-3. 만약 없다면(17-1 에서 ‘2. 아니오’ 응답), 가능하다면, 제자를 양육하고 싶은 마음이 있습니까?
1. 예 2. 아니오

APPENDIX E

The Thesis Defense Presentation

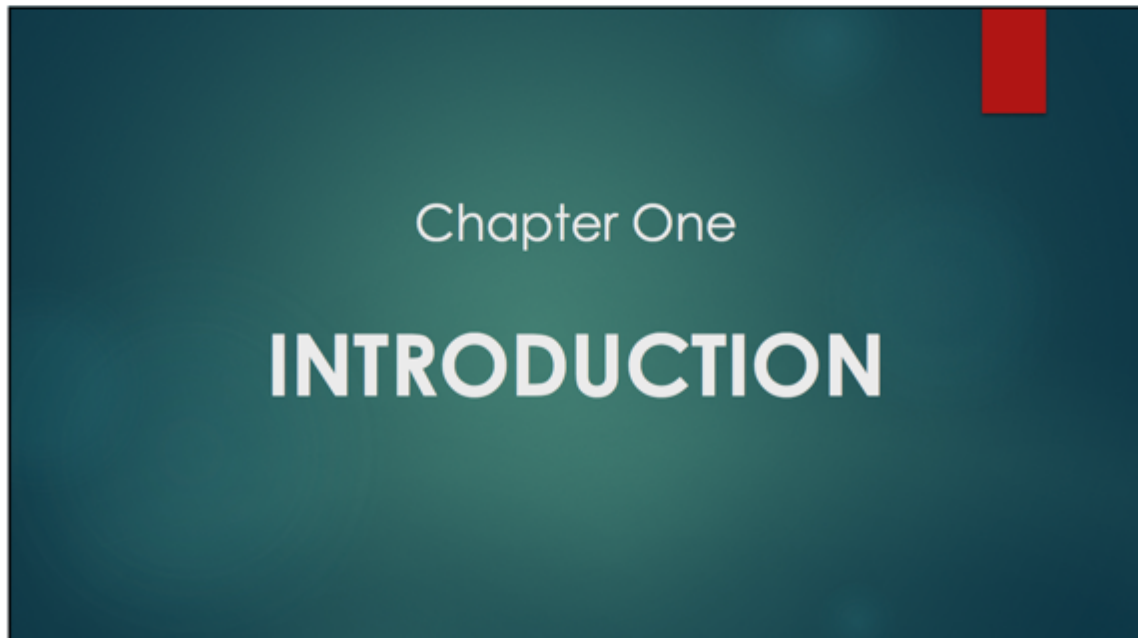
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D. MIN.
THESIS DEFENSE

**A CHURCH PLANTING CHURCH IN SOUTH KOREA:
A CASE STUDY ON MISSIONAL OUTREACH**

Mentor: Dr. C. Fred Smith
Reader: Dr. Dwight Rice

▶ Deokjong bang
▶ April 2017

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Chapter One

INTRODUCTION

Why did I choose this Topic?

- ❑ To definitize concretely the difficulties the Korean church experiences and to make that a starting point for overcoming them.
- ❑ To suggest an alternative model that could overcome the problem to the Korean church.

Why does Korean church need the alternative model?



The Likable Religion to Non-Religious People

- ❑ The most reluctant religion for non-religious people is Christianity.
- ❑ This result suggests the need for a new church model.

Why a Church Planting Church?

- ❑ **Missional Church** - Younger generations who are indifferent to religion and who dislike Christianity do not come to church themselves.
- ❑ **The Most Effective Way** - Church planting is the most effective way of making disciples.
- ❑ **Healthy Church** - The church that pursues multiplication, not plus, is a healthy church.
- ❑ **Small Church** - The climate of the Korean church that pursues the mega church caused a distorted church, and as a result, the younger generation does not prefer Christianity.
- ❖ **The church planting church is a model that meets these needs.**

What is the theoretical basis of the church planting church?

❑ **Biblical Basis**

In Genesis 11-12, God called Abraham out of Ur of the Chaldea and commanded him to be blessing. The missional church movement is based on the theoretical background of 'God does it' and 'that God called and sent us'. The church planting church is also a practical act of 'God's mission,' in which each church sent to establish God's people and God's people become blessing in their place so that a new church is born.

□ Theological Basis

Missional Ecclesiology by Darrell L. Guder

Missional ecclesiology is ...

1. Biblical - Bible shows God's mission and His missionary people
2. Historical - It guided by the Christian church in all its cultural expressions, those that precede us and those that are contemporary with us.
3. Contextual - All ecclesiologies incarnationally function relative to their context.
4. Eschatological - The church is the work of the creating and inspiring Spirit of God and is moving toward God's promised consummation of all things.
5. Practical - The basic function of all theology is to equip the church for its calling. In case of missional ecclesiology, it is missional calling.

□ Historical Basis

Denomination	1776	1860
Methodist societies	30	19,833
Baptist	380	11,221
Presbyterian	300	5,061
Roman Catholic	52	2,550
Congregational	700	2,234
Church of England and Protestant Episcopal	300	2,145
Lutheran	60	2,128
Christian Church and Disciple of Christ	0	2,068

Dramatic Historic Growth of Various Denominations in United States (By number of Churches)

The history of American Protestant church shows a phenomenon result of church planting movement .

Chapter Two

Biblical and Theological Background of Church Planting

Biblical Background

□ Why Plant Churches?

1. Church planting is the most effective way of gospel expansion.
2. God sent us into the world (Gen 12, John 20:21, Mat 16:18, Eph 5:23)
3. The Great Commission (Mat 28:18-20)

Biblical Background

□ What Kinds of Churches Should be Planted?

It is hard to see that the early churches appearing in the Bible have various forms. It is only through the functional aspect in the Bible that the early church can be conceived.

1. Baptism and Communion
2. The Great Commission (Mat 28:19)
3. Apostles' Teaching (Acts 2:42)
4. Fellowship (Acts 2:42-46, 45:32-35, 1 Thess 4:9, 1 Pet 1:22, Rom 15:26)
5. Prayer (Acts 1:4, 2:42, Acts 12)
6. Worship
7. Benevolent Giving (Gal 6:10)
8. Community Reaching (Acts 2:47)

Biblical Background

□ Who Plant Churches?

Paul is the representative church planter in the Bible

1. Prepared Planter
2. Evangelist
3. Entrepreneurial Leader
4. Team Player
5. Flexible, Risk-Taking Pioneer
6. Person Caring People
7. Person Empowering Others
8. Fully committed person to fulfilling God's calling and vision even at the cost of extreme personal sacrifice
9. Paul was willing to let go of his church plants and move on to plant more.

Biblical Background

□ When & Where Should Churches Be Planted?

Paul's mission fields had always been where the gospel had never been reached.

Romans 15: 20-21 communicates Paul's principle of church planting:

"It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. Rather, as it is written: 'Those who were not told about him will see, and those who have not heard will understand.'"

Biblical Background

□ How Should Churches Be Planted?

The method of biblical church planting can be understood through the pattern of growth of early churches in the Bible.

1. The early church began from the place where they lived.
2. The early church began with prayer (Acts 1:12-14).
3. The early church began with the fullness of the Holy Spirit (Acts 2:1-4).
4. The early church began with the preaching of the Word of God (Acts 2:14-42).
5. Early church ministry was baptism, teaching, fellowship, worship, prayer, offering, and the identification with the community (Acts 2: 41-47)
6. Churches were established by layman-centered evangelism ministry (Acts 8:4-8).
7. the early church sent missionaries places without any churches and made him plant a new church there (Acts 13)

Theological Background

□ Definition of Missional Church Planting

Missional church planting is the process of establishing missional community of faith that is health, dynamically growing and reproducing to accomplish the Great Commission by the proper ways for the cultural environment the local church is facing through recognizing the missional nature of church.

Theological Background

□ Ecclesiology of Missional Church Planting

1. Church as an Organism

1 Corinthians 12:27, Romans 12:5 emphasize the organic unity of a church. Organism should reproduce a new life. Reproduction of church is a church planting.

2. Church as a Missional Church

The concept of missional church explains church planting as a means for the church to perform apostolic duties commissioned by Christ.

Chapter Three

The Problems the Korean Church Faces

The Wrong Goal for Growth

Objective indicators are required when identifying and assessing the extent of growth in any field over a period. One of these objective indicators in terms of church growth is the number of members. Therefore, many churches in Korea have been focused on their ministry for increasing the number of members.

However, the number of these members needs to be examined in terms of their contents. Because the number of members of one church has increased, the all increased members cannot be regarded as new believers.

In many Korean churches, it is easy to observe the tendency that focuses on the number of attendees of Sunday worship than the number of new believers. If understanding church growth as a process to fulfill the Great Commission of Jesus Christ, it must be a process of the mission of preaching the gospel and making disciples of Jesus Christ.

Low Birth Rate

Serious problems that are come from the birth rate drop appear in churches as well. That is because such a birth rate drop that has lasted in recent years generates an aging phenomenon in churches.

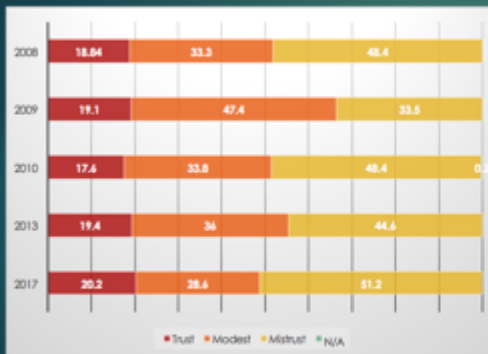
In addition, there is a unique atmosphere in Korean churches that prevents churches from properly analyzing this issue. It is a tendency to regard only the element of faith as a factor in the growth or decline of the church. Even if problems, such as the declining fertility rate that cannot be solved at the church level, cause church decline, churches will not believe it. Rather, the person pointing to such a part is highly likely to be regarded as someone who does not believe in God's power. Such a tendency leads to the problem that many pastors feel that the decrease in the current number of members is not a result of social phenomena, but a failure of ministry. The wrong approach to the problem situation can lead to the wrong solution to the problem and further cause another problem. Thus, the issue of the declining fertility rate of current Korean society is also having a negative effect on the ministry of the church.

A Phenomenon of Religious Indifference and Non-preference for Christianity

The indifference of young people to the whole religion accelerates the aging of the church and the decrease in attendance.

Moreover, a remarkable result of the recent research to Korean churches is that Protestantism, especially, cannot be likable to the young generation in South Korea any more.

Low Reputation of Korean Church



The Reliability of Churches in South Korea

The Figure that is researched by Trust Initiative Church & Society shows obviously that the reliability of churches in South Korea has been poor for recent years.

Overwhelming Sense of Defeat

The problems that have never been experienced in 120 years of Korean Christian history are happening in Korean churches. The decrease in the number of attendees has given a great shock and a sense of defeat to the Korean church, which has continued to grow in the history of Korean Christianity. Such a sense of failure has a negative effect on the overall atmosphere of the church and become a reason that the leaders and ministers are demoralized in the ministry field. One of the biggest problems of Korean churches facing the long-term downturn is this sense of defeat that makes them think that they will fail whatever they do. For the Korean Church to overcome this present crisis, the problem of the sense of defeat should be solved.

Misconceptions about Church Planting

Missional church planting must be mindful of indiscriminate church planting for church planting's sake. As far as church planting is concerned, it has often been forced to be pushed by environmental conditions, not by missionary motives. Church planting in Korea is led by ministers. However, many pastors still plant a church as an alternative to being the pastor of the established church, not a missional goal. For that reason, the pastors were not prepared for church planting, and the tendency to follow the old model of the past without the creative approach to church planting became common.

Chapter Four

THE CASE STUDY OF WAY CHURCH AND ANALYSIS OF THE RESULT OF RESEARCH.

Ecclesiology of Way Church

Way Church's ecclesiastical motto is "We are a church."

They point out the erroneous ecclesiology that Korean society has had in the past and newly illuminate the concept of the church both theologically and biblically.

	Existing Ecclesiology in Korean Church	Ecclesiology of Way Church
Church	Church is an immovable and place-restricted entity	Every church member who lives in the world is a church
Faith & Life	A separate life of faith between church and world	Faith to live as a church in the world
Mission	Waiting for a new person to come	Going to the world to make disciples

The Practice of Ecclesiology of Way Church

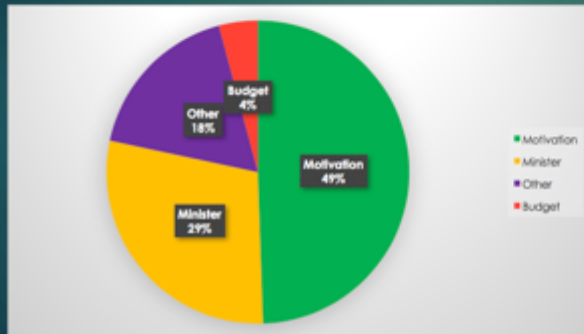
□ Missional Mindset for Church Planting

It is essential for church members to have missional DNA in order to become a missional church planting church. Way Church is regularly opening the Church Planting Class to engage the church planting spirit of its members.

The following is the result of a response to a question the writer asked to check the church planting spirit and missional Mindset in Way Church members.

The Practice of Ecclesiology of Way Church

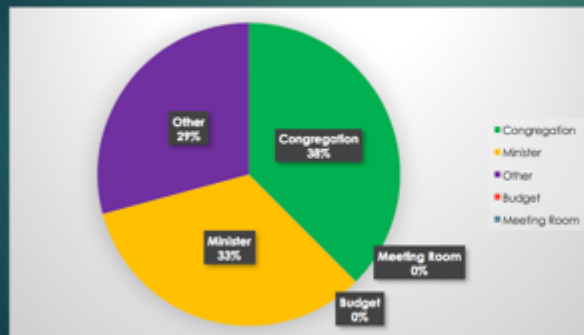
□ Missional Mindset for Church Planting



Q. What do you think the biggest practical obstacle to planting a church is?

The Practice of Ecclesiology of Way Church

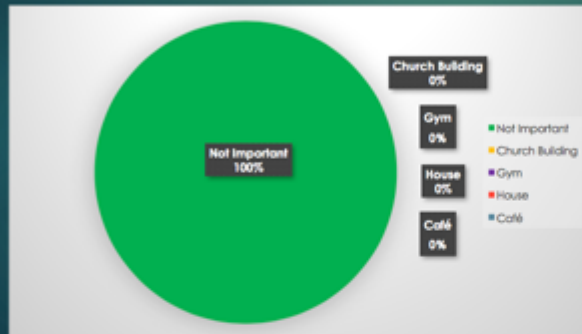
□ Missional Mindset for Church Planting



Q. What do you believe is the top priority in planting a church?

The Practice of Ecclesiology of Way Church

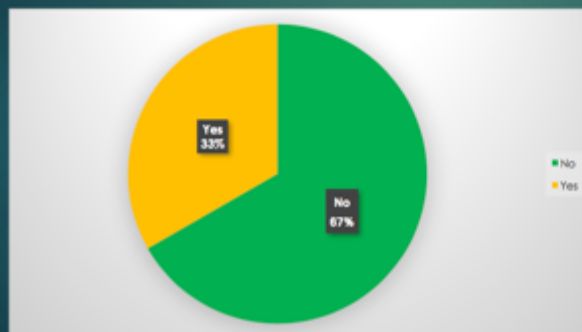
□ Missional Mindset for Church Planting



Q. What is the ideal place for gathering?

The Practice of Ecclesiology of Way Church

□ Missional Mindset for Church Planting



Q. When a new church is planted, do you think that ministers are necessary?

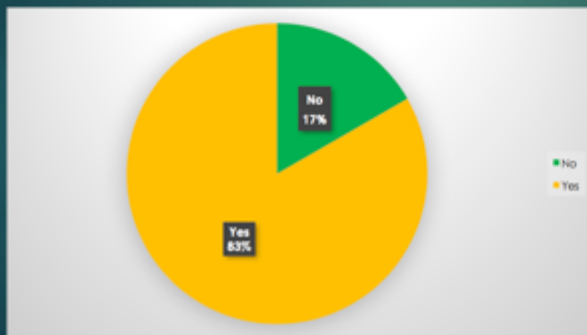
The Practice of Ecclesiology of Way Church

□ Missional DNA

Missionary DNA is a living element that church members must have for missional church ministry.

The Practice of Ecclesiology of Way Church

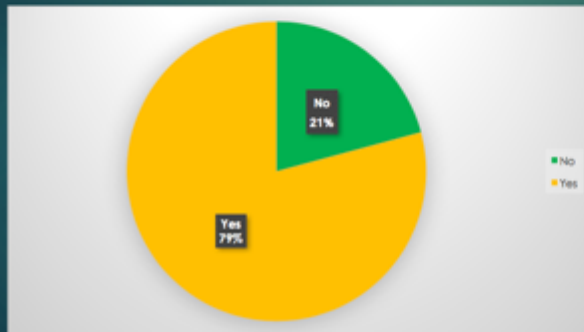
□ Missional DNA



Q. Does your church or group raise next leaders for a new church or group?

The Practice of Ecclesiology of Way Church

□ Missional DNA



Q. Have you or your group considered planting a new church?

The Practice of Ecclesiology of Way Church

□ Multiplication

Way Church, which began in 2012, has planted five new churches in Seoul and nearby Seoul, such as Gyunglidan, Itaewon, Suwon, Songdo, and Gangnam

□ A Practice of Missional Church Movement

GNSN Choir ministry

□ Ministries for the Young Generation

GNSN Choir ministry, Prayer Meeting on the way to work

Chapter Four Summary



Chapter Five

SUGGESTIONS FOR FUTURE CHURCH PLANTING CHURCHES AND CONCLUSION

What is the Church Planting Church?

The first mission given to followers of Christ while living on this earth is Jesus' Great Commission to preach the gospel to the ends of the earth. To accomplish that task, churches must focus all their energy on its mission. As the project stated earlier, the most effective form of evangelism today is church planting.

Therefore, **the church planting church is a church that concentrates on evangelism, disciple making and raising leaders, making the multiplication the top priority of the church and dedicating itself to serving the local community with the gospel.**

Characteristics of Church Planting Church



Conclusion

- ❑ First, now a new type of church is needed. The function should be guarded, and the form must be transformed.
- ❑ Second, church planting should not be a difficult task.
- ❑ Third, losing a younger generation means losing the future.
- ❑ Finally, the church should not give up.

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Galatians 6:9).

IRB APPROVAL

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

December 12, 2016

Deokjong Bang

IRB Exemption 2701.121216: A Study on a Church-Planting Church in South Korea

Dear Deokjong Bang,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
 - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
 - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

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

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