

LIBERTY BAPTIST THEOLOGICAL SEMINARY

ESTABLISHING AN EFFECTIVE DISCIPLESHIP FRAMEWORK TO MAKE
DISCIPLESHIP MODELS FOR SMALL CHURCHES IN SOUTH KOREA

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

JOONHYUN BAE

Lynchburg, Virginia

September 2015

LIBERTY THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

B+
GRADE

Frank J. Schmitt

MENTOR, Dr. Frank J. Schmitt

Dr. Sungtaek Kim

READER, Dr. Sungtaek Kim.

Abstract

ESTABLISHING AN EFFECTIVE DISCIPLESHIP FRAMEWORK TO MAKE DISCIPLESHIP MODELS FOR SMALL CHURCHES IN SOUTH KOREA

Joonhyun Bae

Liberty Baptist Theological Seminary, 2015

Mentor: Dr. Frank Schmitt

During the last decade, most new church plants in South Korea remained as small churches of less than one hundred members that are not self-sustaining or growing, because their leaders are heavily dependent upon limited discipleship models of few megachurches that rarely reflect the characteristics of small churches. Since newly planted churches rarely grow in the absence of effective discipleship models that suit their given cultures and geographical locations, their leaders need to be equipped with a biblical framework and applications for establishing discipleship models that aptly respond to the needs of their churches. The purpose of this thesis project is to provide a biblical framework that small church leaders can use to design suitable discipleship models for their churches. This will be achieved by examining the biblical, theological, and historical studies on small churches, and by analyzing the reasons for the recent decline of small South Korean churches through a survey from small church leaders and members.

Abstract length: 159 words.

Dedication

To my beloved wife Shi Nae Eom, for your dedicated endurance, prayers, and love
during the long theological research process in America;
To my two smart and active sons Joohan and Joohyuk, for your lovable smiles and hugs;
To my respectful father, mother and mother-in-law, for your steadfast prayers, love, and
supports;
To my mentor Dr. Schmitt, for your delicate guidance and advices
and encouragements to carry out this thesis project;
To my reader Dr. Kim for your insightful suggestions;

Just Especially,
In Sung Eun Presbyterian Church, to members of Young Adult Group, for your
support, encouragement,
united prayers;

And most importantly,
To my Redeemer Jesus Christ the Lord, for your powerful love and grace in my life and
in all churches of the world.

Contents

Abstract	iv
Dedication	v
Chapter 1 Introduction	1
Statement of the Problem	4
Statement of Purpose	5
Statement of Limitations	5
Theoretical Basis	6
Theological Basis	6
Biblical Basis.....	8
Historical Basis	9
Statement of Methodology	10
Review of the Literatures	11
Chapter 2 The Causes and Analysis of Small Churches' Decline.....	22
The Biblical Viewpoint.....	22
The Historical Viewpoint.....	26
Current Theologians' Viewpoint.....	30
Summary.....	32
Chapter 3 The Results of Survey	33
The Purpose and Process of the Survey.....	33
Data Collection	33
Participants	34
Recognition about Church Growth and Discipleship	36

Recognition of the Cause Small Churches' Decline.....	39
Evaluation of Small Churches' Current Discipleship Programs	43
Recognition of Small Churches' Strong Points and Laypersons' Role	45
Summary.....	47
 Chapter 4 Theoretical Principles to Make a Framework	 49
Missional Mindset	49
Systematic Bible Study to Send Believers Out	51
No Small Groups, but the Personal Care of a Senior Pastor	53
Dividing Between Consignable and Non-Consignable	56
Summary.....	59
 Chapter 5 The Framework for Small Churches' Discipleship Models:	
Radial Discipleship Framework.....	61
Definition.....	62
Discipleship.....	62
Framework	62
Spheres of Life	63
Radial Pattern	63
Vision.....	64
Values.....	64
Views	66
A Disciple.....	66
A Senior Pastor.....	67
Spiritual Leadership	67

Vehicles.....	68
A Basic Unit	68
Two Parts to Take Off.....	71
Sermon Plan of Main Services	76
Spheres of Life	86
Verifiers	87
Chapter 6 The Applications on Radial Discipleship Framework.....	89
Regular Services	89
Occasional Worships	90
Prayer meetings	91
Strategy Meetings	92
Social Gatherings.....	93
Boot Camps	93
Training Programs	93
Sunday Schools for Children, the Youth, and Young Adults	94
Outreach Programs	94
Recovery Ministries.....	95
Greeting Team	96
Online Classes for Training	96
Conclusion	98
Appendix A Consent Form.....	101
Appendix B Questionnaire.....	103
Bibliography	111

Institutional Review Board Research Approval.....	119
---	-----

Illustrations

Figures

3.1	Positions of the Participants – Question 1	34
3.2	The Period of Serving small churches – Question 2.....	35
3.3	Evaluation of the Growth – Question 4	36
3.4	Recognition about Responsibility of Making Disciples – Question 6.....	37
3.5	Recognition about Responsibility of Evangelism – Question 7	38
3.6	The Recognition about Responsibility of Teaching – Question 8	39
3.7	The Cause of the Decline of the Church – Question 9	40
3.8	Ministers’ Quality to Grow Their Small Churches – Question 17.....	41
3.9	The Weak Points of Small Churches Regarding Church Growth – Question 13	42
3.10	The Important Factor for the Small Church to Grow – Question 14.....	43
3.11	Recognition of Small Churches’ Discipleship Programs – Question 15	44
3.12	The Reasons Why Discipleship Programs in Small Churches are Weak – Question 16	45
3.13	The Strong Points of Small Churches – Question 12	46
3.14	Laypersons’ Quality to Grow Their Small Churches – Question 18	47
5. 1	A Basic Unit.....	69
5. 2	Three Basic Units.....	70
5. 3	Multiplication.....	71
5. 4	The First Take off.....	73

5. 5	The Second Take off	74
5. 6	Four Spheres of the Life	86
5. 7	The Goal of RDF	87

Tables

5. 1	Sermon Plan of Main Service – One “Take-off” Cycle	79
5. 2	Sermon Plan of Main Service – Twice “Take-off” Cycle	82
5. 3	Sermon Plan of Main Service – Twice “Take-off” Cycle	85

Chapter 1

Introduction

For the last forty years, the church in North America has gone through a decline or plateau. According to a survey¹ conducted in 2013, the number of Christians in Canada decreased from 94.5% of the population in 1970 to 69.4% in 2010, with a projected drop to 66.0% by 2020.² The United States also has experienced a large decline in its Christian percentage, from 90.9% of the population in 1970 to 80.1% in 2010. The survey shows that the rate of Christians in the population of the U.S. will fall to 78.1% by 2020.³ To solve this problem, many theologians and experts in church growth are suggesting several measures. Among them, they consider church planting the most effective way to solve the problem. Many church planters assert that church planting is a definite way to grow the church. Peter Wagner said, "The single most effective evangelistic methodology under heaven is planting new churches."⁴ Ed. Statzer contended that church planting is the most effective way to reach the unchurched for Christ because "it gives freedom from the baggage of past traditions, practices, and mentality."⁵ Although church planting is appreciated as the most effective means for church growth, it is certain that many newly planted churches have a hard time with

¹ Center for the Study of Global Christianity. *Christianity in its Global Context, 1970–2020 Society, Religion, and Mission* (South Hamilton, MA, Gordon-Conwell Theological Seminary, 2013)

² Ibid., 62.

³ Ibid.

⁴ Peter Wagner. *Church Planting for a Greater Harvest: a Comprehensive Guide*. (Ventura, CA, U.S.A.: Regal Books, 1990), 7.

⁵ Ed Stetzer and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco: Jossey-Bass, 2010), 13.

church growth. According to the survey of Associate Reformed Presbyterian Church, most new Protestant churches in America are small churches, and 70 or 80 % of them will close.⁶This means that the results of church growth are poor for the expense and effort necessary to plant new churches. Therefore, theologians and church planters have to develop the ways to grow newly planted or existing small churches. The methods will help church planting become a more powerful solution to reduce the decline.

A similar phenomenon with the Christianity of North America is becoming prevalent in South Korea. There are, however, even more serious problems in Korean churches. For example, the extent of the Korean church's decline is bigger. Newly planted churches and most existing small churches have serious difficulty in growing. To make matters worse, the decline trend of the church in South Korea is obvious. According to the Ministry of Culture, Sports and Tourism of South Korea, the number of Christians decreased up to 1.4% of the population during 10 years from 1995 to 2005.⁷ Given the increase of 3.6% from 1985 to 1995, the decrease of 1.4% was not slight, because the uptrend from 1975 was broken and the downtrend started in such a short time.⁸ Moreover, Heesong Yang, a scholar of church history, predicts that the decline trend of the Protestant population will be stronger.⁹

⁶ Ed Stetzer and Warren Bird. *The State of Church Planting in the United States: Research overview and Qualitative Study of Primary Church Planting Entities*(Lifeway Research, Nashville, TN., and Leadership Network, Dalls, TX, 2007), 43.

⁷ Byungchul Go. *The Religious Condition in South Korea*. (Ministry of Culture, Sports and Tourism, Seoul, 2012), 14.

⁸ Soonggi Cho, Youngsil Park, and Eunyoung Choi. *The Religious Population in South Korea* (National Statistical Office, Seoul, 2005), 4.

⁹ Hyun Cho. "The Population of Catholic Church will be larger than this of Christian" The Hankyoreh, last modified November 21, 2012, accessed September 5, 2014, <http://www.hani.co.kr/arti/society/religious/561715.html>.

Many pastors have tried to plant new churches to overcome this decline considering church planting as the most effective solution. However, most new church plants remained small and they rarely grew. According to a survey conducted by the Korean Methodist Church, for example, 41% of new churches were closed within ten years and over than 50% of the remaining churches were experiencing a plateau or decline. The survey concluded that most small churches did not grow for nine consecutive years after starting.¹⁰ Without a detailed study on the growth of small churches, church planting was not an effective way to overcome the decline of small Korean churches.

There are many methods – strengthening leadership, effective prayer, establishing clear visions, contemporary worship, intentional and strategic evangelism, revitalizing small groups, making high expectations, and inspiring preaching¹¹ – but discipleship is the most important factor for the growth of churches. It was the way for the Early Church to grow. The Early Church did not have many good leaders, clear vision statements, obvious expectations, well-organized small groups, and contemporary worship, because most believers were not trained well. However, the early Christians pursued making disciples because making disciples was the last command of Jesus and was repeated by Jesus on three separate occasions.¹² They prayed and evangelized non-

¹⁰ Sanghyun Baek, "The Condition of New Churches in Korean Methodist Church" The Kukmin Daily, last modified February 13, 2012, accessed September 5, 2014, <http://news.kmib.co.kr/article/view.asp?arcid=0005826698&code=23111113&sid1=chr&sid2=0004>.

¹¹ These factors from Ed Stetzer and Mike Dodson's book *Comeback Churches* and Kevin G. Harney and Bob Bouwer's book *The U-Turn Church*. Ed. Stetzer, and Mike Dodson. *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H Pub. Group, 2007), Kevin Harney and Bob Bouwer, *The U-Turn Church: New Direction for Health and Growth*(Grand Rapids, MI: Baker Books, 2011)

¹² Dave Earley and Rod Dempsey. *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Academic, 2013), Kindle Location 108-115.

believers to make disciples. Similarly, when the Great Revival in the city of Pyongyang in South Korea occurred, they were devoting to make disciples and the churches explosively grew for the same reason. Thus, making disciples is the most important way to grow churches.

Statement of the Problem

Discipleship models for small churches are lacking in South Korea. There are some discipleship models: CAL Seminar, One-to-One Discipleship, Purpose Driven Discipleship, Two Wings Mission Discipleship, House Church Discipleship, etc. Though these are valuable models and many churches are trying to adopt them to grow, most of the models are not suitable for small churches. First, Churches need their own discipleship models because of diverse cultures even in an area. Ed Stetzer and David Putman note that the gospel has not reached large segments of people in a society because churches do not understand various cultural situations.¹³ For this reason, they encourage leaders of churches to make methods for evangelism and discipleship models that connect their culturally unique community.¹⁴ However, church leaders are depend on several discipleship models of a few megachurches. The existing models are even rarely reflect the characteristics of the small church. Second, the models are more effective for medium or large churches.¹⁵ For example, most existing discipleship models are based on small groups, and they need well-trained leaders to lead small groups. However, it is difficult

¹³ Ed, Stetzer and David Putman. *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville, TN: Broadman & Holman, 2006.), 3.

¹⁴ Ibid., 154.

¹⁵ Hu-chun Lee, *A Biblical Approach for the Small Churches* (Theology of mission, Vol.18, Korean Society of Mission Study, 2008), 1.

for newly planted churches or small churches to franchise the models with well-trained leaders and small groups, because it takes too long time to have them. Therefore, to overcome the decline or plateau of small churches, the leaders of small churches have to make their own effective discipleship models that suit their given cultures and geographical locations.

Statement of Purpose

The purpose of this thesis project is to give a biblical framework and applications in order that the leaders of small churches establish their own discipleship models that aptly respond to the needs of their churches. To achieve it, there will be examination of the causes of small churches' decline through biblical, theological, and historical studies, and through a survey from small church leaders and members. Then, this project will give theoretical principles for establishing discipleship models, and suggest a framework and applications.

Statement of Limitations

First, this thesis focuses on the small churches. This is because the smaller congregation the church has, the less growth the church experiences. Despite the difficulty of the small church, there are not suitable methods to solve the problem. Thus, this project inspects what biblical, theological, historical and contemporary characteristics of the small church are, and how to grow the small church.

Second, this project is limited to the small church in South Korea. Historically, the revival of the Christianity in South Korea was started with the explosive growth of

the small churches. However, now shrinkage of Christianity comes from the continuous decline or plateau of the small church. Thus, the small church in South Korea is a good example to inspect how the growth and the decline of the small church have influence on the growth of Christianity. Additionally, even if this project focuses on South Korea, the suitable discipleship model extracted by this project may be applied to small churches in the United States if the differences of cultures are considered because their declines are processing with similar tendencies and symptoms.¹⁶

Third, the standards for a small church in this project have two parts: the number in the congregation and the annual budget. This project supposes that the congregation is about 100 believers that regularly attend its main service. Even if the church has more than 100 believers, the church that has \$50,000 or less as an annual budget is placed under the category of the small church because \$50,000 is a minimum amount of money to support a full-time minister and to bear the rent fee of its church in South Korea.

Theoretical Basis

Theological Basis

The church is defined as the gathering of believers, the one body of Christ to accomplish Jesus' commands. As for the gathering of believers, the church is not a building, but believers. Stephen called the gathering of the Israelites in wilderness the church in Acts 7:38 (KJV). In Acts 14:27 (KJV), the term "the church" means gathering.¹⁷

¹⁶ Headong Lee, "Crisis of The Church in The United States"NewsMission, accessed September 12, 2014, http://www.newsmission.com/news/news_view.asp?seq=12219.

¹⁷ Aubrey Malphurs, *A New Kind of Church: Understanding Models of Ministry for the 21st*

In terms of the body of Christ, the church is linked with Jesus Christ. In Eph. 1:22-23 (ESV), the church is Jesus' body, and Jesus is the Head of the church. It means that the church is not an institution for Jesus, but an organism, which has to perform what Jesus wants, regardless of church's size.

The church was founded to accomplish Jesus' commands, because Jesus Christ is the head of the church, and the church is motivated and equipped by the Head.¹⁸ In Eph. 1:22 (ESV), obedience is considered a key element to accomplish Jesus' commands. Thus, the purpose of the church is to obey Jesus' commands, regardless of its size.

The purpose of the church is to accomplish the Great Commission. The most important command that the church has to accomplish is the Great Commission. It was not only the last words Jesus ever said to His followers, but also was repeated on three separate occasions. The commands of Jesus are recorded in all four Gospels and the book of Acts:¹⁹ Mt 28:18-20; Mk 16:15; Lk. 24:46-47; Jn. 20:21; and Acts 1:8. Among these passages, Mt 28:18-20 (NASB) is the most comprehensive command.

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

In Mt 28:18-20, the words "make disciples" is the imperative verb.²⁰ The other words, "go," "baptize," and "teach," explain how to fulfill the imperative verb "make

Century (Grand Rapids, MI: Baker Books, 2007), 118.

¹⁸ Greg Ogden. *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 49.

¹⁹ Earley and Dempsey, Kindle Location 108-115.

²⁰ Ibid., Kindle Location 137.

disciples." Thus, all churches have to "go" into the cultures of the unchurched, make them believers through "baptism," "teach" that all believers have to make disciples, and ultimately "make them be disciples." This is the most important job of all churches, regardless of their sizes.

All churches that accomplish God's commands will numerically grow. If the church fulfills the Great Commission, the number in the congregation will increase. In other words, if the church is making disciples, the church will be multiplied. The first church in Jerusalem was multiplied from 120 men and women to more than one million followers of Jesus in seventy years because the Great Commission was being fulfilled.²¹ Thus, the church has to pursue the lost and make them being disciples who can make disciples regardless of its sizes.

Biblical Basis

The Bible offers important bases for the small church. First, new starts are always from small things. Humankind started from just two persons in Gen 2:7,21-23. New humankind after Noah's flood started from eight persons in Gen 9:18-19. Israelites started from Abraham, Isaac, Jacob, and twelve sons. This pattern is shown throughout the Old Testament because Israel's history is a cyclic saga of God's people growing large, then prosperous, then unfaithful, and then self-destructing, only to have a small and faithful remnant emerge, only to repeat the tragic cycle.²² In this sense, the small church in

²¹ David Barrett, ed., *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World A.D. 1900-2000* (Oxford, UK: Oxford University Press, 1982), 3.

²² David R. Ray, *The Indispensable Guide for Smaller Churches* (Cleveland, OH: Pilgrim Press, 2003), 52.

the present can be new starts of God.

Second, the Bible shows that God especially loves small things. In Deut. 7:7-8, God loved and chose Israel because it was small. In New Testament, Jesus loved small churches. Jesus promised that He will be with even two or three believers in Mt 18:20. Jesus also loved twelve disciples to the end in John 13:1. Jesus loved just a believer even though he or she was a child or a patient or a sinner or the neediest person in Mt 18:4, 6, 10, 14; Mk 5:25-43; Lk. 18:9-14; and Mk 12:41-44.

Third, the Bible appreciates potential of growth in small churches. In other word, small churches in the Bible were on the way to becoming bigger or more influential churches. Isa 60:22 (NASB) said "The smallest one will become a clan, and the least one a mighty nation. I, the Lord, will hasten it in its time. "This means that small churches can grow if they obey God. In the parable of Mustard-Seed,²³ the kingdom of God starts from very small seeds, but they become larger trees than the garden plants. This also shows the potential of small churches.

Historical Basis

This thesis project is based on the roles of the small church for the Great Revival in Korean church history. Korean churches had been growing rapidly for about 30 years since 1885.²⁴ Even though the upward trend of the church growth slowed down after that, the growth of Korean churches was unprecedented. Many missionaries thought

²³ Mt 13:31-32; Mk 4:30-32; Lk 13:18-19.

²⁴ In 1885, the mission work for Korea was officially started because official ordained missionaries, Horace Grant Underwood, Henry Gerhard Appenzeller entered Korea. Yong-gyu Park, *History of Korean church. Vol.1*(Seoul: SaengmyöngŭiMalssŭmsa, 2004), 401, 413.

Korea would be a country for Christians.²⁵ From 1884 to 1905, the believers grew to 50,000 in twenty years; the believers became about 200,000 by 1909.²⁶ After that, the believers had continuously grown for about 100 years. All theologians agree that the driving force of the rapid growth was the Great Revival.²⁷

The Great Revival started in the city of Pyongyang in 1907. According to the record of *History of the Korean Church*, before the Great Revival, many small churches in the city of Pyongyang were growing and the believers were passionate about studying the Bible.²⁸ Thus, the Korean church history in the city of Pyongyang before the Great Revival is important to find suitable model for the small church.

Statement of Methodology

This thesis project will suggest a framework and applications to make discipleship models for small churches that aptly respond to the cultural needs and unique situations in their own geographical locations through following processes.

Chapter two will extract the causes of small churches' decline. To find the causes, biblical characteristics of the small church will be the first viewpoint. The second viewpoint will be historical characteristics in the context of the Great Revival of Pyongyang, because the Great Revival was from the rapid growth of small churches in the city of Pyongyang. The characteristics of the current small church is the third.

Chapter three will analyze the result of surveys from leaders and members of

²⁵ Ibid., 967.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid., 821-828.

small churches regarding the recognition and causes of small churches decline, and the recognition of small churches' strong and weak points.

Chapter four will clearly give several theoretical principles to establish the discipleship models for small churches. These principles will compensate the causes of small churches' decline, and be foundation for a framework of discipleship models.

In chapter five, there will be a framework to make suitable discipleship models for small churches. This framework will be the immediately applicable result of combining chapter two, three and four.

In chapter six, there will be applications to make the framework unique discipleship models for each small church in its own culture and geographical location.

In chapter seven, there will be conclusion of this thesis project.

Review of the Literatures

Aubrey Malphurs' book, *a New Kind of Church: Understanding Models of Ministry for the 21st Century*, provides definitions of important concepts of old or new church to change an ambiguous concept into an obvious one. The church should be changed to keep pace with the rapid cultural changes in the world. Although churches do not have to follow their actions out of their belief coming from their own culture, churches should learn their belief as missionaries learn other languages to understand the foreign lands and people.²⁹ This book shows the obvious standards between essentials of the faith and nonessentials of the faith and between the descriptive and the prescriptive

²⁹ Aubrey Malphurs, 105.

principle.³⁰ Furthermore, this book offers the definition of the local church.³¹ The definition is that a local church is an indispensable gathering of professing believers in Christ who, under leadership, are organized to pursue its mission through its functions to accomplish its purpose. This means that a local church is a gathering of believers, not a building. A local church should follow the leadership of church and pursue the Great Commission using the functions of the church, such as teaching, fellowship, worship, evangelism and service. Ultimately, the purpose of a local church should be to glorify God. The last part of this book offers the steps of strategic planning to change churches: preparation, process, and practice.³² For these parts, this book is help to make a framework of small churches' discipleship models. The author is professor of pastoral ministries at Dallas Theological Seminary and president of The Malphurs Group. He is also a consultant and trainer for leaders of churches.

The Indispensable Guide for Smaller Churches provides the biblical basis for the small church. This book shows the advantage of the small church and the differences between smaller churches and bigger churches. According to this book, small size of the church can contribute to the qualities of dependence, humility, and loyalty that lead God to love the small church and to covenant with them.³³ This assertion helps this thesis

³⁰ Ibid., 50-53, 66-68. The essentials of the faith are the inspiration of the Bible as the word of God, the existence of only one true God as three coequal and coeternal persons, the deity and substitutionary atonement of Christ, the bodily resurrection of Christ, and the physical return of Christ. The nonessentials of the faith are church government, mode of baptism, efficacy of the Lord's supper, the role of women in the church, spiritual gifts, time and place for the church to meet, and church practices. The descriptive principle is not mandatory. The descriptive passages describe what took place in one particular church but not necessarily in other churches. The prescriptive principles are mandatory. The prescriptive passages are Jesus' commands all churches have to obey.

³¹ Ibid., 116.

³² Ibid., 163-181

³³ David R. Ray, 52.

project find the strong points of the small church and apply them for a framework. Moreover, this book introduces theories and tools for understanding smaller churches.³⁴ This part is helpful for understanding the differences between small churches and big churches. The author, David R. Ray is a pastor who received the degree of D.Min. from Hartford Seminary and is the author of *The Big Small Church Book* and *Wonderful Worship in Smaller Churches*.

Yong-gyu Park's book, *History of Korean church. Vol.1 and 2* provides comprehensive information about the history of Korean church. This information shows that the Great Revival in the city of Pyongyang started from the explosive growth of small churches.³⁵ Then, this book reports the cause of small churches' growth.³⁶ This information will be helpful to find the small churches' features for successful church growth and to apply them for a framework. The author is the most influential historian regarding Church History in South Korea. He is the author of *The Great Revival Movement in Pyongyang*, *The History of Early Church*, and other books as well.

Ed. Stetzer and David Putman's book, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community*, has many insights about changing society and church. This book shows many churches are missing the unchurched within post-modernity and the strategies to reach them through the missional matrix, and evangelism journey.³⁷ These strategies are good examples to reach the unchurched in various cultures. Moreover, this book challenges the readers to find new methods and

³⁴ Ibid., 63-103.

³⁵ Yong-gyu Park, 822.

³⁶ Ibid., 6, 537, 631, 816.

³⁷ Ed, Stetzer and David Putman, 7, 54-56, 123.

models.³⁸ If a pastor explores a community, and become know the culture of the community, it can be more effective for him or her to design a new model and methods for the community. This shows the reason why small churches need a framework to make their own discipleship models. Ed. Stetzer is a famous church planter and trainer for church planters. He is the author of *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too*, *Transformational Church: Creating a New Scorecard for Congregations*, *Planting Missional Churches*, *Viral Churches: Helping Church Planters Become Movement Makers*, and others. David Putman is a cofounder of ChurchPlanters.com.

Ed. Stetzer's dissertation, *An Analysis of the Church Planting Process and Other Selected Factors on the Attendance of SBC Church Plants* provides dozens of statistic materials about the methods of church planting. This examines various church models: program model, purpose driven model, affinity based model, relational model, seeker targeted model, and other model. The author investigates effectiveness of diverse church models regarding church growth, evangelism, and attendance. When it comes to the church system and the method of evangelism, although it is a good factor for growth to use the program model as a church system,³⁹ it is not a good factor to use programs as evangelism method.⁴⁰ In contrast, though the affinity based models and relational models as church systems has a negative impact on church growth,⁴¹ intentional positioning and

³⁸ Ed, Stetzer, 154.

³⁹ Edward J. Stetzer, *An Analysis of the Church Planting Process and Other Selected Factors on the Attendance of SBC Church Plants*(A NAMB self study, May 2003), 6.

⁴⁰ Ibid., 11-12. Bus ministry, evangelical revival, and weekly ministry have a negative influence or a short term impact on the growth.

⁴¹ Ibid., 7-8.

unchurched relationships as evangelistic method have a positive influence on the church growth.⁴² In sum up, church models based on programs are effective for church growth and church models based on relationship are effective for evangelism. This information is helpful to adjust balance between church growth and evangelism. In addition, this dissertation shows many factors that have influence on church growth: worship styles, prayer meeting styles, evangelism styles, membership styles, and training styles. This examination helps this thesis project to make a suitable discipleship framework.

Ed Stetzer and Mike Dodson's book *Comeback Churches* is about the transformation of weak or declining churches. Although Ed Stetzer wrote many books about planting new churches, this book is special because he writes in this book to rebuild existing churches. Many churches are experiencing decline and plateau, and small churches are experiencing more seriously. This book deals with many topics to overcome the decline, such as leadership, worship and preaching matters, intentional and strategic church evangelism, connecting people to spiritual maturity, motivating people, and connecting people through small groups. The authors' statement in the Dedication gives readers possible expectations regarding revitalizing churches: "Others who desire to be renewed and revitalized will find practical strategies and help in the pages of this book."⁴³ Furthermore, the readers can find the factors of the healthy church in his book.

Bob Roberts's book *Transformation: How Global Churches Transform Lives and the World* has many insights about new strategy for transforming lives and the world. the main distinctive and overall contribution of the book is "T-LIFE," "T-WORLD" models.

⁴² Ibid., 15.

⁴³ Ed Stetzer and Mike Dodson, viii.

These models are from the author's statement: the church should be considered as the missionary is very fresh.⁴⁴ The author has his own models based on the Bible and the culture of his church. In addition, these models are successful in the world. Bob Roberts Jr. is a new type of second-generation Southern Baptist pastor. In this book, the author shows the process of making new type of a discipleship model. This will be helpful for this thesis project. He is the founder of Global Net, a network of leaders who are advancing spiritual transformation on a global scale.

Henry Blackaby and Richard Blackaby's book *Spiritual Leadership* is a representative book in the field of leadership because this book encompasses secular and spiritual leadership. The authors define Spiritual leadership as moving people on to God's agenda.⁴⁵ Spiritual leader should focus on absolute obedience to God and then make people including the unchurched have intimate relationship with God. This is the role of the spiritual leader. In order to be the spiritual, the innate ability is an important factor. However, experience in the leader's life, success, failure, and even crises play an essential part in being the spiritual leader. God makes people be spiritual leaders in a calm and orderly way through the Holy Spirit, assignment, and developing their skills. In this definition, the church can redefine the pastors and the role of the pastors. This thesis project will define the leadership of pastors and leaders in small churches. In addition, this book has massive material about spiritual leadership like the title of the book. This book provides much insight in terms of leading healthy, growing, and multiplying church.

⁴⁴ Bob Roberts, *Transformation: How Global Churches Transform Lives and the World*(Grand Rapids, MI: Zondervan, 2006), 106.

⁴⁵ Henry T. Blackaby and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*, (Nashville, TN: B & H Pub. Group, 2011), 36.

Thus, this book is also helpful to make the framework. Henry Blackaby was born in British Columbia. He earned his B.D. and Th.M. from Golden Gate Baptist Theological Seminary and has four doctorate degrees. He has published many books. One of his most popular publications was *Experiencing God: Knowing and Doing the Will of God* in 1990, selling seven million copies. He also won the Gold Medallion Award for the devotionals, *Experiencing God Together* and *Experiencing God Day by Day*. Richard Blackaby the oldest child of Henry Blackaby. Richard earned a B.D. in history from the University of Saskatchewan as well as a M.Div and a Ph.D. in Church History from Southwestern Baptist Theological Seminary. Dr. Richard Blackaby has served as the president of Blackaby Ministries International since July 2006. Richard is a co-author of several books with his father, Henry Blackaby: *Experiencing God: Revised Edition*, *Fresh Encounter: Revised Edition*, *When God Speaks*, *Experiencing God Day by Day*, *The Experience*, *Spiritual Leadership*, *Experiencing God: Collegiate Edition*, *Hearing God's Voice*, *Called to Be God's Leader: Lessons from the Life of Joshua*, *Reality: 7 Truths from Experiencing God*, and *God in the Marketplace and Discovering God's Daily Agenda*. Richard was also the managing editor and contributing author of The Blackaby Study Bible.

Kevin G. Harney and Bob Bouwer's book *The U-Turn Church* is not about a theory, but about testimonies of two churches that made a U-Turn from being stagnated or declining. Especially, this book has exciting stories about transformation of churches. This book gives the readers relevant answers on how to transform weak and small churches into healthy and growing churches in several topics: holy passion, urgency, clear vision, the power of prayer, leadership, evangelism and taking holy risks. This book

emphasizes evangelism and making disciples: “These churches have sacrificed, paid the price, and given up much because of a confident belief in the gospel and an undying love for people.”⁴⁶ Furthermore, the readers can get the barometers of the healthy church in the answers in this book. Kevin G. Harney earned a M.Div from Fuller Theological Seminary and a D.Min from Western Theological Seminary. He is senior pastor of Shoreline Community Church in Monterey, California. He is the author of *Organic Outreach for Ordinary People*, *Leadership from the Inside Out*, *Seismic Shifts*, and *Finding a Church You Can Love*. Bob Bouwer earned M.Div in Western Theological Seminary. He is founder and executive director of U-Turn Church Ministries Inc., which holds conferences to help congregations and denominations move toward health and growth. He is also the leader of The Ravines in Lowell, Indiana.

Tim Elmore's book *Generation iY* is about the next generation called Millennials. Generation iY is the young who were born between 1984 and 2002. This book has valuable information and strategies regarding the next generation because iYers will be or already are the congregation for the church in the present. The author asserts that the readers have to study the iYers because they are like the wind. If the sailors are experts, they can gain headway using the wind. In this sense, leaders or pastors can use the next generation in the present because they have powerful potentials. Thus, all leadership teams or the pastors of the contemporary churches have to study iYers because generation iY has many different features from the other generations. The shortcomings of iYers are an overwhelmed generation, an overconnected generation, an overprotected generation,

⁴⁶ Harney, Kevin G and Bob Bouwer, 153.

an overserved generation.⁴⁷ On the other hand, they have many advantages: energetic, confident, capable, big dream, taking care of their friends, and active.⁴⁸ Unless the leaders or pastors of the churches study the next generation, they sometimes cannot understand the iYer's behaviors or thinking. This book is useful for understanding iYers, the congregation in the present. Tim Elmore is the founder and president of Growing Leader, an Atlanta-based nonprofit organization created to develop emerging leaders. He has also provided leadership training and resources for many students, staff, athletic teams, and faculty.

The book *Deliberate Simplicity: How the Church Does More by Doing Less* shows the power of concentration and the strategy of simplification. This book asserts the strongpoints of the simple church in six terms: minimality, intentionality, reality, multility, velocity, and scalability. When put together, the church should be simple because it can be missional when it is simple through seeking reality. When it comes to strategy, the church has to be able to be in everywhere, have rapid movement, and be expanded in all direction. The author wants the church to achieve loving God and loving people and he asserts that the Deliberately Simple church is the best model for that.⁴⁹ This paradigm is from the question "What is the church of God?", "What are the features of the Early Church in the book of Acts.", and "What are the problems of contemporary churches?"⁵⁰ For this reason, this model remedies the shortcomings of the church. This

⁴⁷ Tim Elmore, *Generation IY: Our Last Chance to Save Their Future* (Atlanta, GA: Poet Gardener Publishing, 2010), 19-27.

⁴⁸ Ibid., 27.

⁴⁹ David Browning, *Deliberate Simplicity: How the Church Does More by Doing Less*. (Grand Rapids, MI: Zondervan, 2009), Kindle Electronic Edition: Chapter 1, Location 340.

⁵⁰ Ibid., Chapter 3, Location 1181, 1208, 1538, Chapter 5, Location 2090.

book emphasizes relationship instead of programs, how to live instead of what they know.⁵¹ It is also exceptional to pursue the comfort zone, not too much.⁵² The author asserts that the reason that the church exists in the world is for the lost, which is also exceptional.⁵³ This church model emphasizes each individual and the pastors' mission is to help the individuals carry out their outreach.⁵⁴ These assertions can be applied for the framework for making discipleship models of small churches. Dave Browning earned B.A. from Denver Baptist Bible College, M.Div from Northwest Baptist Seminary, and completed the course works for his D.min in Northwest Graduate School. He is the founding pastor of Christ the King Community Church, International Christ the King Community Church, an eight-year-old non-denominational church with locations in twelve states and seven countries.

Hu-chun Lee's dissertation, *A Biblical Approach for the Small Churches*, provides the biblical basis for small churches. This shows the dependent church, which is economically poor and numerically small, is 60-70percent of Korean churches. However, the study on the growth of church is focusing on the system of the bigger church. Thus, this dissertation is more valuable. This dissertation articulates the notion of the remnant in the Old Testament, and finds out the biblical basis for small church through the parable of mustard seed in New Testament. This dissertation offers theoretical basis on the framework. The author is a professor in Hyupsung University in South Korea and wrote dissertation *Tasks of Practical Theology for Small Churches*.

⁵¹ Ibid., Introduction, Location 500, 509.

⁵² Ibid., Chapter 1, Location 693.

⁵³ Ibid., Chapter 2, Location 820.

⁵⁴ Ibid., Chapter 4, Location 1805.

Myung-hee Lee's dissertation, *The Features of the Small Church and Effective Ministry*, provides the biblical basis of the small church and the methods for small churches' growth and effective ministry. This dissertation emphasizes the value of the small church and recovery of small church's identity. Myung-hee Lee is a professor in Baptism Theological Seminary in South Korea.

Chapter 2

The Causes and Analysis of Small Churches' Decline

To investigate the causes of small churches' decline, viewpoints are important because the viewpoints will be the bases to find the solutions to overcome the decline. If a viewpoint is from the characteristics of megachurches, the solutions will be the ones to be another megachurch. On the other hand, if a viewpoint is from the characteristics of house churches, the solutions will encourage small churches to be house churches.

This chapter investigates the causes of small churches' decline through biblical, historical, and current theologians' viewpoints. The first viewpoint is the Bible, because the Bible describes the fundamental characteristics of biblical small churches. The second viewpoint is the characteristics of the healthy small church in the context of South Korea. In the history of the Korean church, the role of the small church was huge to make the Great Revival of the city of Pyongyang in 1907. Thus, the role and characteristics of the small churches in the Great Revival in Korea are the good standards to find the causes of the decline. The third viewpoint is current theologians' assertions on the small church. Their studies show the characteristics of successful small churches.

The Biblical Viewpoint

The cause of the decline is that small churches lost their own biblical characteristics. First, current small churches are confused with its identity. Small churches loses their own identity and they just want to imitate a few big churches. In a symposium held by Graduate School of Practical Theology, Dr. Mark Chaves, who is a

professor of Duke University, stated that the decline of small churches and the growth of only a few bigger churches in South Korea and the United States are critical problems.⁵⁵ He asserted that small churches are trying to copy a few megachurches, because they want to be another megachurch; as a result, these attitudes are aggravating the difficulty of small churches.⁵⁶ This is because small churches have thoughtlessly accepted the programs or philosophy of a few megachurches regardless of small churches' identities. In the symposium, Dr. James Nieman, who was a professor of Hartford Seminary, mentioned that the small churches that aspire to be megachurches tend to have feeling of shame and disappointment. He argued that small churches have to restore their own identity to defeat the feeling.⁵⁷

Regarding the small churches' identity, the Bible shows that the small church is the starting point. The church is defined as the gathering of believers, and God started the small church to accomplish His agenda. God created the humankind from just two persons, Adam and Eve in Gen. 2, and the Israel from a person, Abraham in Gen. 12. In addition, Deut. 7:7-8 says the reason for setting His love on Israelites is that they were the fewest among all peoples. In this sense, the small church is the starting point for His work. To be specific, God used the small church as a new starting point when the world needed a change. For example, when the Lord saw that the wickedness of man was great in the earth and regretted that he had made man on the earth, He wanted to change the rotten humankind. He chose just eight persons, Noah's family. In addition, after the whole

⁵⁵ Changbum Kim, "Big Church vs Small Church Paradigm" FutureKorea Weekly, last modified June 15, 2009, accessed May 27, 2015, <http://www.futurekorea.co.kr/news/articleView.html?idxno=18936>.

⁵⁶ Ibid.

⁵⁷ Ibid.

world tried to build a city and a tower not to be dispersed in Babel, God chose Abraham to build God's nation. This means that God did not want to build a human nation, but the nation of God and that God needed just a person at the starting point of the nation of God, Israel. Then, God wanted to accomplish His prophecy in Gen. 15:12-17, 46:1-4, which was a covenant with Abraham and Jacob. It was a big change for Jacob's family to move to Egypt. The starting point of this was also a person, Joseph in Gen. 45:7-8, 50:20.

Similarly, God used the small church as the alternative when the big church, Israel was corrupted. For instance, when the Israelites did what was evil in the sight of the Lord, and the Lord put them into the hand of Midian for seven years, God chose just three hundred soldiers to save the whole Israelites. Although the number of Israel soldiers were much smaller than the number of Midian, the small number was the starting point to recover the big church from the corruption. This pattern shows up in the history of Israel. The church grew large, became prosperous and unfaithful, and then experienced self-destructing. To save the church, God chose small and faithful remnants. This was repeated throughout the history of Israel.⁵⁸ Moreover, in the book of Acts, Jesus chose just twelve disciples and several believers to start the Early Church against the corrupted big church, such as the Sanhedrin and religious organization of Israel. The Early Church and Paul were the alternatives to share the gospel to the Gentile. As a result, the gospel has been spreading to the ends of the earth.

However, small churches in the present are regarded not as God's starting point, but as failed churches, because people view the small church as an unsuccessful church.

⁵⁸ David R. Ray.

Even many church leaders consider the pastors or leaders of small churches losers.⁵⁹

When small churches restore their own identity as a starting point or the alternative of God, they can overcome the decline.

Second, many small churches feel a sense of inferiority, because they are smaller than other churches. Many small churches think that they have limitations, because they cannot provide attractive programs for the congregation comparing with big churches.⁶⁰ Many theologians have asserted that leaders and congregation of small churches must dispel the sense of inferiority to grow their churches. In a conference for the growth of small churches, Dr. Park, who was a professor of Graduate School of Practical Theology, asserted that the leaders and members of small church have to win the battle with the sense of inferiority to grow their churches.⁶¹

The Bible acknowledges that the small church is one of various churches. Paul acknowledged the gathering of believers in the house of Aquila and Prisca as a church in Rom 16:3-5 and 1Cor 16:19. Paul called the gatherings in Philemon's house in Phil 1-2 and in Nympha's house in Col 4:15 church. This means, “no community is too little to be churches that are able to obey God’s command.”⁶² In other words, even a small community can become a church that is able to obey God’s command. When small churches try to free the sense of inferiority, they can consider “small” a feature, not an

⁵⁹ Kichul Lee, “Pastor Cho, the Pastors or Leaders of Small Churches are Losers” News M, last modified October 22, 2010, accessed May 14, 2015, <http://www.newsm.com/news/articleView.html?idxno=2162>. Youggi Cho is a representative megachurch pastor in South Korea. His church, Yoido Full Gospel Church is the largest church in the world.

⁶⁰ Brandon J. O'Brien, *The Strategically Small Church: Intimate, Nimble, Authentic, Effective* (Minneapolis, MI: Bethany House, 2010), 14.

⁶¹ Sukjoo Ha, “Fighting with the Sense of Inferiority to Grow” Christian Today, last modified October 27, 2014, accessed May 27, 2015, <http://www.christiantoday.co.kr/view.htm?id=275897>.

⁶² David R. Ray, 55.

obstacle to be overcome.⁶³

In summary, the small church has to recognize the biblical identity and to dispel the sense of inferiority to serve the kingdom of God in diverse cultures and contexts. According to Deut. 7:7-8, God did use small churches, because their small size “contributed to the qualities of dependence, humility and loyalty that led God to love them and to covenant with them.”⁶⁴ According to Judg. 7:7, small churches must rely on God’s grace rather than imposing their presence and power.⁶⁵ Ray David said that God acknowledges the small church as the church of God, because the small church also accomplishes what God wants the church to be and do.⁶⁶

The Historical Viewpoint

The cause of the decline is that small church is overly dependent upon a few bigger churches. First, not self-sustaining churches are financially dependent on bigger churches. 80% of churches in South Korea are not self-sustaining, and most of them cannot stay without financial support from bigger churches.⁶⁷ Second, they are dependent upon limited discipleship models of few megachurches although the models would not be suitable for the small churches. Third, they feel difficulty to cooperate with bigger churches in an equal relationship. However, in the history of the Great Revival

⁶³ Brandon J. O'Brien, 15, 33.

⁶⁴ David R. Ray, 52.

⁶⁵ Ibid., 53.

⁶⁶ Ibid., ix

⁶⁷ Juyul Song, “A Number of not Self-Sustaining Churches” CBS & NoCut News., last modified November 12, 2012, accessed May 20, 2015 <http://christian.nocutnews.co.kr/show.asp?idx=2313827>.

Movement in Pyongyang, the growth of small churches that was foundation of the Revival came from their independent mindset.

The Great Revival Movement in Pyongyang, which was comparable to the First Great Awakening in America and the Welsh Revival in England, swept throughout the whole country.⁶⁸ The Revival started in Pyongyang on January, 1907, made about 1,200 believers at a conference in Seoul on February, and increased the number of believers by more than 140% in Daegu.⁶⁹ In addition, it had influence on China, so that a similar revival movement occurred there.⁷⁰ As a result, the Great Revival Movement in Pyongyang transformed the unreached nation into the missional nation in a short period. Besides, the movement was a turning point of the history of Korean church and the foundation of the continuous growth of the church.⁷¹

Pyongyang was the birthplace of the Great Revival and the salient place of Korean mission, because churches in Pyongyang grew so fast. There were only 12 believers including seven baptized persons in the entire city of Pyongyang in 1894. There were just 52 believers in Pyeongannam-do and Pyeonganbuk-do province. However, after only ten years, the number of believers increased by more than 10,000.⁷² This rapid growth of the church in Pyongyang offered the foundation of the Great Revival.

Dr. Park cited Nevius Methods as the reason for the Great Revival and the

⁶⁸ Yong-gyu Park, 816, 894.

⁶⁹ Ibid., 907.

⁷⁰ Ibid., 919-920.

⁷¹ Ibid., 6.

⁷² Ibid., 822.

growth of the small church in Pyongyang.⁷³ Presbyterian missionaries chose Nevius Methods as the overall strategy for evangelization of Koreans.⁷⁴ Nevius Methods had 10 principles:

First, widespread itinerant personal evangelism by the missionary.
Second, the Bible should be the central to every part of the work.
Third, self-propagation, that is, every believer as an evangelist and teacher of someone, as well as a learner, a model called layering.
Fourth, self-government, where unpaid believers lead their own individual churches; circuit helpers (paid by locals) aid these local believers by travelling from church to church, functioning as an elder but unable to administer sacraments; later, paid pastors replace circuit helpers once the church is able to support its own pastor.
Fifth, self-support—believers build their own chapels, each group contributes to paid helpers salary, schools receive only partial subsidy, and no pastors of single churches paid by foreign funds.
Sixth, systematic Bible study through a system of classes for biblical education of all believers.
Seventh, strict church discipline.
Eighth, co-operation and union with other bodies.
Ninth, non-interference in lawsuits.
Tenth, general helpfulness in economic life problems of the people.⁷⁵

The core principles of Nevius Methods included self-support, self-government, self-propagation, and the Bible.⁷⁶ These principles show three historical characteristics of growing small churches. First, early small churches in Korea eagerly tried to go and evangelize the unchurched. The believers evangelized by itinerant mission trips of missionaries were willing to share the gospel with their neighbors. This passion is not

⁷³ Ibid., 6, 537, 631, 816.

⁷⁴ Ibid., 607.

⁷⁵ Charles Allen. Clark *The Korean Church and the Nevius Methods*. (NY: Fleming H. Revell, 1930), 44-45.

⁷⁶ Yong-gyu Park, 613.

only from evangelizing the unchurched, but also from independent will. The small church tried to grow as soon as possible to be financially independent. They intensely wanted to support its own pastor and have their own chapel without any other help. As a result, small churches became to overcome financial insufficiency in a short time.

Second, the small churches tried to teach believers the Bible systematically. They educated all believers with the Bible in Sunday school and Bible class. Especially, Bible classes were held in every agricultural off-season, because most believers were farmers. The Great Revival started at a Bible class in Jang Dae Hyun Church.⁷⁷ Sunday school and Bible class were their own discipleship model that was suitable for their culture.

Third, the small churches tried to join other churches regardless of their denominations. The small churches had to cooperate each other to teach the Bible because of a lack of pastors. The Bible class in Jang Dae Hyun Church was for all Christians; however, small churches did not lean Jang Dae Hyun Church. Some members of small churches came to Pyongyang on foot, away from the distance of 100 miles and they prepared their own tuition to take the class.⁷⁸

In summary, the difference between early small churches and current small churches is spirit of independence. The members of early small churches did not expect help of other churches. Early small churches independently evangelized the unchurched, tried to grow, made their own discipleship models, and cooperated each other.

⁷⁷ Ibid., 616, 859.

⁷⁸ Ibid., 859.

Current Theologians' Viewpoint

Theologians stress that small churches have not brought out the best in their strong points. In a conference regarding pastoral preaching and planning, Dr. Lee who was a professor of Korea Theological Seminary maintained that small churches exhibit their weak points and weaken their strong points. According to him, deficiency of finance or human resources became obvious when small churches wanted to make a worship team like a megachurch, because it was hard to make it due to the weak points of them.⁷⁹

The strong points of the current small church that theologians and church planters found are divided into two dimensions: relationship and flexibility. Small churches are easy for the congregation to have a close relationship. A small church becomes an intimate community through a close relationship.⁸⁰ The close relationship has a pastor take care of each person.⁸¹ Communication in a small church is very fast and effective.⁸² This characteristic “tend to attract new members through preexisting ties with family members and friends who are already part of the church.”⁸³ However, close relationships without the endeavor of making disciples is no longer a strong point. In case of disharmony among the congregation, the relationship becomes a weak point. The effective and fast communication of the small church may aggravate the relationship if a

⁷⁹ Kookhee Lee, “Small Churches Highlighted their Weak Points and Weakened their Strong Points.” Ksnews.or.kr, last modified November 21, 2012, accessed May 20, 2015, <http://knews.or.kr/news/view.html?section=2&category=78&no=2177>.

⁸⁰ Myung-hee Lee. “The Features of the Small Church and Effective Ministry” *Theology and praxis* 8, no. (2005): 264

⁸¹ Harry H. Fowler *Breaking Barriers of New Church Growth* (Rocky Mount, NC: Creative Growth Dynamics, 1988), 14

⁸² David R. Ray, 72.

⁸³ *Ibid.*, 74.

member is too immature to take care of word. If a believer has a bad relationship with other, it would be easy for him or her to leave the church. Thus, to increase this strength, each member should be a mature believer. In other words, it is important for believers to be mature disciples in order that the strong point results in the church growth.

Theologians agree that the small church is flexible to change. The small church can easily change its programs for the congregation; it can easily adopt various church programs and even a church system for the cultures of the neighbors.⁸⁴ For this reason, the small church has an advantage to find a niche in the congregations with various cultures like immigrants or ethnic minority groups.⁸⁵ Furthermore, the flexibility of the small church is helpful to form new networks among small churches.⁸⁶ However, many small churches are not taking this advantage, because they are trying to copy some megachurches. Flexibility without understanding cultures and geographical locations of small churches is not useful. Although many theologians advise that all churches need their own discipleship models to reach out to the unchurched in their locations or cultures, small churches tend to adopt limited discipleship models of some megachurches without considering their cultures or locations.⁸⁷ As a result, flexibility of the small church does not cause the growth of the church.

⁸⁴ Carl S. Dudley, *Effective Small Churches in the Twenty-First Century* (Nashville: Abingdon Press, 2003), 12.

⁸⁵ Ibid., 14.

⁸⁶ Ibid., 14-16.

⁸⁷ Ed Stetzer and David Putman, 154.

Summary

According to the biblical viewpoint, the reason for the decline of small churches is to lose their biblical characteristics, God's starting point and alternative. In addition, they overlook that "small" is just a feature of churches that accomplish what God wants the church to be and do.

Second, the small church lost independent mindset. In the historical viewpoint, small churches that had been growing were independent. Especially, they adopted and created their own discipleship models that were suitable in their cultures or locations. Moreover, they cooperated with other churches to grow independently.

Third, the small church does not fully take its advantages, relationship and flexibility, because many churches tend to take only a few qualified discipleship models of some megachurches without considering their cultures or locations.

Chapter 3

The Results of Survey

The Purpose and Process of the Survey

The purpose of this survey is to examine the recognition about the decline of small churches, small churches' strong and weak points, and the alternative to the decline of small churches. This survey focuses on the small church in South Korea because shrinkage of Christianity comes from the continuous decline or plateau of the small church faster in South Korea than in North America although the revival of Christianity in South Korea was historically started with the explosive growth of small churches. Thus, the small church in South Korea is a good example to inspect how the growth and the decline of the small church have influenced the growth of the Christianity. Through this study and survey, this thesis project will suggest an effective discipleship framework to make discipleship models for small churches. The framework will be suitable not only in South Korea, but also in North America when the differences of cultures are considered. This survey was conducted by Google Survey (<http://drive.google.com>) between March 27 – May 8, 2015.

Data Collection

The IRB approved this survey in January 7, 2015. Participants were recruited by Facebook, e-mail, telephone, and visiting churches. One hundred and one persons who had attended or experienced small Korean churches participated this survey in South Korea and in North America. They received the link of this survey and answered the

questions through Google Survey.

Participants

One hundred and one pastors and laypersons participated in this survey. They had attended or experienced small Korean churches. Among them, ministers consists of 33% and laypersons consists of 67%. (Figure 3.1)

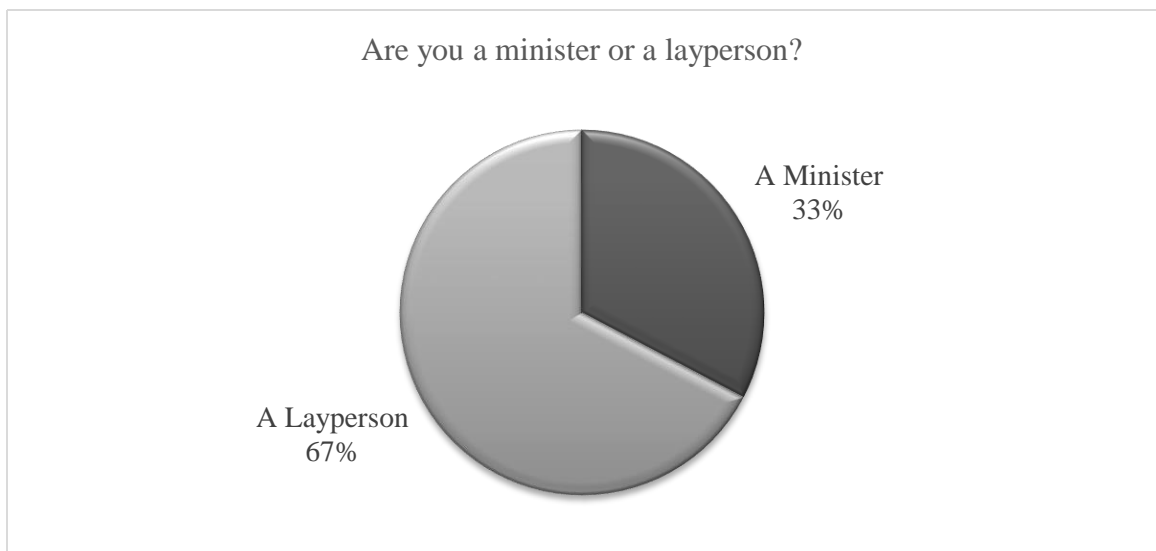


Figure 3.1 Positions of the Participants – Question 1

Of the participants, 62 % of participants served or are serving small churches for more than five years: 1) *less than six months*, 6%, 2) *six months to one year*, 6%, 3) *one to three years*, 16%, 4) *three to five years*, 10%, 5) *five to seven years*, 6%, 6) *seven to ten years*, 12%, and 7) *more than ten years*, 44%. (Figure 3.2) This means that more than 62% of participants had enough experience to

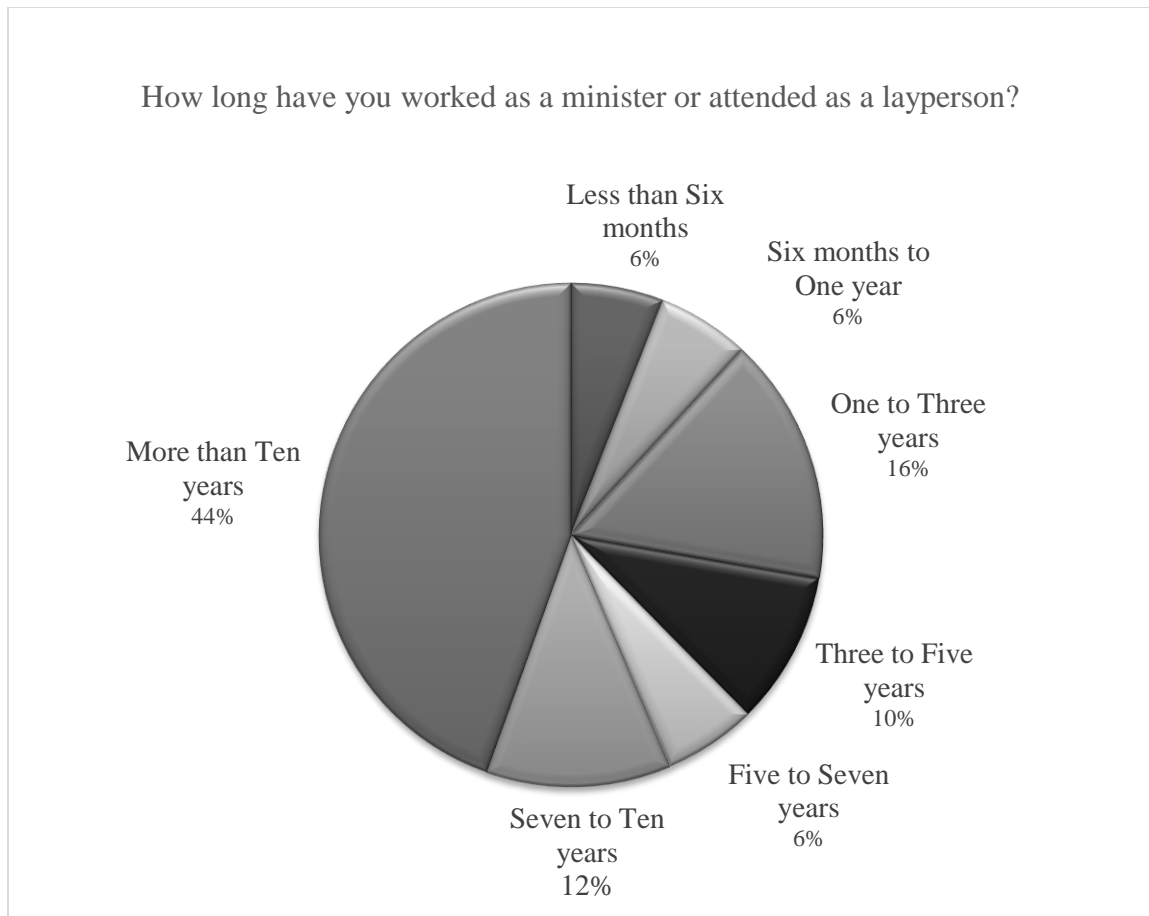


Figure 3.2 The Period of Serving small churches – Question 2

Among participants, 71% reported that their small churches are plateauing or declining. Only 22% evaluated that their small churches are continuously growing. (Figure 3.3)

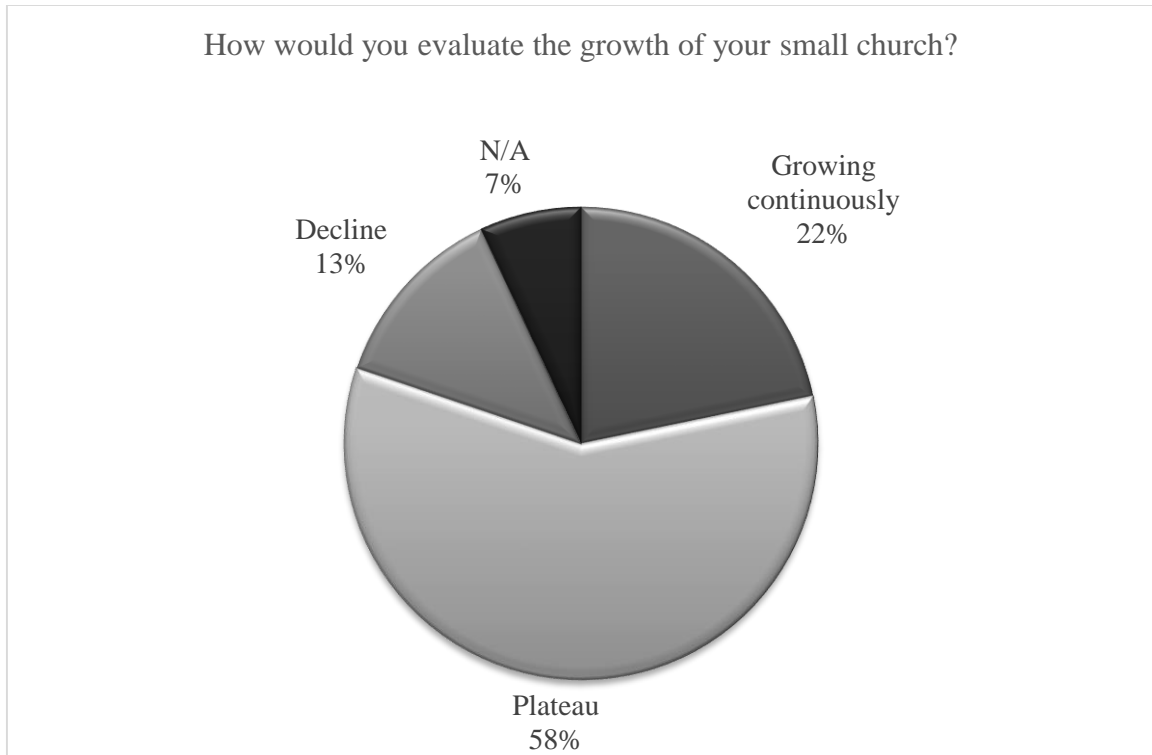


Figure 3.3 Evaluation of the Growth – Question 4

Recognition about Church Growth and Discipleship

Ninety percent of participants agree with “All churches must make Jesus' disciples.”: 1) *strongly agree*, 67%, 2) *agree*, 23%, 3) *disagree*, 3%, 4) *strongly disagree* 0%, 5) *I am not sure*, 7% (Figure 3.4)

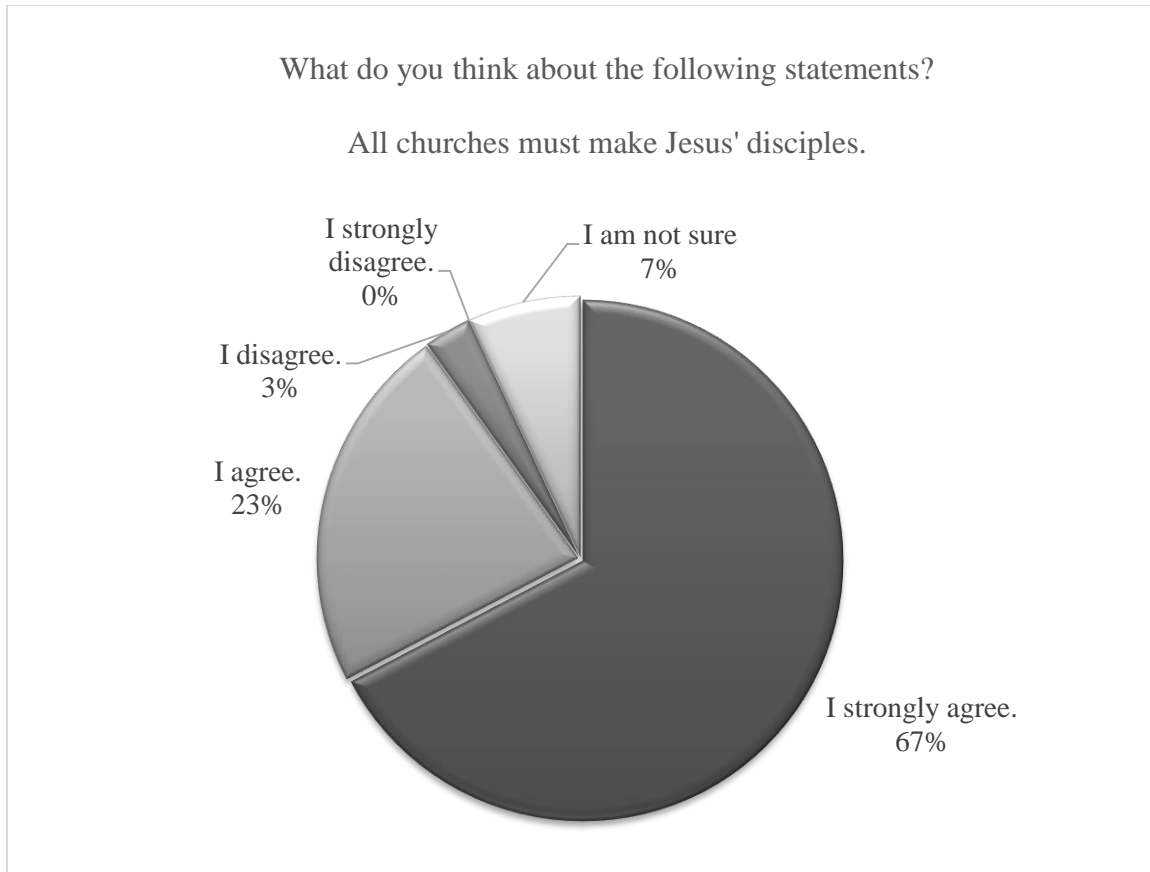


Figure 3.4 Recognition about Responsibility of Making Disciples – Question 6

Regarding the statement “All churches must share the gospel with non-believers,” 93% of them agreed with it. (Figure 3.5)

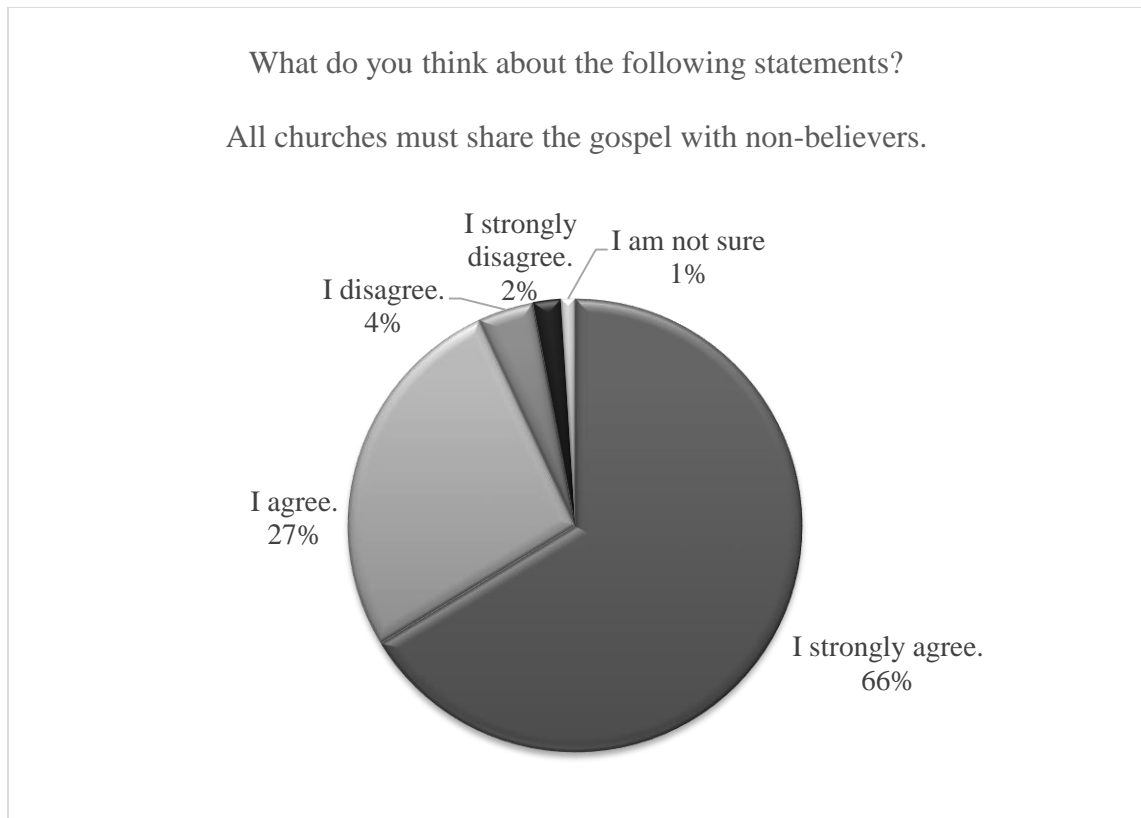


Figure 3.5 Recognition about Responsibility of Evangelism – Question 7

Ninety five percent of participants answered that all churches must lead people to be ministers or lay persons as the salt of the earth and the light of the world. (Figure 3.6)

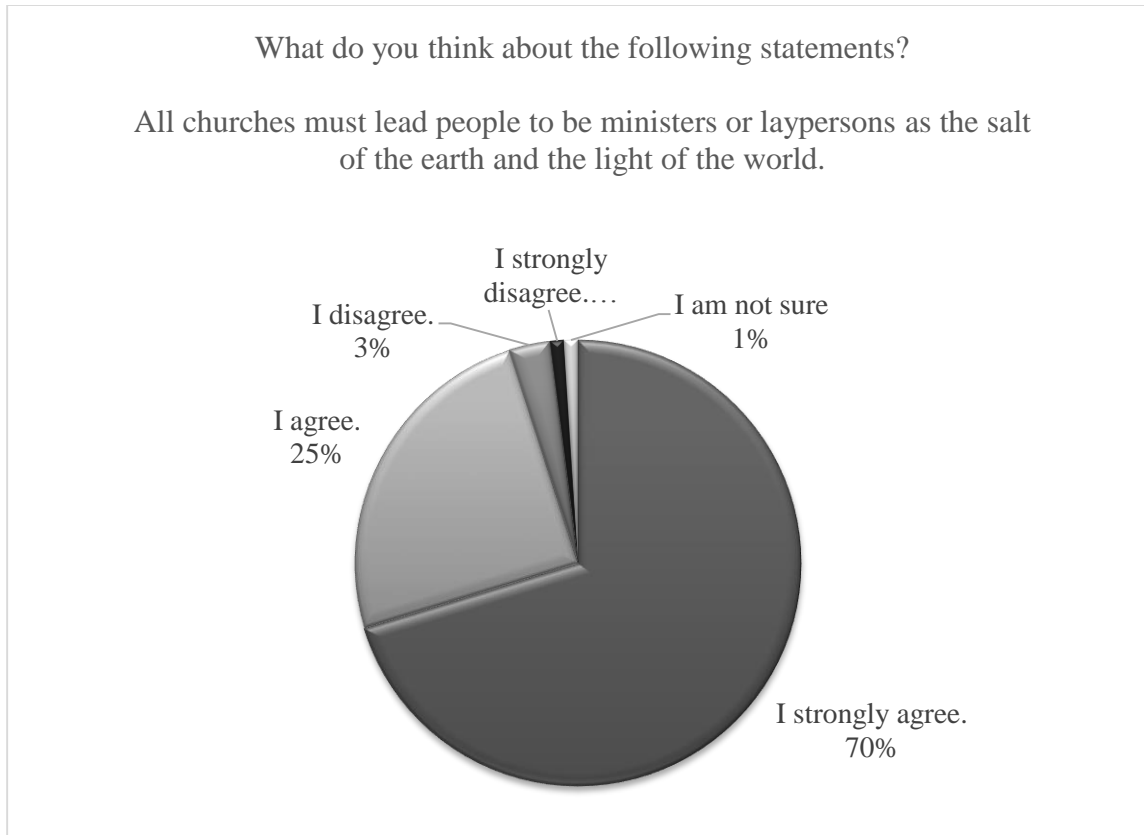


Figure 3.6 The Recognition about Responsibility of Teaching – Question 8

In summary, most participants believed that all churches must make disciples, share the gospel with the unchurched, and teach people to live as the salt of the earth and the light of the world. Through the results, they seemed to recognize that they themselves must become disciples, believers who share the gospel, and the salt of the earth and the light of the world.

Recognition of the Cause Small Churches' Decline

About the question, *What is the cause of churches' decline?*, 66 respondents chose *dissonance between believers' faith and behaviors*. The result showed that many Christians were not recognized as Jesus' disciples. Fifty one out of 101 participants

selected *lacking qualities of ministers*. (Figure 3.7)

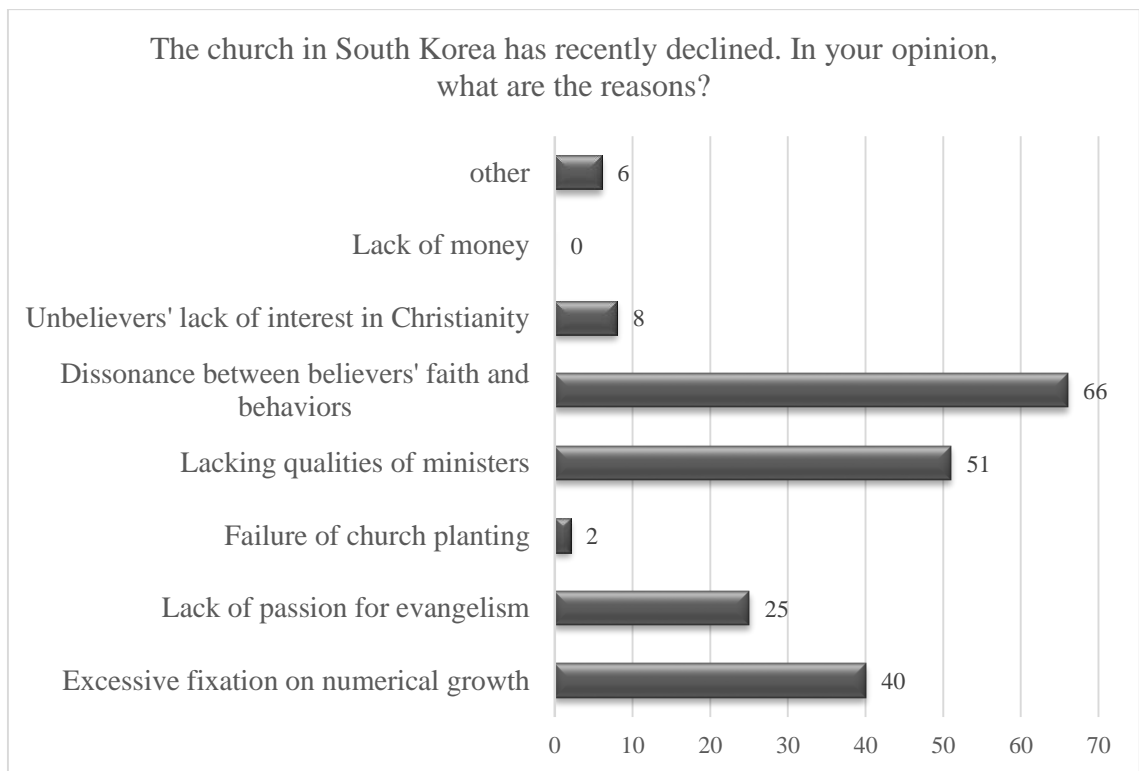


Figure 3.7 The Cause of the Decline of the Church – Question 9

Regarding ministers' qualities, 44 participants responded that the most important quality of ministers to grow small churches is the ability to make disciples. (Figure 3.8)

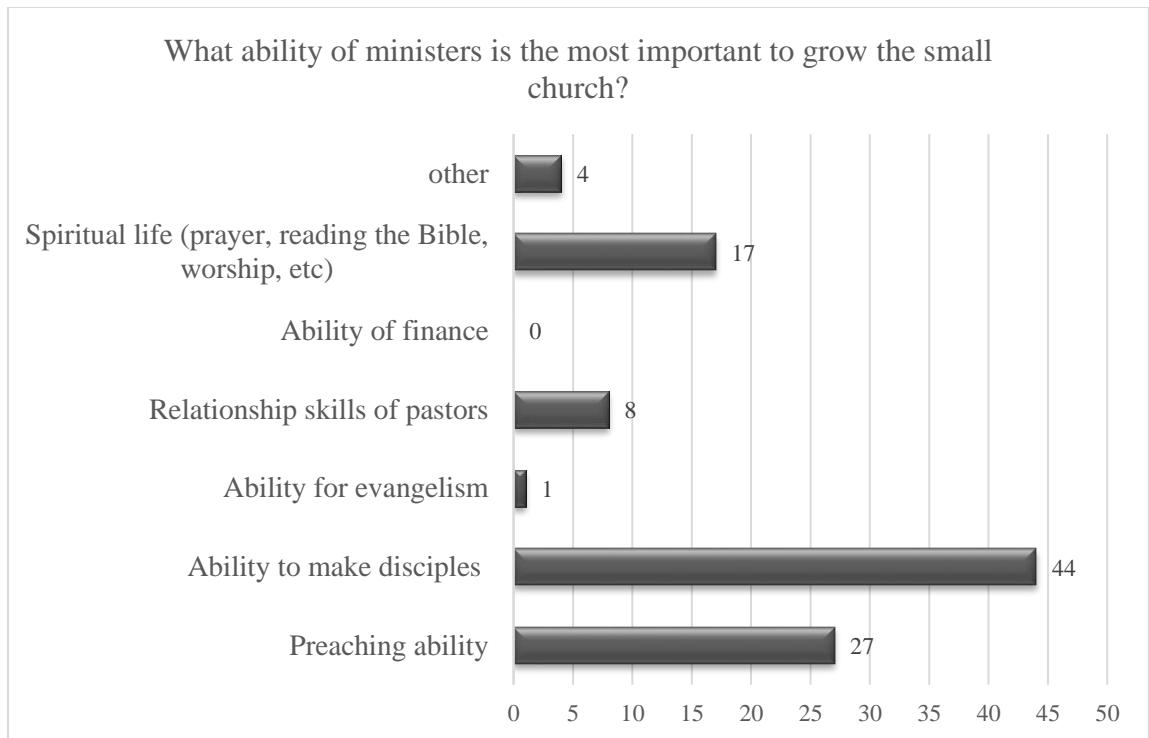


Figure 3.8 Ministers' Quality to Grow Their Small Churches – Question 17

Fifty-three out of 101 participants answered that small churches' weak point of the church growth is a lack of systematic discipleship. Forty participants selected *a notion of preferring megachurches to small churches* weaken small churches to grow. (Figure 3.9)

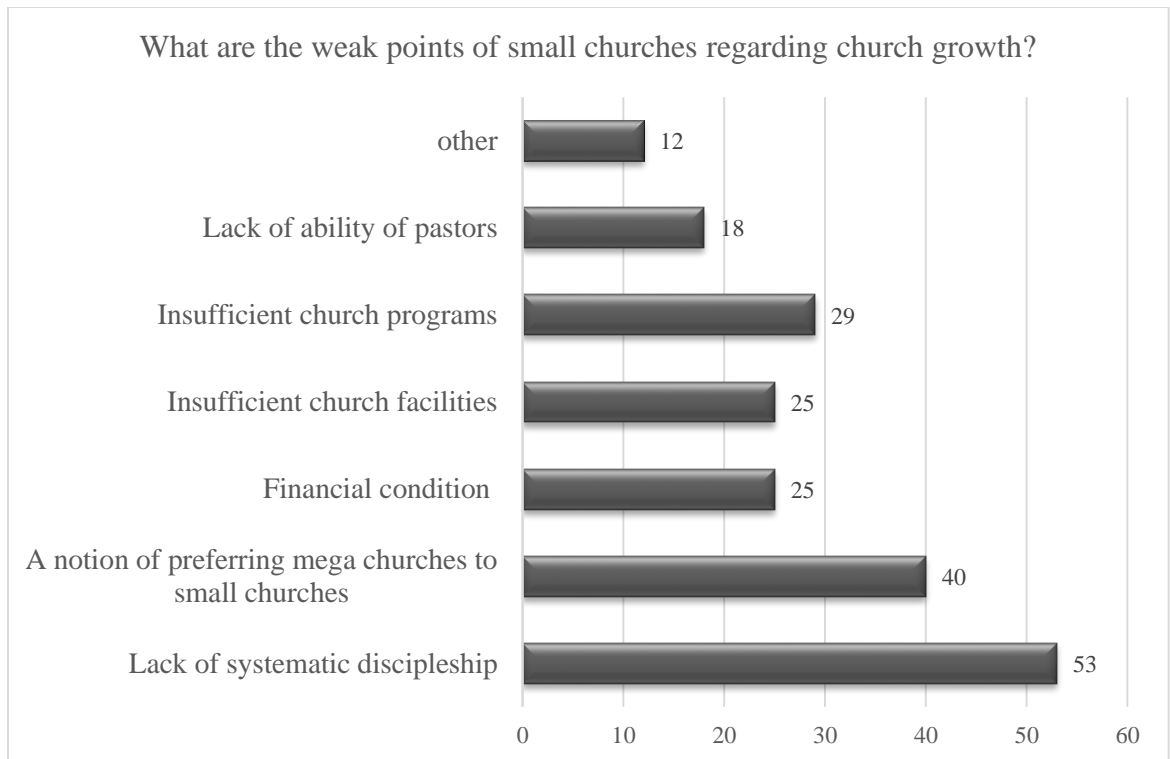


Figure 3.9 The Weak Points of Small Churches Regarding Church Growth – Question 13

Sixty-five participants answered that the important factor to grow small churches is a multiplying discipleship system that disciples make other disciples. (Figure 3.10)

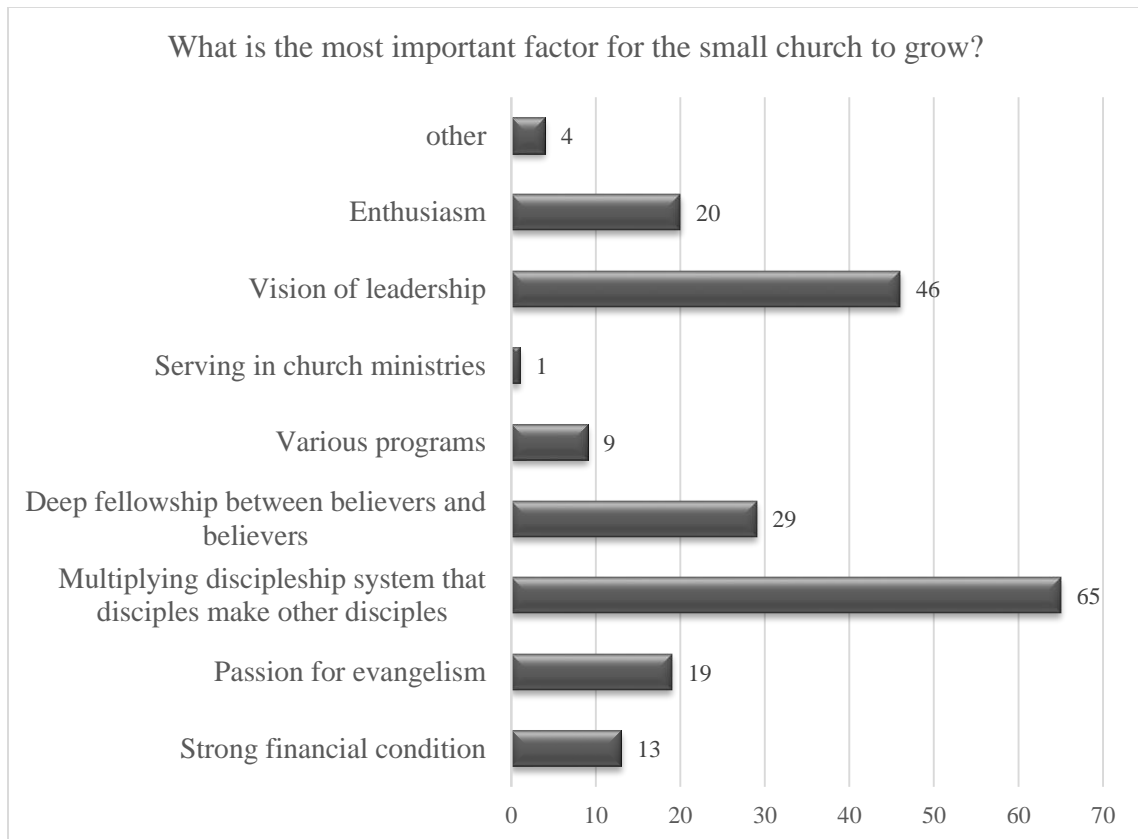


Figure 3.10 The Important Factor for the Small Church to Grow – Question 14

In summary, respondents generally agreed that discipleship is a core factor of the church growth, and that a minister's most important quality is the ability to make disciples regarding the growth of small churches.

Evaluation of Small Churches' Current Discipleship Programs

Among participants, 77% reported that the discipleship programs in small churches are weak. (Figure 3.11)

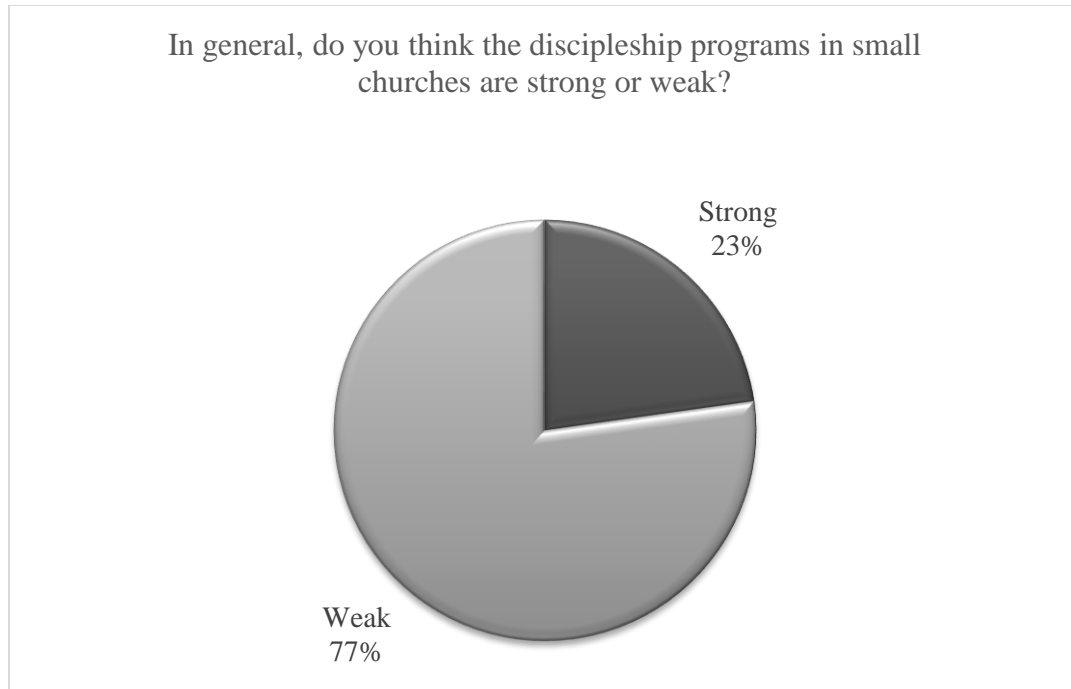


Figure 3.11 Recognition of Small Churches' Discipleship Programs – Question 15

For the respondents who reported that small churches' discipleship programs are weak, this survey asked them to select two reasons. Most of them selected *The discipleship model are not good enough to reflect the personality* and *The discipleship models are not suitable for the small church*. (Figure 3.12)

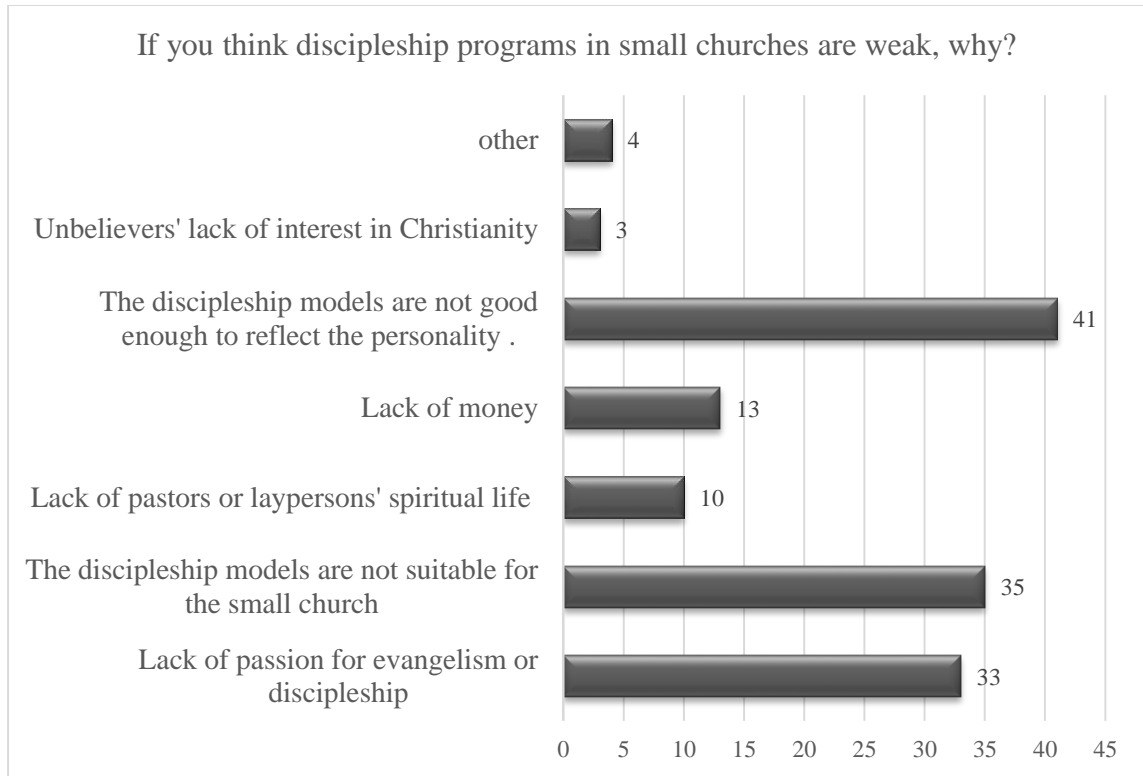


Figure 3.12 The Reasons Why Discipleship Programs in Small Churches are Weak – Question 16

In summary, two-thirds of respondents reported that small churches have weak discipleship programs, because the discipleship models did not work for their churches and reflect the characteristics of the small churches.

Recognition of Small Churches' Strong Points and Laypersons' Role

Each 55 and 53 Participants among 101 persons considered relationship with pastors or laypersons strong points. It is noteworthy *close care of the senior pastor* got high points, because most existing discipleship models are based on small group leaders, not a senior pastor. On the other hand, it is unusual that *flexibility* got low points, because many experts regarding the small church or the church planting view flexibility of the small church as a strong point. (Figure 3.13)

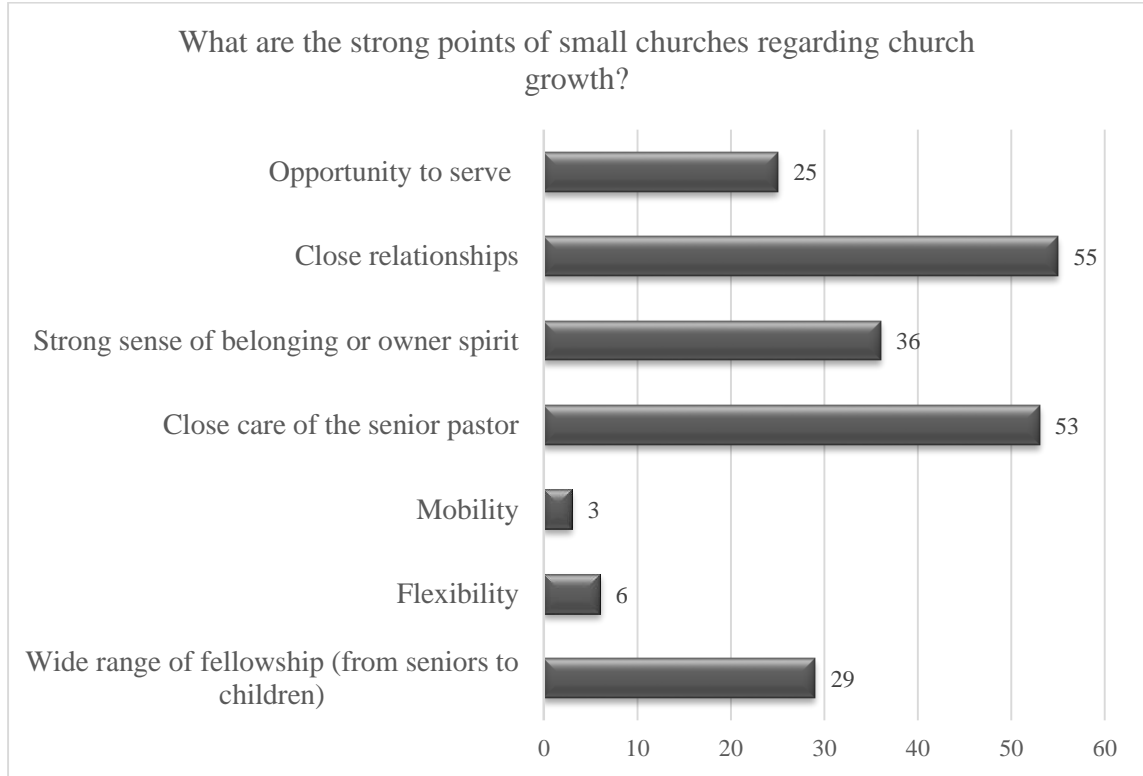


Figure 3.13 The Strong Points of Small Churches – Question 12

Forty-two participants answered that laypersons' quality for small churches' growth is *spiritual life*. Ability to make disciples is just 23 persons. (Figure 3.14) On the other hand, They responded that ministers' quality for small churches' growth is *the ability to make disciples*. (Figure 3.8) This result shows that many believers think that making-disciples is the work of ministers.

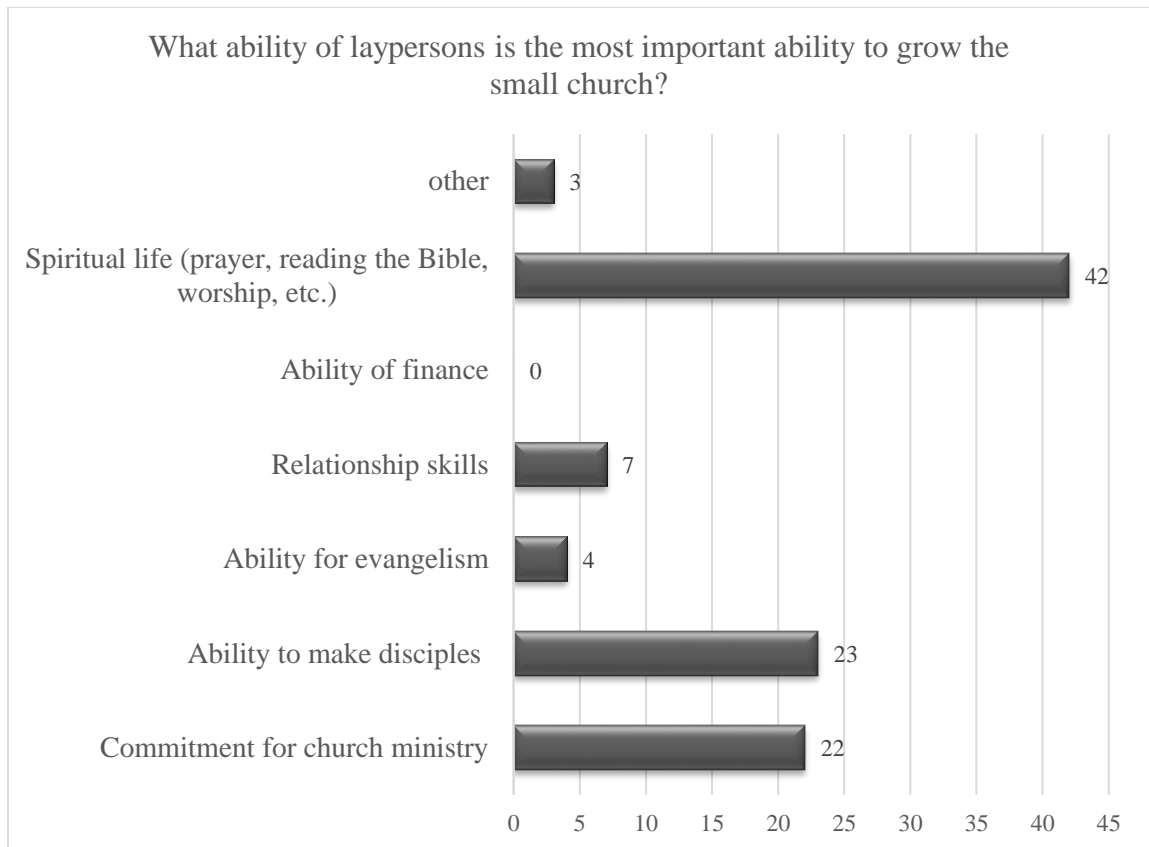


Figure 3.14 Laypersons' Quality to Grow Their Small Churches – Question 18

Summary

101 persons, who generally think that churches have to make disciples, share the gospel and teach believers to be disciples, participate in this survey. Among them, 71% answers that their small churches are plateauing or declining. They generally answer that the cause of the decline or plateau is to fail in discipleship and to lack minister's ability of making disciples. They need suitable discipleship systems to grow their small churches, because discipleship programs of their small churches do not reflect their given cultures and personalities.

In order to provide a framework in this thesis project, close relationship and close care of a senior pastor will be important factor according to respondents' answers.

Flexibility is also a good point to apply for the framework, because many small churches have not brought out the best in it.

Chapter 4

Theoretical Principles to Make a Framework

To make a framework that will be the basis of discipleship models for small churches, this chapter provides four theoretical principles. These principles respond to the causes of small churches' decline and to the results of the survey. In other words, these principles are requested to overcome the decline and to apply for the characteristics of the framework in their own discipleship models. Each principle has biblical and theoretical grounds.

Missional Mindset

The first principle to make a framework is missional mindset. Missional mindset is to believe that the most important roles of the church is to reach the unchurched, to save them from their sins, and to make them disciples in the grace of Jesus' cross. To achieve the roles of the church, all discipleship programs of the church preferentially do not aim at inside, but at outside. That is, missional mindset emphasizes going to the unchurched rather than inviting them, spiritual maturity through field operations rather than through educations in the rear, and discipleship out of the church rather than in the church. In addition, the missional mindset explores the culture of churches' location. The missional mindset recognizes that there are different cultures and that each church even in the same location has a different target. To take a target, the church in the missional mindset learns the language, culture, and needs of the society, as if missionaries do these in their own mission field.

The missional mindset responds to the cause of small churches' decline in a biblical viewpoint. Small churches lose their own identity that small churches are God's starting point and alternative in the Bible. The evangelism and discipleship in the missional mindset do not invite unbelievers, but go and reach the unchurched through personal relationship regardless the size of the church. If churches use inviting methods to evangelize unbelievers like that many bigger churches do, the sizes and attractive programs of the churches have to do with the success of the evangelism. However, the evangelism in the missional mindset can win success without attractive programs for invited guests, because the evangelism is based on personal relationships out of the churches.

In the Bible, God has the missional mindset. In Genesis 12, God sent Abraham to Canaan and commanded, "Go and be a blessing." Jesus also has the missional mindset. In the book of Matthew chapter 10, after Jesus called twelve disciples, He sent them to evangelize the unchurched. Jesus did not invite people and wait for them. He went to them for himself, healed every diseases, and shared the gospel. He sent his disciples to do like Him. In addition, He considered the culture and language of the unchurched. In John 4, He approached the woman of Samaria with understanding her culture, the history of Jacob's well. Jesus also understood her position that was related with her husbands. The Holy Spirit also showed the missional mindset in Acts 2. After the descent of the Holy Spirit, the first thing the apostles did was to share the gospel through Peter's sermon in Acts 2:36-41. Then, the Holy Spirit led disciples and believers to share the gospel for unbelievers; as a result, the number of believers increased day by day.

When it comes to theologians' arguments, Ed Stetzer asserts that today's church

planter should be missional. He wrote that the goal of church planting is to reach people, and the church needs to learn their cultures, the components around the locations, adapt effective approaches to reach out to the unchurched.⁸⁸ He used a term “glocal” that is the convergence of the global reality with our local reality. He argues that glocal context is one of the biggest cultural barriers for today’s churches and church needs new strategies for effective ministry through understanding the cultures.⁸⁹ Thom S. Rainer asserts that growing churches have an outwardly-focused vision. In other words, a key component of their vision is to go and share the gospel with the unchurched.⁹⁰

Systematic Bible Study to Send Believers Out

The second principle to make a framework is a systematic Bible study to send believers to their own places. As all programs of the church should be outwardly-focused in the missional mindset, the purpose of a Bible study is also to send believers to the world. Although many churches pursue spiritual maturity of the congregation through Bible studies, missional-minded church pursues the maturity through evangelism and discipleship out of the church. Thus, the Bible study of the church in missional mindset focuses on two points. For one thing, believers study the reason why believers go to the unchurched, share the gospel, and make them be disciples of Jesus. For the other, the Bible study is for encouraging believers to go to the world continuously.

The second principle responds to the first and second analyses for causes of

⁸⁸ Ed. Stetzer, *Planting Missional Churches* (Nashville, TN: Broadman & Holman, 2006), 1.

⁸⁹ Ed. Stetzer and David Putman, 4-6.

⁹⁰ Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids, MI: Zondervan, 2005), 64.

small churches' decline in a historical viewpoint: To overcome financial difficulty, the small church should eagerly go out and evangelize the unchurched and teach believers the Bible systematically. In the history of Korean churches, the reason for the church rapid growth, despite a lack of pastors, was the active evangelism. As a result, Korean Christians became mature as Jesus' disciples through evangelizing the unchurched or anti-Christians.

In the Bible, Jesus preached that people should repent and that the kingdom of God was at hand in the early part of His public life in Matt. 4:12-17; Mark 1:14-15; Luke 4:14-15. After Jesus called the disciples and named them apostles, He went throughout all Galilee, teaching and proclaiming the gospel and healing all kinds of disease for people in Matt. 4:23, Luke 6:17-19. In Matt 10:1-15 and Mark 6:7-13, Jesus taught twelve disciples and showed how to share the gospel to them, and then, He sent them out to share the gospel for unbelievers. According to Luke 10:1-16, Jesus sent twelve disciples and seventy believers as well. In these passages, sharing the gospel was an important part in His teaching. In the book of Acts, there are similar passages. After the descent of the Holy Spirit, the apostles immediately shared the gospel and many believers shared it after the apostles in Acts 4:31, 5:42, and 6:7.

Bob Roberts Jr, who produced T-Model, argues that the disciples in the Bible are different from believers in the present, because today believers learn the Bible in the church, but do not express what they learned. On the other hand, the disciples in the Bible expressed their faith and learning through sharing the gospel in the world. Robert says that Jesus' work yielded fruit in the manner of inside out.⁹¹ Luke 17:21 says that the

⁹¹ Bob Roberts, 65.

kingdom of God is in the midst of you, and the kingdom of God that is the midst of believers should express their evangelism-oriented life.

Thom. S. Rainer also maintains that the pastors of breakout churches have a different leadership compared to other churches. He names the leadership Acts 6/7 Leadership: Acts 1, The Called Leader; Acts 2, The contributing Leader; Acts 3, The Outwardly-Focused Leader; Acts 4, Passionate Leader; Acts 5, The Bold Leader; and Acts 6/7, The Legacy Leader.⁹² In this Leadership, the Outwardly-Focused Leader puts teaching of the Bible into practice in the world. The practice in the church is also important, but the pastors of breakout churches tend to practice the teaching in the world preferentially.

No Small Groups, but the Personal Care of a Senior Pastor

The third principle to make a framework is not to have small groups. Instead, a senior pastor becomes a leader of the small church with his personal care for the congregation. In other words, a senior pastor does not intentionally make small groups. As a result, he does not need to train small group leaders. However, a believer can naturally be a small group leader if he or she makes disciples through going, sharing the gospel and teaching the Bible. The first reason for not having small groups is that it takes too long to make leaders of small groups. In addition, there is no guarantee that they will be productive leaders. It means that training for small group leaders may not be effective for the growth of the small church. Second, the small church is already a small group. Of course, the number of the church can be larger than a small group, but a senior pastor can

⁹² Thom S. Rainer, 27-28.

deal with the number. Thus, if a senior pastor saves his time and strength to make small group leaders, he can concentrate his energy to encourage believers to evangelize people and to make disciples. Third, believers in the small church want the personal care of the senior pastor. Thus, it is better for the small church not to make small groups before believers become the leader in their own groups through evangelism and discipleship.

This principle makes up for the relationship of small churches. The cause of the decline in the current theological viewpoint is that small churches have not brought out the best in their strong points: The strong points are relationship and flexibility. This principle responds to the relationship.⁹³ When the senior pastor directly communicates with each believer, the relationship can be close the most. In this regard, small churches have not effectively used the close relationship through making small groups because a small groups and small group leaders can be obstacles for the senior pastor to have a close relationship with the congregation. Most existing discipleship models are based on small groups, thus, most pastors who accept the models begin with making small groups and training small group leaders as soon as churches start. However, small churches do not always need small groups, because the small church is the small group in itself.

In the Bible, small groups in the Early Church showed up naturally. It is impossible to find that apostles insistently made small groups and trained the leaders before Acts 5. There seemed to be small groups in some passages about gathering in a house. However, the evidence about training leaders for small groups is not found. After the number of believers was eight thousand and more,⁹⁴ the apostles had the

⁹³ Myung-hee Lee, 264; David R. Ray, 72.

⁹⁴ Acts 2:41, 47; 4:4

congregation select seven men in Acts 6:3. In this passage, there still is no evidence about training for the leaders. Rather, seven leaders who deserved to achieve recognition already existed in the Early Church. For these reasons, the small group in the book of Acts showed up by itself, and the small group leaders were also trained naturally. After the Early Church was bigger, the apostles selected the leaders because the apostles were not able to take care of the congregation personally.

When it comes to theologians' arguments, David Ray reported the common features healthy smaller churches share. Among them, the seventh feature is excellent pastoral leadership.⁹⁵ Ray said, "The longer that leadership has been present, the more faithful and effective the congregation becomes."⁹⁶ This means that close care of the senior pastor allows the congregation to be more faithful and effective to be a healthier church. Lyle E. Schaller asserted that the role of the senior pastor and the function of the church depends on the worship attendance. He named seven categories of churches by the number of the worship attendance: up to 35, 35 to 100, 100 to 175, 175 to 225, 225 to 450, 450 to 700, more than 700 in worship. He showed each category was different in terms of the senior pastor's role.⁹⁷ Arlin J. Rothauge also had four categories that considered how size determines several other factors: "the role of the pastor, what people expect, how the church engages in mission, how it incorporates new people and what kinds of people want to participate in each size of church."⁹⁸ He asserted that churches

⁹⁵ David R. Ray, 38-39

⁹⁶ Ibid.

⁹⁷ Lyle E. Schaller, *Looking in the Mirror: Self-Appraisal in the Local Church* (Nashville, TN: Abingdon Press, 1984), 15-23.

⁹⁸ Arlin J. Rothauge, *Sizing Up a Congregation for New Member Ministry* (New York: Episcopal Church Center, 1982), 5-36.

that have 50-150 active members tend to have two or three small groups; however, the church that has 50 or fewer active members tend not to have small groups because the pastor can fill the role of chaplain for the “family.” It means that not all churches need small groups; as a result, pastors of small churches can function as small group leaders.

Dividing Between Consignable and Non-Consignable

The fourth principle to make a framework is to divide church works between consignable and non-consignable. There are many works in the church, such as a main service, Bible studies, kitchen works, and various events for fellowship. These programs are often beyond small churches’ capacities because they have limited finances, manpower, resources, and time. Thus, if small churches can divide between consignable and non-consignable, they can bring their resources to bear on non-consignable works such as their Sunday service and core disciple making programs.

Sunday main service is non-consignable. The Sunday service of the church determines its own characteristics, purposes, and emotion. The main service shows what the church is like. Thus, all small churches must have their own main services. The discipleship model of the small church is also non-consignable because the model reflects its own vision, mission, and targets. All small churches must have their own discipleship models.

On the other hand, Bible studies for biblical knowledge are consignable such as Bible studies to be good fathers or mothers, to understand each book of the Bible, and to handle finances as a Christian. In this case, small churches can utilize mega-churches’ programs. Mega-churches have many various and valuable programs. The programs are

offered not only on-line, but also off-line, and they provide the programs for believers of other churches as well as for their attendance. Pastors of small churches can lighten the burden about various programs when they introduce helpful programs of mega-churches for their believers. Through the programs, believers of small churches can get opportunities to have quality education because instructors tend to be experts or famous lecturers regarding the topics of the programs. In addition, believers of small churches can get the fellowship with believers of other churches. However, the programs of mega-churches may not be relevant for small churches due to the difference of cultures or present situations. Thus, when the pastors introduce the programs, they should help their church members understand and accept the differences or explain how to deal with the different cultures or situations.

This fourth principle responds to flexibility as the causes of the decline in the theologians' viewpoint. Many church planters and theologians agree that flexibility is the strong point of the small church⁹⁹; however, believers of small churches do not agree with that according to the survey in chapter 3. If the small church divides consignable and non-consignable church works, the small church can accept various programs regarding consignable works. Non-consignable works like the main service or core disciple making programs are unique for each church, thus, these are unchangeable and uncompromisable. On the other hand, when it comes to consignable works, accepting various programs increases the flexibility of the small church.

In the Bible, Jesus was flexible. In Mark 9, Jesus showed his flexibility. When John tried to stop someone who cast out demons but did not follow the group of Jesus,

⁹⁹ Carl S. Dudley, 12.

Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. For the one who is not against us is for us.”¹⁰⁰ Furthermore, Apollos or Priscilla and Aquila were not in attendance or members in the church at Jerusalem; however, they were acknowledged as Bible teachers in Acts 18:24-26. These passages show that God acknowledges them as His workers though they were not taught by apostles and were not members of the church at Jerusalem.

The apostles also displayed flexibility in their ministry. For example, in Acts 6, the apostles decided that they devoted themselves to prayer and to the ministry of the word and gave the duty of serving tables to six brothers. In other words, prayer and ministry of the word were non-consignable works, and serving tables was a consignable work. In this sense, consignment and focusing on non-consignable works are biblical.

Rodney Dempsey argues that the church should know what to emphasize and what to de-emphasize to focus on making disciples.¹⁰¹ Aubrey Malphurs asserts that there is no question the world is changing. Thus, a biblical and a new kind of church is needed to deal with the changing world. He offers the guideline to make a new kind of church. One principle of the guideline is to divide between the essentials and the nonessentials of the faith.¹⁰² The essentials of the faith are the inspiration of the Bible as the word of God, the existence of only one true God as three coequal and coeternal persons, the deity and substitutionary atonement of Christ, the bodily resurrection of Christ, and the physical return of Christ. The nonessentials of the faith are church

¹⁰⁰ Mark 9:39-40(ESV)

¹⁰¹ Earley and Dempsey, Kindle Location 3921.

¹⁰² Aubrey Malphurs, 50-53.

government, mode of baptism, efficacy of the Lord's supper, the role of women in the church, spiritual gifts, time and place for the church to meet, and church practices.

Another guideline is to divide between the descriptive and the prescriptive principle.¹⁰³

The descriptive principle is not mandatory. The descriptive passages describe what took place in one particular church but not necessarily in other churches. The prescriptive principles are mandatory. The prescriptive passages are Jesus' commands all churches have to obey. These divisions are very useful because they give the church much freedom in how it conducts ministry.¹⁰⁴ In this sense, the division between consignable and non-consignable will give the small church much freedom.

Summary

This thesis project establishes four principles to make the framework of small churches' discipleship models. The first principle is a missional mindset. Missional mindset is that all programs of the church aim at outside to reach to the unchurched. The second is systematic Bible study to send believers to the world. The two points of the Bible study are the reason why all believers should make disciples and encouragement for believers to go to the world continuously. The third is not to have small groups. This help a senior pastor to communicate directly with each member, to save time to train small group leaders, and to concentrate his energy to make disciples. The fourth is to divide between consignable and non-consignable works of the church. The church can bring it resources to bear on non-consignable works, such as Sunday main services and

¹⁰³ Ibid., 66-68.

¹⁰⁴ Ibid., 65.

core discipleship programs through the division.

Chapter 5

The Framework for Small Churches' Discipleship Models:

Radial Discipleship Framework

Based on the theoretical principles in chapter four, this chapter suggests a framework for small churches' discipleship models. This framework is named Radial Discipleship Framework (RDF). Small churches need discipleship models that reflect the characteristics of small churches. In addition, they need their own discipleship models because their given cultures and geographical locations are different. Thus, their leaders need to be equipped with a biblical framework. RDF will be a framework that reflects the characteristics of a small church, and that is the structure to make suitable discipleship models of small churches' given cultures and locations.

First of all, there will be the definition of RDF. Then, to explain RDF, this thesis project will use Dr. Dempsey's 5 V's principles: a clear vision, core values, concise views, clean vehicles, and concrete verifiers.¹⁰⁵ Vision will be a clear and challenging picture of the future of RDF.¹⁰⁶ Values that are distilled from passages are core principles to accomplish the vision. Views are definitions and applications of following terms: a disciple, a senior pastor, and leadership. Vehicles are units and parts to operate RDF: a basic unit, two parts to take off, a sermon plan of main services, and spheres of life. Verifiers are specific standards to measure whether or not RDF is working well.

¹⁰⁵ Earley and Dempsey, Kindle Location 3921.

¹⁰⁶ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 2005), 154.

Definition

Radial Discipleship Framework is the framework to make a unique discipleship model for a small church and to lead a disciple to make disciples through all spheres of a life in radial pattern.

Discipleship

Discipleship is defined as the process to guide individual disciples to grow in spiritual maturity and to discover and use their gifts, talents, and abilities in fulfillment of Christ's mission.¹⁰⁷ In RDF, the process is fulfilled by going to the unchurched, sharing the gospel, and teaching the Bible in the spheres of life.

Framework

Framework is the foundation to make a unique discipleship model optimized for a church. Framework is like a new smartphone. It has basic functions like a watch, an alarm, a telephone, and a camera, but is not optimized for a user. If the user wants better camera functions, he or she can get camera applications in the smartphone. Through getting applications installed, the smartphone reflects his or her uniqueness, culture, and personality. Like this, RDF offers just basic functions for a small church to make disciples. Through accepting some applications, the small church can have its own discipleship model that reflects its given culture and features of its geographical location.

¹⁰⁷ Jonathan Falwell. *InnovateChurch*. (Nashville, TN: B & H Books, 2008), 98.

Spheres of Life

Spheres of life are all places where a believer can have relationship with people. The purpose of RDF is to send a disciple to all spheres of his or her life to make disciples. Thus, RDF states that there are four spheres of a life: family, workplace, church, and hobbies, and these spheres of life exist in the Bible. In Acts 16:31, Paul and Silas said, “Believe in the Lord Jesus, and you will be saved, you and your household.” This passage shows that believing Jesus has influence on the believer’s family. In Matt. 9:9-12, Matthew invited his co-workers and they met Jesus. At that time, Jesus shared the reason why He came in the world: “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”¹⁰⁸ In Acts 3:1-10, Peter and John healed a man who was lame from birth when they were going up to the temple at the hour of prayer. Even though regular prayer is not a hobby, prayer and a hobby are similar in regular activity.

Radial Pattern

Radial pattern means that a believer’s spiritual influence spreads from the center of his or her life to spheres of the life. The end of the influence is that the believer gives birth to a disciple in intimate relationship. Then, the influence will make the disciple bear another disciple. As a result, the influence will spread in the radial pattern.

¹⁰⁸ Matt. 9:12-13 (ESV)

Vision

The vision of RDF is to help the small church enjoy its ministry through focusing on the Great Commission and on the small church's strong points. To be specific, RDF helps the small church commit to the Great Commission. Second, RDF helps the small church grow numerically and spiritually through using its strong points and making up for its weak points. Third, RDF helps the small church overcome its sense of inferiority that comes from comparison with mega-churches.

Values

The core values are from several passages. The first and the most important value is the Great Commission in Matt. 28:18-20. To accomplish the vision, making disciples is the most important value. To be specific, all believers should go to persons who do not believe in God, help them baptized, and teach them to obey all the commands that Jesus has given them.

The second value is loving God and neighbors from three passages: Matt. 22:36-40, John 13:34-35, and 1John 3:18. The Great Commandment in Matt. 22:36-40 says that love God and your neighbors. The New Commandment in John 13:34-35 says that love one another. To be specific, 1John 3:18 says to love in deed and in truth. Therefore, the values of these passages are to love God, neighbors, and community with actions. The method of loving God is worship. In other words, the church has believers who worship God truly. When it comes to true worship, the church should strike a balance between the essence of the biblical worship for God and its cultural relevance. This will be a difficult

issue that is called “the worship wars.”¹⁰⁹ On the other hand, the church should love the neighbors and community. In other words, the church should serve the community because the church must be an example of servanthood, not only to each other, but also especially to their lost and dying communities.¹¹⁰ Robert Lewis asks, “If your church closed its doors today, would anyone but its own members notice?”¹¹¹ This means that the church has to have a positive impact on the community.

The third value is spiritual growth and fellowship in Acts 2:42-47. This passage can be divided into two factors. One factor is nurture that makes believers grow to be matured disciples, and the other factor is deep fellowship with one another. Therefore, the value is to make believers grow up and to have fellowship with one another.

The fourth value is spiritual gifts from three passages: Eph. 4:11-16, Rom. 12:4-8, and 1Cor. 12:4-13. These passages discuss the spiritual gifts. God gives all believers spiritual gifts, thus, all believers have to use their gifts for God and neighbors. In other words, the church has believers discover and use their spiritual gifts, talents and abilities in fulfillment of Christ’s mission.¹¹² Therefore, the fourth value is to help believers find their spiritual gifts, talents, and abilities and to have them use their gifts for the church of Christ and their community.

To sum up, the core values of the church, which are the principles from eight passages, are to make disciples, to worship God, to serve neighbors and community, to

¹⁰⁹ Greg Ogden, 30-31

¹¹⁰ Aubrey Malphurs, *A New Kind of Church: Understanding Models of Ministry for the 21st Century*, 127.

¹¹¹ Elmer L. Towns, Ed Stetzer, and Warren Bird. *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal Books, 2007), 133.

¹¹² Jonathan Falwell., 98.

make believer grow up, to have fellowship with one another, to help believers find their spiritual gifts, and to have them use their gifts.

Views

To understand RDF, this thesis project redefines a disciple, a senior pastor, and leadership, because these terms are key words of RDF.

A Disciple

A disciple is defined as the person who makes disciples. Thus, in RDF, the meaning of making disciples is that a believer helps a person to believe in Jesus, to go to the unchurched, to share the gospel, and to help another person to believe in Jesus.

To make disciples, the disciple should be the person who has an obvious calling and who has clear conviction about forgiveness of his or her sin. Furthermore, the disciple should learn and obey Christ's lessons. This definition is from Matt. 28:18-20. First, a disciple should go to the unchurched to make them disciples. The range of place where a disciple should go is everywhere, because Jesus said "you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth."¹¹³ In other words, this means that a disciple is the person who is sent out to all spheres of life. Therefore, a disciple has confidence that he or she has calling from God for the ministry of making disciples. Second, a disciple should baptize other and make disciples. In fact, it seems that this command is limited to acknowledged people from churches, such as apostles or pastors, because if all disciples baptize people,

¹¹³ Acts 1:8 (NLT)

the order in the church would be destroyed. However, all disciples should understand the meaning of baptism. Basically, baptizing means to repent.¹¹⁴ Accordingly, a disciple should help people repent and turn back to God. This means that a disciple should be the person who has belief that he or she has repented and is forgiven by God. Third, a disciple should teach people to obey all commands Jesus has given. An important disciple's qualification is that he or she should be not only a good teacher, but also a good example. A disciple should teach about Jesus's words, as well as help people follow His lessons.

A Senior Pastor

A senior pastor is defined as a disciple who made, is making, and will make disciples continuously and as an administrator of a discipleship model that is suitable for the culture and location. In general, a senior pastor has many roles in the church: leading the congregation in their spiritual development, working with the church board, counseling, teaching, preaching, caring, and exercising authority where needed.¹¹⁵ As far as RDF is concerned, however, the roles of a senior pastor should aim at making disciples and operating the discipleship model.

Spiritual Leadership

Spiritual leadership in RDF is defined as the influence God gives all believers to lead nonbelievers to be disciples. Henry Blackaby and Richard Blackaby say "Spiritual

¹¹⁴ Acts 2:38; 3:19; 5:31; 17:30; 19:4

¹¹⁵ 1 Tim. 3:1-13, Titus 1:5-9, and 1 Pet 5:1-4.

leadership is moving people on to God's agenda.”¹¹⁶ In RDF, the most important agenda of God is to make disciples, and all believers have the leadership, because God gives all believers to achieve God’s agenda.

Vehicles

The vehicles are divided into four sections: a basic unit, two parts to take off, sermon plan of the main service, and spheres of life. These sections are basic to operate RDF. When a small church adds suitable applications for its given culture and geographical location on RDF, RDF becomes a unique discipleship model for the church.

A Basic Unit

A basic unit in figure 5.1 shows the process of a believer’s spiritual growth from a beginner to a disciple. When a person is saved by believing in Jesus, a person becomes a beginner. This is a starting point (A). The beginner is growing spiritually and having spiritual leadership more and more. The spiritual leadership is the ability that God gives to make another believer. When the beginner arrives at (B), the beginner becomes a disciple according to the definition of a disciple in RDF. That is, when the beginner helps another person to be a beginner through receiving Jesus as the Savior and Lord, the beginner becomes the disciple.¹¹⁷

¹¹⁶ Henry T. Blackaby and Richard Blackaby, 36.

¹¹⁷ John 1:12, 3:16.

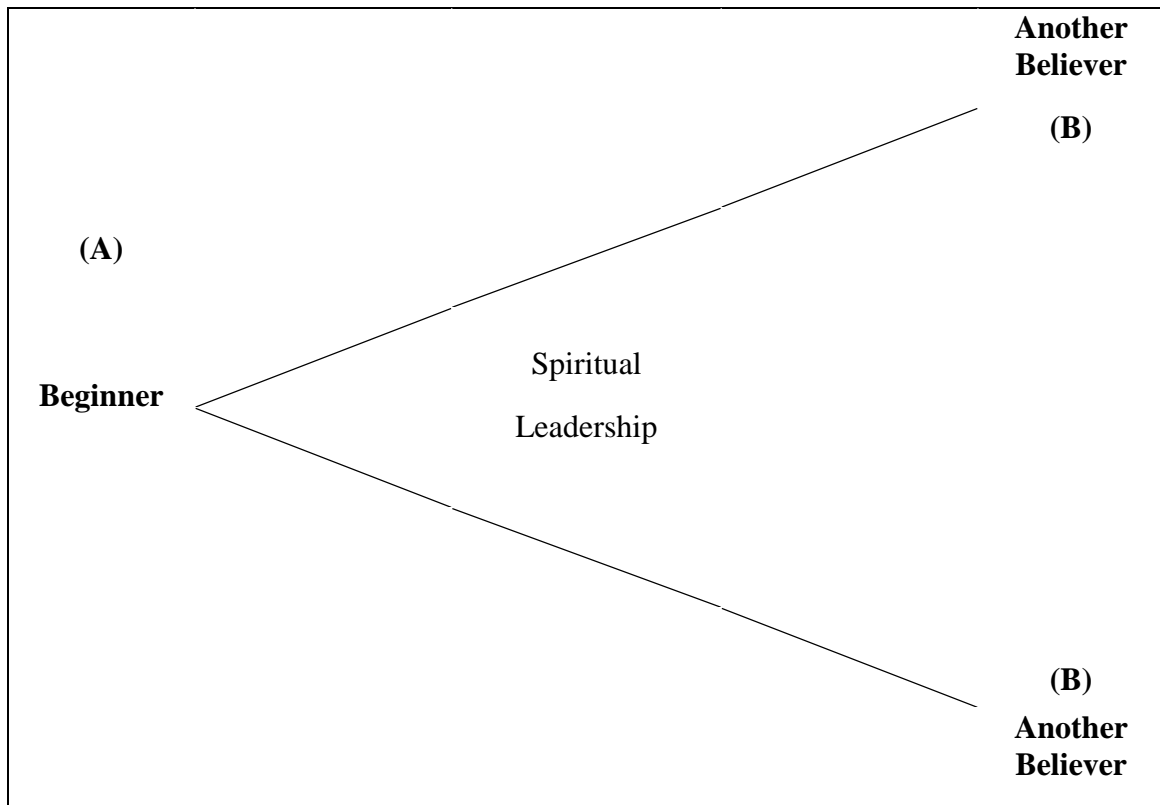


Figure 5. 1 A Basic Unit

In Figure 5.2, when another person receives Jesus, he or she also has the leadership and grows to make disciples. As RDF defines a disciple as the person who makes disciples, the meaning that (A) a disciple makes (B) another disciple is that (A) leads (B) to receive Jesus as the Savior and the Lord, to encourage (B) to go to (C) another disciple, and to help (B) to make (C) be a disciple in Figure 5.2.

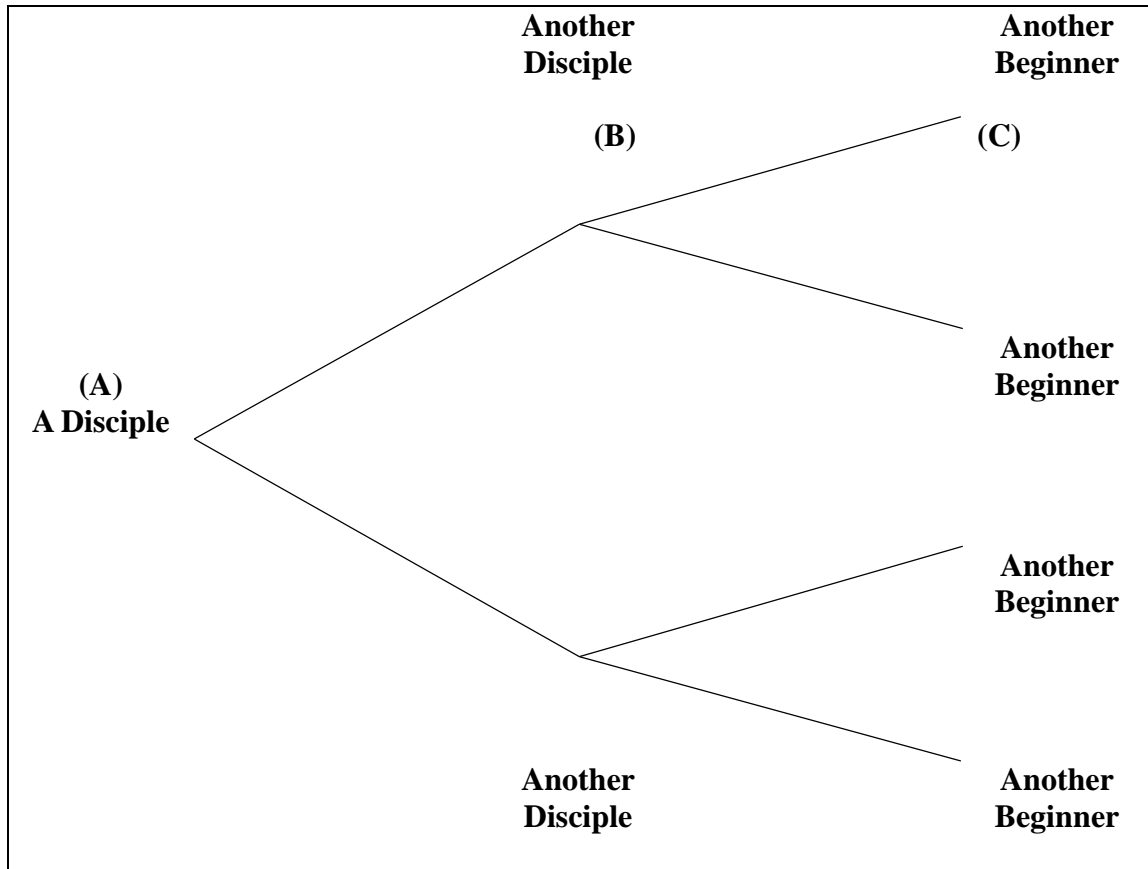


Figure 5. 2 Three Basic Units

When these units connect other units continuously, in other words, when each believer makes at least two disciples, the multiplication occurs exponentially as follows:
2, 4, 8, 16 disciples.

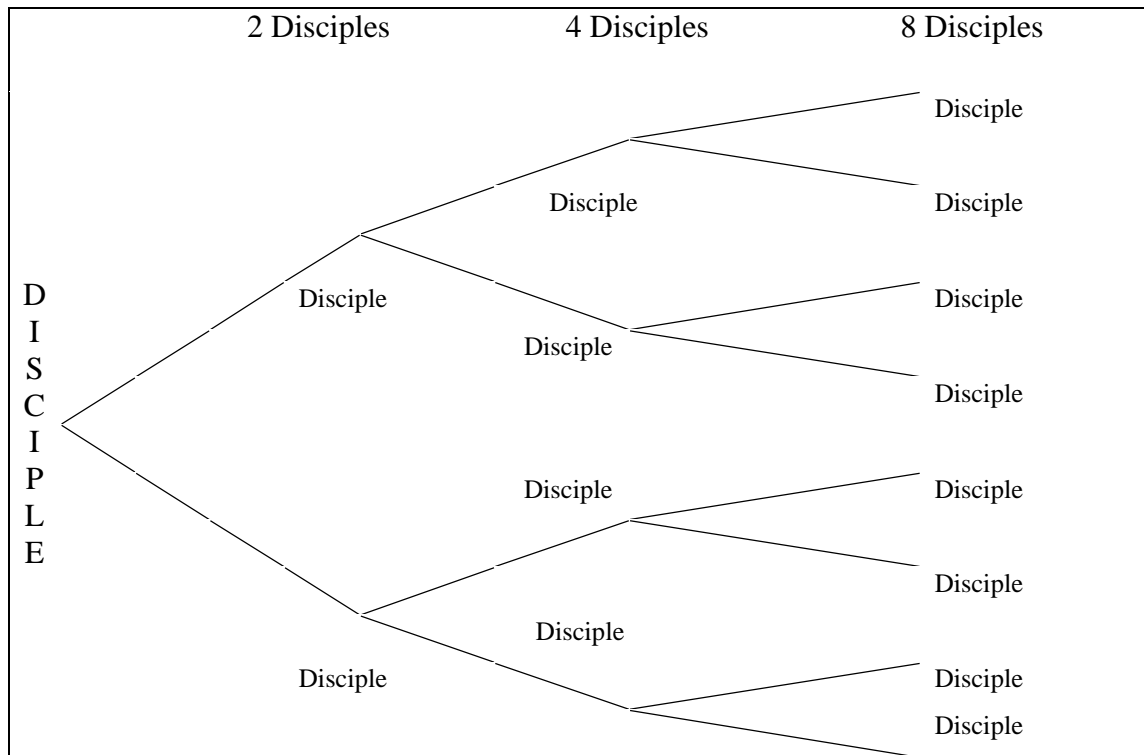


Figure 5. 3 Multiplication

Two Parts to Take Off

It is natural to expand spiritual leadership, but it does not occur automatically. To expand the leadership, systematical Bible study is needed. In RDF, the Bible study is called “Take off.” This name shows that the purpose of this Bible study is to make disciples and that all believers need to pass their own limit to make disciples and to jump obstacles.

The purpose of the first “Take off” is that all believers decide to make disciples as the vision of their lives. The believers can have their occupation and do something they want through using their talents or ability, but their ultimate purpose should be to fulfill the Great Commission. In this process, the believer begins to have a broader spiritual influence to the world.

In the first lesson, the believers have to know that they should go for making disciples. For example, Matt. 28:18-20 shows what the Great Commission is. Acts 1:8 shows where all believers have to go. Luke 10:1-16 describes Jesus' command "Go!" Luke 10:17-20 explains the result of "Go." Then, they can discuss how to reach the unchurched effectively.

In the second lesson, the believers will learn that they should baptize for making disciples. Basically, baptizing means to repent. Thus, they should help people repent and turn back to God. For example, Matt.3:13-17 describes that Jesus was also baptized. Galatians 2:20 explains the meaning of baptizing. First Corinthians 12:12-31 shows the result of baptizing.

In the third lesson, the believers have to learn that they should teach them to observe everything Jesus commanded. For example, 1Tim 3:16 explains the reason for learning the Bible. Psalm 19 and 119 describe the value of the Bible. Joshua 1:9 shows the reason for memorizing the verses.

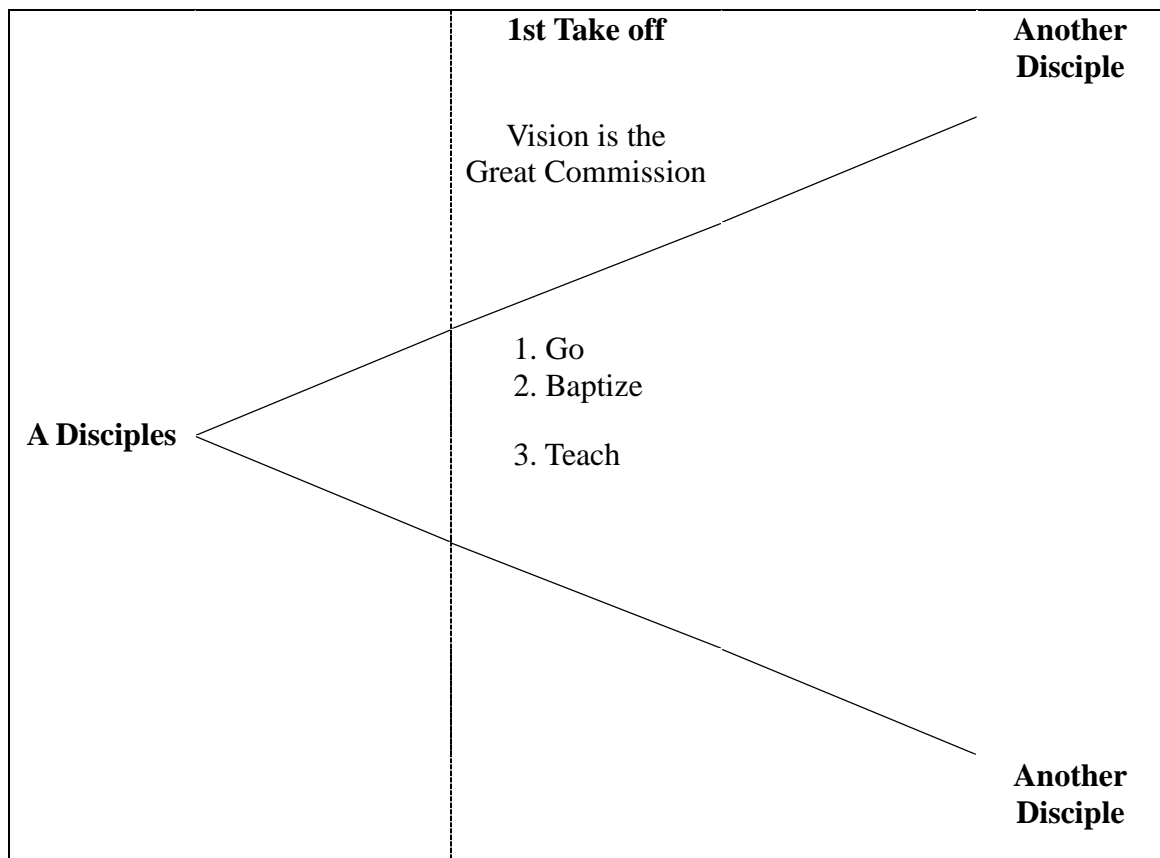


Figure 5. 4 The First Take off

The second “Take off” explains the way to pursue continuously to make disciples. The purpose of this Bible study is that the believers know that they should be disciplined not to give up making disciples.

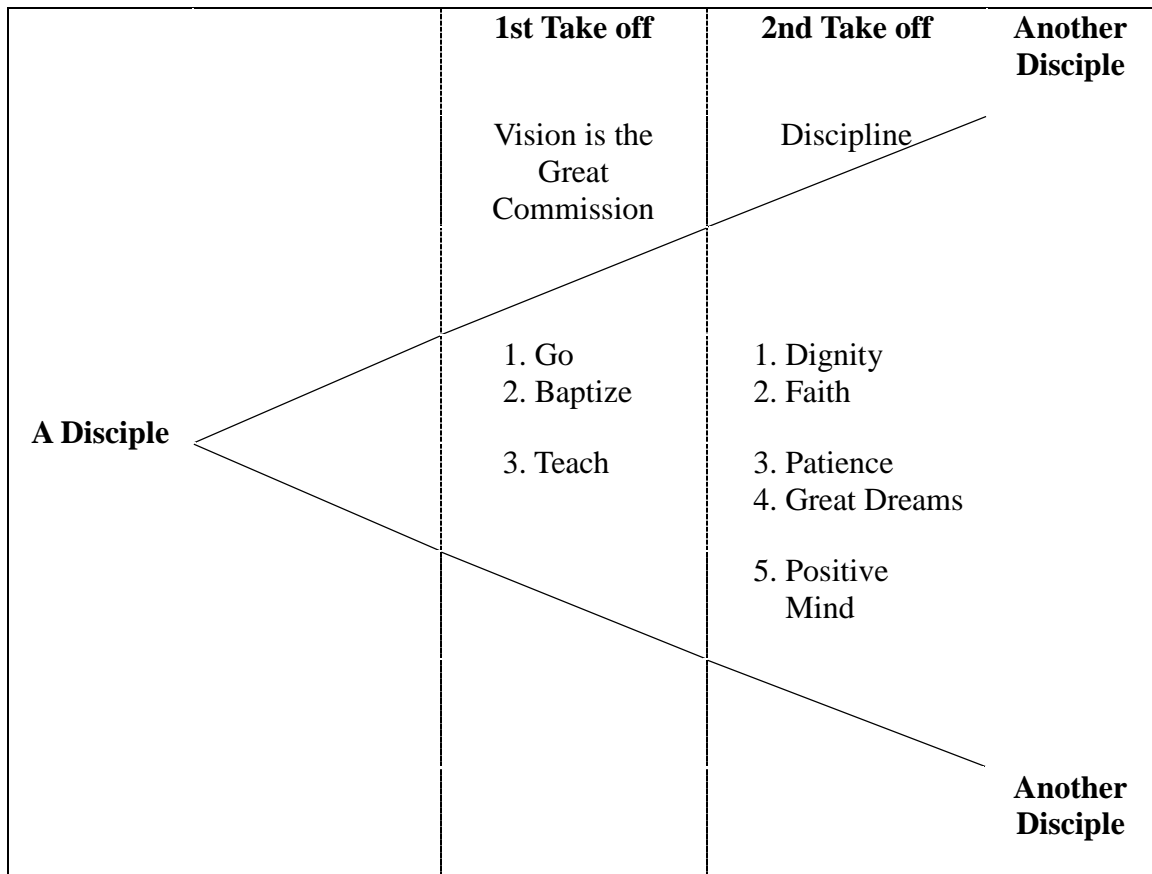


Figure 5. 5 The Second Take off

It is very hard to make disciples. Thus, the church should encourage the believer not to give up making disciples. First, the believer should know dignity. Dignity means to have self-confidence that one is God's child and one is someone very special to God. When the believer remembers his dignity in every condition, he can devote himself to make disciples. For example, Psalms 18 shows that all persons are God's Creation. John 13:1-11 describes that Jesus loves all believers very much. Proverbs 3:1-10 and Psalms 1 shows how to have dignity.

Second, the believer should have faith: "So faith comes from hearing, and hearing through the word of Christ."¹¹⁸ That is, the believer should read or study the

¹¹⁸ Romans 10:17 (ESV)

Bible. When the believer realizes the passage as God's voice, he can be encouraged and can renew his strength in the power of the Holy Spirit. For example, Matt.6:33 explains that believers have to have the faith to seek the kingdom of God and his righteousness. Mark 9:14-29 describes how to get faith. Hebrews 11:1-6 gives the definition of faith, faith is the assurance of things hoped for and of rewards that God will give to persons who seek Him. Heb.11:7-40 gives the examples of faithful believers.

Third, the believer should have patience: "And let us not grow weary of doing good, for in due season we will reap, if we do not give up."¹¹⁹ Patience is one of the fruits of the Holy Spirit. When Jesus lived the public life in the world, He had patience with his disciples. Thus, the believer should have patience in the Holy Spirit. For example, 1Cor. 13:4-8 shows the patience for love, and Luke 23:34 describes Jesus' patience. Second Corinthians 11:22-33 explains Paul's patience, and Num. 12:1-16 shows Moses' patience. First Samuel 2:1-11 describes Sarah's patience. These examples of patience are related with loving persons and their souls.

Fourth, the believer should have great dreams: "Call to me and I will answer you, and will tell you great and hidden things that you have not known."¹²⁰ God wants the believer to have big dreams for Him and to accomplish the hidden things that people have not known. For example, Genesis 37:1-11 shows that Joseph's dream, Ex 3:1-12 describes Moses' dream. Nehemiah 1:11 shows Nehemiah's dream, and Matt.28:18-20 shows Jesus' dream. These dreams are connected with the salvation of people.

Fifth, the believer should have a positive mind. Even in the negative situation,

¹¹⁹ Gal. 6:9 (ESV)

¹²⁰ Jer. 33:3 (ESV)

God will accomplish his command, the Great Commission. Thus, the church should encourage him to attempt making disciples continuously. Philippians 4:13 says that Jesus will give strength for believers. Isaiah 54:4-8 shows that God will protect believers and Deut. 7:17-26 explains that God is almighty. First Corinthians 15:1-11 describes that all believers will overcome death and get the resurrection from the dead. These passages encourage believers to focus on the Great Commission.

Sermon Plan of Main Services

In RDF, “1st take-off” and “2nd take-off” are performed in the main service on Sunday. The first reason is to save time. The ground of RDF is the missional mindset. This means that the church should send the congregation to the world. The church should minimize its duration of stay for the congregation in the church so they can optimize the time spent meeting and communicating with the unchurched in all spheres of their lives. The congregation has gotten more mature, not through Bible studies in the church, but through the process of making disciples in the world. Second, the main service is the appropriate time for the congregation to gather.

According to the circumstance of the church, the church can have one to three times “take-off” cycles in a year.

2015	Passages	Topics	Themes
Jan.4	Matthew 28:18-20	Disciples	1st Take-off “Go”
Jan.11	Acts 1:8	Go	
Jan.18	Luke 10:1-16	Command	

Jan.25	Luke 10:17-20	Results	
Feb. 1	Romans 6:3-5	Meaning of Baptism	1st Take-off "Baptize"
Feb. 8	Matthew 3:13-17	Jesus' Baptism	
Feb.15	Galatians 2:20	Meaning of Baptism	
Feb.22	1Corinthians 12:12-31	Results	
Mar.1	2 Timothy 3:15	Power of the Bible	1st Take-off "Teach"
Mar.8	2 Timothy 3:16	The Bible	
Mar.15	Psalms19	Reading	
Mar.22	Psalms 119	Obedience	
Mar.29	Joshua 1:9	Memorization	
Apr.5	Matthew 27:32-44	Passion	Passion and Resurrection
Apr.12	Psalms 22	Passion	
Apr.19	Matthew 28:1-15	Resurrection	
Apr.26	John 20:1-18	Resurrection	
May.3	Exodus 20:1-20	Children	Family
May.10	Ephesians 6:1-4	Parents	
May.17	Psalms. 127	Education	
May.24	Ephesians 5:22-32	Family	
Jun.7	Psalms18	We're God's Creation	2nd Take-off "Dignity"
Jun.14	John 13:1-11	We're God's Love	
Jun.21	Proverbs 3:1-10	How to Get Dignity	

Jun.28	Psalms 1	How to Get Dignity	
Jul.5	Matthew 6:33	What Kind of Faith?	2nd Take-off "Faith"
Jul.12	Mark 9:14-29	How to Get Faith?	
Jul.19	Hebrews 11:1-6	Definition	
Jul.26	Hebrews 11:7-40	The Examples	
Aug.2	1Corinthians 13:4-8	Patience for Love	
Aug.9	Luke 23:34	Jesus' Patience	2nd Take-off "Patience"
Aug.16	2Corinthians 11:22-33	Paul's Patience	
Aug.23	Numbers 12:1-16	Moses' Patience	
Aug.30	1 Samuel 2:1-11	Sarah's Patience	
Sep.6	Genesis 37:1-11	Joseph's Dream	
Sep.13	Exodus 3:1-12	Moses' Dream	2nd Take-off "Great Dreams"
Sep.20	Nehemiah 1:1-11	Nehemiah's Dream	
Sep.27	Matthew 28:18-20	Jesus' Dream	
Oct.4	Philippians 4:13	Ability	
Oct.11	Isaiah 54:4-8	Protection	2nd Take-off "Positivity"
Oct.18	Deuteronomy 7:17-26	Almighty	
Oct.25	1Corinthians 15:1-11	Resurrection	
Nov.1	Psalms100	Thanksgiving	
Nov.8	2 Timothy 4:1-8	Evangelism	Evangelism and Thanksgiving
Nov.15	Luke 17:11-19	Thanksgiving	

Nov.22	Isaias 52:7	Evangelism	
Nov.29	Philippians 4:10-13	Thanksgiving	
Dec.6	Matthew2:1-12	Christ's Birth	Jesus Christ's Birth
Dec.13	Luke 1:26-38	Christ's Birth	
Dec.20	Luke 2:1-21	Christ's Birth	
Dec.27	John 1:1-18	Christ's Birth	

Table 5. 1 Sermon Plan of Main Service – One “Take-off” Cycle

Table 5.1 shows one “take-off” cycle in a year. This is effective for substantial training through dealing with a topic for four weeks or five weeks. This plan includes the sermons for Jesus’ passion, resurrection, birth, and Thanksgiving. If churches want, they can add other sermons for different ecclesiastical calendar and religious events. They can invite the unchurched on Thanksgiving or Evangelism Sunday.

2015	Passages	Topics	Themes
Jan.4	Matthew 28:18-20	Disciples	1st Take-off Go"
Jan.11	Acts 1:8	Go	
Jan.18	Matthew 3:13-17	Jesus' Baptism	1st Take-off "Baptize"
Jan.25	Galatians 2:20	Meaning of Baptism	
Feb. 1	1Timothy 3:16	The Bible	1st Take-off "Teach"
Feb. 8	Psalms19	Reading	

Feb.15	Psalms18	We're God's Creation	2nd Take-off "Dignity"
Feb.22	Matthew 6:33	Faith	2nd Take-off "Faith"
Mar.1	1Corinthians 13:4-8	Patience for Love	2nd Take-off "Patience"
Mar.8	Genesis 37:1-11	Joseph's Dream	2nd Take-off "Great Dreams"
Mar.15	Philippians 4:13	Ability	2nd Take-off "Positivity"
Mar.22	John 3:16	Jesus' Love	Invitation Sunday
Mar.29	Ephesians 2:1-8	Salvation	
Apr.5	Matthew 27:32-44	Passion	Passion and Resurrection
Apr.12	Psalms 22	Passion	
Apr.19	Matthew 28:1-15	Resurrection	
Apr.26	John 20:1-18	Resurrection	
May.3	Exodus 20:1-20	Children	Family
May.10	Ephesians 6:1-4	Parents	
May.17	Psalms 127	Education	
May.24	Ephesians 5:22-32	Family	
Jun.7	Acts 1:8	Go	1st Take-off Go"
Jun.14	Acts 8:5-8	Go	
Jun.21	1Corinthians 12:12-31	Results	1st Take-off "Baptize"

Jun.28	Romans 6:3-5	Meaning of Baptism	
Jul.5	Psalms119	Obedience	1st Take-off "Teach"
Jul.12	Joshua 1:9	How to Get Dignity	
Jul.19	John 13:1-11	We're God's Love	2nd Take-off "Dignity"
Jul.26	Proverbs 3:1-10	How to Get Dignity	
Aug.2	Psalms 1	How to Get Dignity	
Aug.9	Mark 9:14-29	How to Get Faith?	2nd Take-off "Faith"
Aug.16	Hebrews 11:1-6	Definition	
Aug.23	Hebrews 11:7-40	The Examples	
Aug.30	Luke 23:34	Jesus' Patience	2nd Take-off "Patience"
Sep.6	2Corinthians 11:22-33	Paul's Patience	
Sep.13	Romans 5:3-4	The Hope of Patience	
Sep.20	1 Samuel 2:1-11	Sarah's Patience	
Sep.27	Exodus 3:1-12	Moses' Dream	2nd Take-off "Great Dreams"
Oct.4	Nehemiah 1:1-11	Nehemiah's Dream	
Oct.11	Matthew 28:18-20	Jesus' Dream	
Oct.18	Isaiah 54:4-8	Protection	2nd Take-off "Positivity"

Oct.25	Deuteronomy 7:17-26	Almighty	
Nov.1	1Corinthians 15:1-11	Resurrection	
Nov.8	Matthew 20:28	The Gospel	Invitation Sunday
Nov.15	Isaiah 53:3-6	Jesus' Love	
Nov.22	Luke 17:11-19	Thanksgiving	Thanksgiving
Nov.29	Philippians 4:10-13	Thanksgiving	
Dec.6	Matthew 2:1-12	Christ's Birth	Jesus Christ's Birth
Dec.13	Luke 1:26-38	Christ's Birth	
Dec.20	Luke 2:1-21	Christ's Birth	
Dec.27	John 1:1-18	Christ's Birth	

Table 5. 2 Sermon Plan of Main Service – Twice “Take-off” Cycle

Table 5.2 shows the sermon plan of two “Take-off” cycles. The first cycle is from January to March. It has two Sundays to invite the unchurched. In succession, April and May are for Jesus’ passion, resurrection, and Family. These parts can change to suit churches. Then, the second cycle is from June to November and Thanksgiving, and Jesus’ Birth follows. This plan can deal with each topic for two to three weeks.

2015	Passages	Topics	Themes
Jan.4	Matthew 28:18-20	Disciples	1st Take-off Go"

Jan.11	Acts 1:8	Go	
Jan.18	Matthew 3:13-17	Jesus' Baptism	1st Take-off "Baptize"
Jan.25	Galatians 2:20	Meaning of Baptism	
Feb. 1	2 Timothy 3:16	The Bible	1st Take-off "Teach"
Feb. 8	Psalms 19	Reading	
Feb.15	Psalms 18	We're God's Creation	2nd Take-off "Dignity"
Feb.22	Matthew 6:33	Faith	2nd Take-off "Faith"
Mar.1	1Corinthians 13:4-8	Patience for Love	2nd Take-off "Patience"
Mar.8	Genesis 37:1-11	Joseph's Dream	2nd Take-off "Great Dreams"
Mar.15	Philippians 4:13	Ability	2nd Take-off "Positivity"
Mar.22	John 3:16	Jesus' Love	Invitation Sunday
Mar.29	Ephesians 2:1-8	Salvation	
Apr.5	Matthew 27:32-44	Passion	Passion and Resurrection
Apr.12	Psalms 22	Passion	
Apr.19	Matthew 28:1-15	Resurrection	
Apr.26	John 20:1-18	Resurrection	
May.3	Exodus 20:1-20	Children	Family

May.10	Ephesians 6:1-4	Parents	
May.17	Psalms 127	Education	
May.24	Ephesians 5:22-32	Family	
Jun.7	Acts 1:8	Go	1st Take-off "Go"
Jun.14	1Corinthians 12:12-31	Results	1st Take-off "Baptize"
Jun.21	Psalms 119	Obedience	1st Take-off "Teach"
Jun.28	John 13:1-11	We're God's Love	2nd Take-off "Dignity"
Jul.5	Proverbs 3:1-10	How to Get Dignity	
Jul.12	Mark 9:14-29	How to Get Faith?	2nd Take-off "Faith"
Jul.19	Hebrews 11:1-6	Definition	
Jul.26	Luke 23:34	Jesus' Patience	2nd Take-off "Patience"
Aug.2	2Corinthians 11:22-33	Paul's Patience	
Aug.9	Exodus 3:1-12	Moses' Dream	2nd Take-off "Great Dreams"
Aug.16	Isaiah 54:4-8	Protection	2nd Take-off "Positivity"
Aug.23	Matthew 20:28	The Gospel	Invitation Sunday
Aug.30	Acts 8:5-8	Go	1st Take-off "Go"
Sep.6	Romans 6:3-5	Meaning of Baptism	1st Take-off "Baptize"
Sep.13	Joshua 1:9	Memorization	1st Take-off "Teach"

Sep.20	Psalms 1	How to Get Dignity	2nd Take-off "Dignity"
Sep.27	Hebrews 11:7-40	The Examples	2nd Take-off "Faith"
Oct.4	Romans 5:3-4	The Hope of Patience	2nd Take-off "Patience"
Oct.11	1 Samuel 2:1-11	Sarah's Patience	
Oct.18	Nehemiah 1:1-11	Nehemiah's Dream	2nd Take-off "Great Dreams"
Oct.25	Matthew 28:18-20	Jesus' Dream	
Nov.1	Deuteronomy 7:17-26	Almighty	2nd Take-off "Positivity"
Nov.8	1Corinthians 15:1-11	Resurrection	
Nov.15	Isaiah 53:3-6	Jesus' Love	Invitation Sunday
Nov.22	Luke 17:11-19	Thanksgiving	Thanksgiving
Nov.29	Philippians 4:10-13	Thanksgiving	
Dec.6	Matthew 2:1-12	Christ's Birth	Jesus Christ's Birth
Dec.13	Luke 1:26-38	Christ's Birth	
Dec.20	Luke 2:1-21	Christ's Birth	
Dec.27	John 1:1-18	Christ's Birth	

Table 5. 3 Sermon Plan of Main Service – Twice “Take-off” Cycle

Table 5.3 shows three “take-off” cycles in a year. This is effective for repetitive training. These cycles are from January to March, from June to August, and from August to November. This plan has a Sunday for each cycle to invite unbelievers.

Spheres of Life

RDF divides the spheres of a believer's life into four parts and encourage believers to share the gospel and to make disciples in all spheres: the church, the work place, the family, and the hobbies.

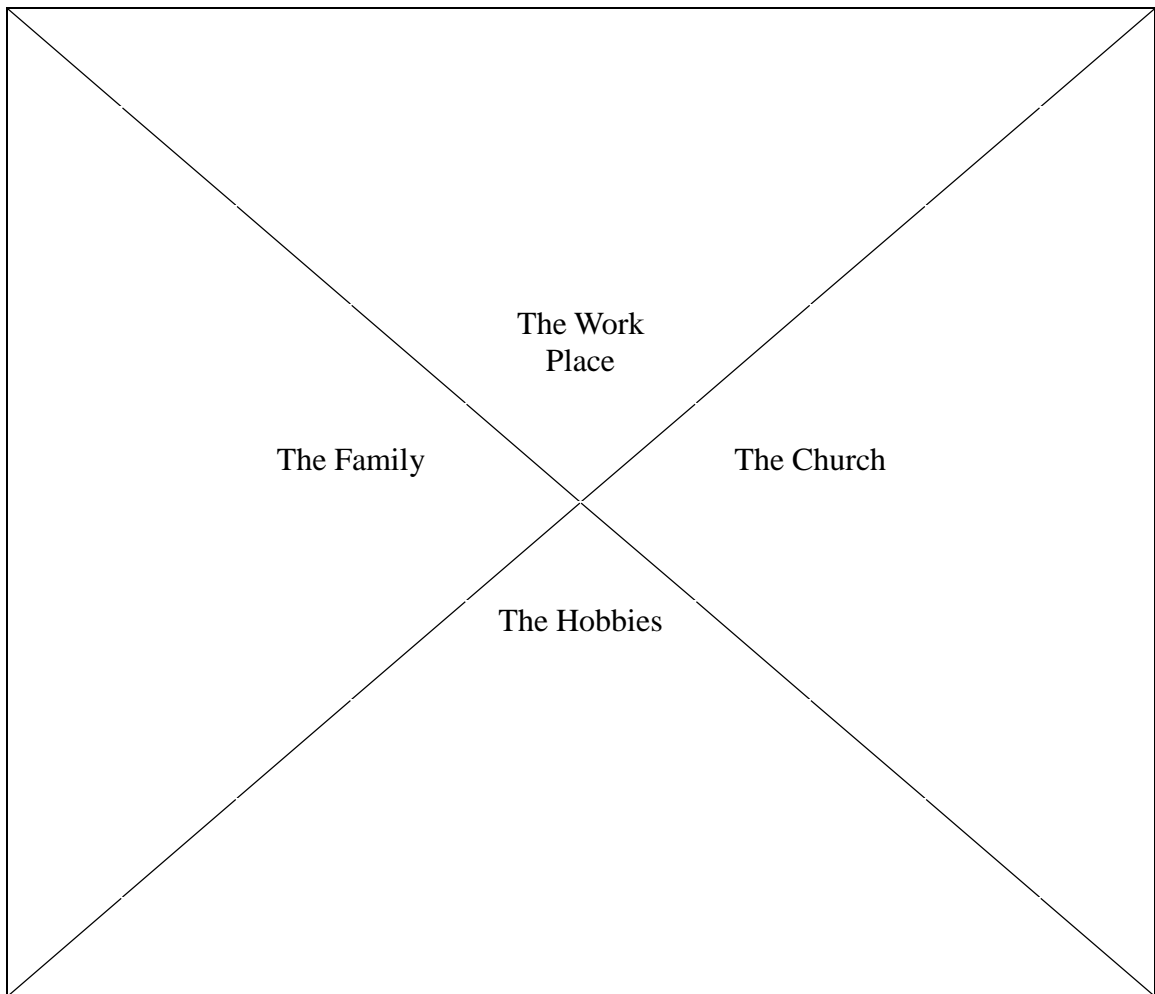


Figure 5. 6 Four Spheres of the Life

The feature of RDF is to set up a goal for all believers. The goal is that all believers have to make at least two disciples in each sphere of life. When they make a total of eight disciples in all spheres, multiplication occurs in a radial pattern. Figure 5.7

is the goal of RDF.

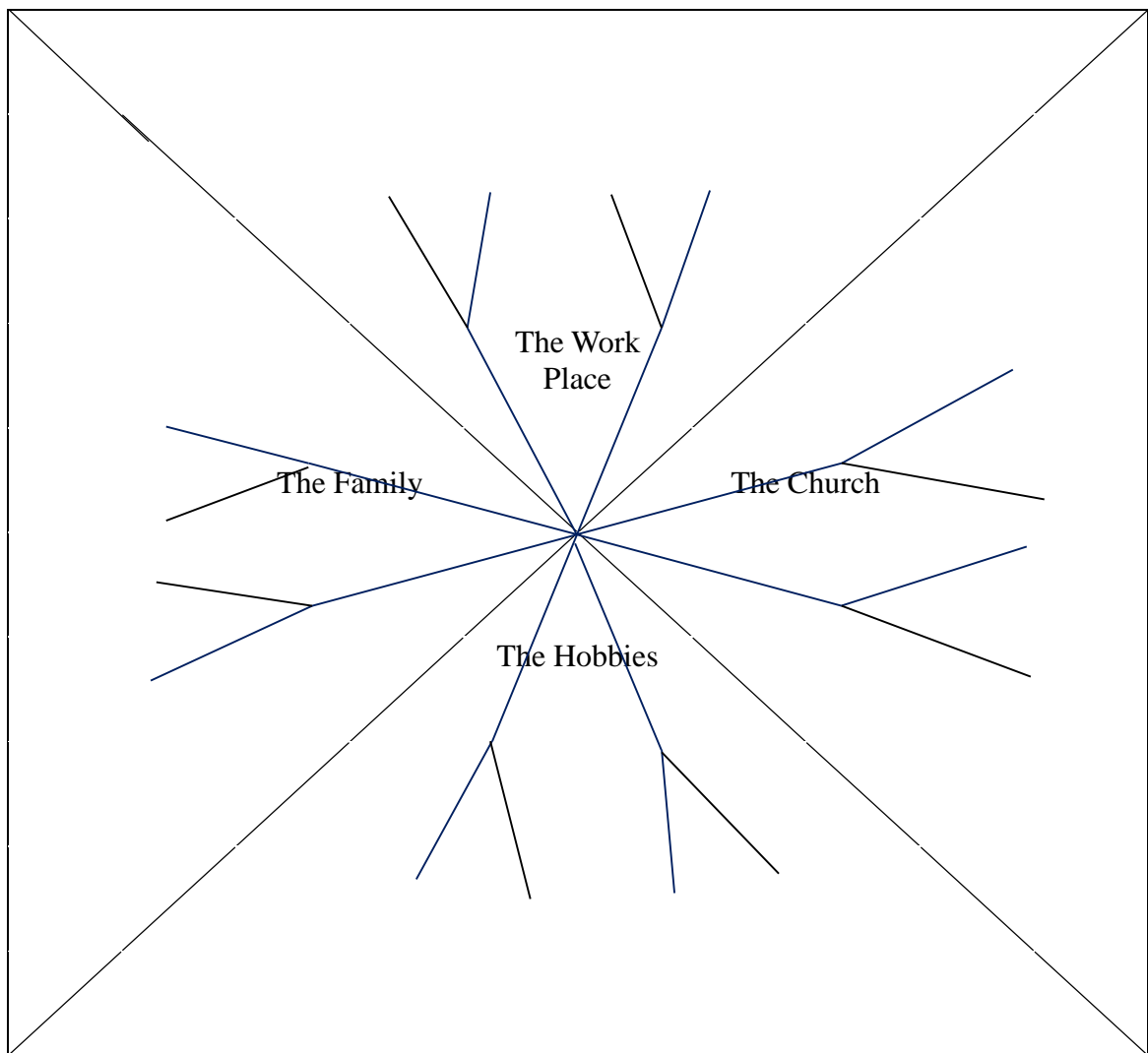


Figure 5. 7 The Goal of RDF

Verifiers

RDF evaluates whether or not RDF is working well in two aspects: growth of each believer and growth of the congregation. When it comes to the growth of each believer, there are two standards to measure the growth. First, the believer is helping a person to receive Jesus as Savior and Lord. Second, the believer is leading another

believer to make disciples. Though many discipleship models evaluate believers by how many take Bible studies or how long they attend church, RDF evaluates believers by how many people they help to be believers or be disciples. This is because RDF considers that spiritual maturity is accomplished by relationship with the unchurched in all spheres of life. If a believer helps at least one person to believe in Jesus or leads at least one believer to make a disciple, RDF evaluates that he or she is healthily growing.

As for the growth of the congregation, the standard is the reproduction rate of the congregation because all churches that try to accomplish the Great Commission will numerically grow.¹²¹ Bob Logan states that health will be realized by a 17% reproduction rate.¹²² Thus, RDF sets a goal to grow by more than 17% reproduction.

¹²¹ David Barrett, 3.

¹²² Joel Owens Rainey “A Comparison of the Effectiveness of Selected Church Planting Models Measured by Conversion Growth and New Church Starts” (PhD diss. Southern Baptist Theological Seminary, 2005), 139.

Chapter 6

The Applications on Radial Discipleship Framework

The Radial Discipleship Framework is just the basis for small churches to make their own discipleship models. Each small church should add applications to suit its culture and location. This chapter offers the examples of applications and detailed instructions; however, these are just examples to show how to make applications and how to apply for various discipleship models. All pastors who understand RDF can add their creative applications to make their unique discipleship models.

Regular Services

RDF can include regular services, such as Wednesday worship, Sunday Afternoon Service, and Sunday Evening Service. The services are an important to overcome the decline because revitalizing churches rediscovered their passion for God and His mission by examining their services.¹²³ Ed Stetzer and Dodson says, “Praise and worship have the ability to connect believers with the renewing presence of God and attract nonbelievers to Jesus Christ. Comeback leaders and churches understood that inspiring and relevant worship was a significant aspect of renewal in their churches.”¹²⁴ Thus, in order to make their small churches revitalized, the users of RDF should use various regular services relevantly.

Pastors in South Korea generally bear the burden of the services because they

¹²³ Ed Stetzer and Mike Dodson, 79.

¹²⁴ Ibid., 197.

think that all churches have to open all kinds of regular services. However, this thinking is in discord with the missional mindset, which is the first theoretical principle of RDF. RDF believes that the church has to send the congregation to all spheres of life. Through the relationship with the unchurched and trying to lead them to be believers and disciples, the congregation is matured spiritually. This relationship is the driving force to grow the church. Thus, all churches do not have to open all regular services. When they need the services to make disciples, they can open services regularly. If the services compel the congregation to stay excessively in the church, RDF cannot work effectively.

Service styles are an important issue. RDF users make their own service styles that are suitable in their culture and location. To make styles, they can use various instruments, music selections, and worship moods. According to *Comeback Churches*, piano and guitar as instruments are effective for church growth. As for musical selections, praise choruses, traditional hymns, and contemporary Christian music are overall trends. As for worship moods, celebrative, orderly, informal and contemporary moods are popular the most regarding the growth.¹²⁵

Occasional Worships

RDF can work with occasional worship, like worship for inviting the unchurched, testimony worship, revival worship, Easter worship, and Christmas worship. According to each culture and the need, the church can have worship. However, the church need to break the stereotype that the church has to open all occasional worship in its own church, because holding occasional worship is consignable. The fourth theoretical

¹²⁵ Ibid., 81-83.

principle of RDF is to divide between consignable and non-consignable. The church can occasionally worship in mega-churches or open the worship with neighbor churches. Even if the small church cannot help following the schedule and concept of the megachurch's worship, participating in the worship is more effective because holding all occasional worship gives a financial and temporal burden to the small church. The senior pastor of the small church needs to explain the differences of the schedule, culture, and circumstance to make up the differences.

Prayer meetings

The church can add various prayer meetings on RDF. For example, there are regular prayer meetings like daily prayer meeting in the morning or afternoon or evening, prayer meeting before main service, and Friday prayer meeting. In addition, occasional prayer meetings such as forty days intensive prayer meeting and fasting prayer meeting can work with RDF.

To overcome the decline, small churches have to pray more effectively because many revitalized churches emphasizes the importance of prayer meetings: "In many different areas of response, it was evident that prayer permeated the revitalization process for most of the comeback churches and their leaders."¹²⁶ Bob Bouwer, who is founder and executive director of U-Turn Church Ministry Inc., says "Christians need to understand the power that is available to churches through prayer. Churches that God renews are churches that a grass-roots movement of prayer."¹²⁷ Jim Cymbala asserts that

¹²⁶ Ibid., 192.

¹²⁷ Kevin G. Harney and Bob Bouwer, 57.

when you are in trouble, pray. When he was hard pressed to lead the church due to small offering and staff, he cried out for God. God relevantly responded the prayers. He also asserts "From this day on, the prayer meeting will be the barometer of our church," and "The future will depend upon our times of prayer."¹²⁸ Though the importance of prayer meetings, prayer is an often overlooked key. Ed. Stetzer says that church planters should enlist prayer warriors before they go out to plant in his dissertation.¹²⁹ In this sense, small churches should open suitable prayer meetings to use RDF successfully.

These prayer meetings can have in everywhere as well as in the church. In missional mindset, students can have the meetings in their schools, and office workers can have it in their offices.

Strategy Meetings

Strategy meeting is the base of operation to make disciples. Believers in the meeting share the information of the persons whom believers want to evangelize or breed spiritually, and then, they give advice or knowhow each other. Senior pastors can open these meetings according to each sphere or age. The advantage of this meeting is that members can share their practical knowhow to make disciples. Moreover, this meeting encourages believers to make disciples continuously.

¹²⁸ Jim Cymbala and Dean Merrill. *Fresh Wind, Fresh Fire: What Happens When God's Spirit Invades the Heart of His People* (Grand Rapids, MI. Zondervan, 1997), 27.

¹²⁹ Ed. Stetzer, *An Analysis of the Church Planting Process and Other Selected Factors on the Attendance of SBC Church Plants*, 20.

Social Gatherings

Social gatherings are defined as the gatherings to invite the unchurched. There are many kinds of social gathering such as playing sports, parties, picnics, clean up for retired persons or churches, watching TV shows or movies, playing video games, and having trips. These gatherings can be effective to increase involvement, to have opportunity to practice real fellowship, to obey the ‘one another’ commands of the New Testament, and to attract new people.¹³⁰ When the church has these gatherings, believers should know that the most important purpose of social gatherings is to share the gospel for the unchurched.

Boot Camps

A boot camp is intensive training program. Though many pastors or discipleship models believe that training needs to be spread out over several weeks or several months, the majority of church planters follow the boot camp model.¹³¹ The boot camp is just a several days training. The advantage of this camp is to make a high achievement of a training or an education in short time. These camps can supplement with each topics of the Take-offs, as well as be host for beginners.

Training Programs

The churches can add various training programs such as evangelism, general

¹³⁰ Dave Earley, *The 8 Habits of Effective Small Group Leaders*. (Houston, TX: Cell Group Resources, 2001), 80-82.

¹³¹ Ed Stetzer and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers*, 90.

Bible studies, and studies about heresies or cults. These programs are consignable because these programs are not directly related to making disciples. Thus, small churches can send believers to training programs of mega-churches or neighbor churches. The senior pastor of the small church needs to explain the differences of the schedule, culture, and circumstance to make up the differences.

Sunday Schools for Children, the Youth, and Young Adults

Churches need Sunday Schools for the next generation such as the Sunday School for Pre-K, Kindergarten, Grade 1 to 5, Youth, Young Adult. However, all small churches do not have to open all Sunday Schools. RDF recommends that the small church invest their resources to one to three Sunday Schools if the church does not have enough resources to have all Sunday Schools.

Outreach Programs

In RDF, evangelism based on personal relationships is basic. The small churches can have outreach programs above it. Kevin G. Harney says the DNA of the churches that overcame the decline is saturated with a commitment to evangelistic outreach.¹³²

Planning outreach programs, churches can consider how to reach the unchurched. According to Ed Stetzer's survey, growing churches intentionally utilized "outreach events" or "doors of entry" to bring others to the Lord and into the church.¹³³ This is because these events are effective the most to reach the unchurched. If churches add

¹³² Kevin G. Harney and Bob Bouwer, 152.

¹³³ Ed Stetzer and Mike Dodson, 109-110.

creative thinking to outreach events, the effectiveness will increase. Ed Stetzer gives a example: “Some churches planned “doors of entry” like “Bring a Friend Day” for the last Sunday in October. That Sunday was the ending of “Daylight Savings Time,” so people set their clocks back an hour. People who get an extra hour of sleep are more likely to accept an invitation to church on this day because you have just eliminated a common excuse for not attending, “It’s too early.””¹³⁴

Recovery Ministries

Recovery Ministries is to help people suffering from addictions of alcohol, drugs, sex, Internet, games, pornography, food, sports, and probably a dozen more “acceptable” things.¹³⁵ Addiction problems are like huge cancers not just in society, but also within the church because there are much addiction in the present.¹³⁶ The reasons for much addiction is a moral vacuum within heart, losing church’s impact on the world, and removing of the Holy Spirit in these latter days before Christ returns.¹³⁷

Small churches can open this ministry in many creative ways. For example, pastors or experts regarding addiction issue can counsel the addicts or small churches participate the recovery programs that big churches hold. Saddleback Church has created a transferable curriculum that is called “Celebrate Recovery” and offers helpful conferences to train people.¹³⁸ In addition, small churches can provide access to resource

¹³⁴ Ibid., 110

¹³⁵ Elmer L. Towns, Ed Stetzer, and Warren Bird, 53.

¹³⁶ Ibid., 54.

¹³⁷ Ibid., 53-54.

¹³⁸ Ibid., 56.

like sheets with locations of where various groups meet across town. This is very easy, but it can be starting point of recovery.¹³⁹

Greeting Team

User of RDF can make greeting team to welcome the believers. Bob Bouwer asserts that greeting people is a factor of growing churches.¹⁴⁰ He says, “Some people can go day after day and never receive a single touch from another human being. If you read anything about this subject, you’ll find that a simple handshake or pat on the back has more impact on humans than most people think.”¹⁴¹ This means that greeters have important role to make good first impressions of believers or visitors.

For example, the greeting team of Faith Church has a three-touch rule. They planed greeters outside, inside the atrium, and inside the worship center.¹⁴² Through three touches, the greeters welcome the believers and visitors with smiles before main service starts.¹⁴³

Online Classes for Training

The small churches can open online class for spiritual training like the online classes of cyber universities. Elmer Towns asserts, “The Internet is capable of being used effectively for far more than classroom instruction. Followers of Christ are using the

¹³⁹ Ibid., 58-59.

¹⁴⁰ Kevin G. Harney and Bob Bouwer, 170.

¹⁴¹ Ibid.

¹⁴² Ibid., 171

¹⁴³ Ibid.

Internet in new and creative ways, often to supplement in-person community and somethings in place of in-person gatherings.”¹⁴⁴ Although the advantage, churches should place high priority on human relationships. Thus, online classes are means of assistance for training.

¹⁴⁴ Elmer L. Towns, Ed Stetzer, and Warren Bird, 145.

Conclusion

This thesis project started with the concern about the serious decline of small churches in South Korea. In fact, this is a global phenomenon. Although there can be many solutions to overcome the decline, this thesis project focuses on the problem of the discipleship. This is because making disciples was the last commandment of Jesus and was only goal of the Early Church.¹⁴⁵ To make disciples effectively, all churches need discipleship models. In the Early Church, the discipleship model had apostles' teaching, breaking the bread, small groups in houses, sharing property of believers, staying with one mind in the temple, and praising God.¹⁴⁶ When the Great Revival in the city of Pyongyang occurred, small churches' rapid growth offered the foundation of the Revival. The discipleship model of the small churches had active evangelism, Bible classes, Sunday schools and cooperating with other churches regardless of their denominations. These discipleship models were successful. However, there is no guarantee that these discipleship models will be successful in the present because the cultures and geographical locations are very different. In addition, although cultures change rapidly and diversify according to locations or ages, most small churches in South Korea are heavily dependent upon limited discipleship models of few megachurches that rarely reflect the characteristics of small churches. For this reason, small churches need various discipleship models that suit their cultures and geographical locations.

The purpose of this thesis project is to make a framework and offer various applications for small churches. If the leader of a small church understand his or her

¹⁴⁵ Matt. 28:18-20; Acts 1:8

¹⁴⁶ Acts 2:42-47.

given culture and geographical location, the leader can make a suitable discipleship model using the framework and applications. To make a suitable framework for small churches, thesis project examines the cause of small churches' decline in three viewpoints: biblical, historical, and current theologians' viewpoints. Then, the survey shows the thinking of small churches' members regarding the decline, strong points and weak points, and the alternative to the decline of small churches.

The thesis project provides four theoretical principles that respond to the causes of small churches' decline and to the results of the survey. The first principle is a missional mindset. Missional mindset is that all programs of the church aim at outside to reach to the unchurched. The second is systematic Bible study to send believers to the world. The two points of the Bible study are the reason why all believers should make disciples and encouragement for believers to go to the world continuously. The third is not to have small groups because the small church is the small group itself. This help a senior pastor to communicate directly with each member, to save time to train small group leaders, and to concentrate his energy to make disciples. The fourth is to divide between consignable and non-consignable works of the church. The church can bring its resources to bear on non-consignable works, such as Sunday main services and core discipleship programs through the division.

On the principles, this thesis project makes Radial Discipleship Framework. RDF is the framework to make unique discipleship models for small churches and to lead a disciple to make disciples through all spheres of a life in radial pattern. Then, the thesis project provides twelve applications: regular services, occasional worships, prayer meetings, strategy meetings, social gatherings, boot camps, training programs, Sunday

schools for children, the youth, and young adults, outreach programs, recovery ministries, greeting team, and online classes for training.

The remarkable feature of RDF is that it is very simple and small churches can make their own discipleship models with various applications. This feature will be helpful for small churches' growth.

Appendix A

Consent Form

ESTABLISHING AN EFFECTIVE DISCIPLESHIP MODEL FOR SMALL CHURCHES IN SOUTH KOREA

Joonhyun Bae
Liberty University
Theological Seminary

You are invited to be in a research study of establishing effective discipleship model for small churches in South Korea. You were selected as a possible participant because you have experienced the small churches in South Korea. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

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

Background Information

The purpose of this study is to establish effective discipleship model for small churches in South Korea. Many small churches have had difficulty growing both in South Korea and in North America. However, this project focuses on the small church in South Korea because shrinkage of Christianity comes from the continuous decline or plateau of the small church faster in South Korea than in North America although the revival of Christianity in South Korea was historically started with the explosive growth of small churches. Thus, the small church in South Korea is a good example to inspect how the growth and the decline of the small church have influenced the growth of the Christianity. Through this study and survey, this project will suggest effective discipleship model for small churches. This model will be suitable not only in South Korea, but also in North America if the differences of cultures are considered.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
Please carefully answer each twenty four questions. It will take twenty minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:

This survey has minimal risk because its questionnaire is just asking your thinking about small churches and it will be anonymous. As a result, this topic is not sensitive and there is not private information exposure. Participants will not be asked to include their names, church names, or any identifying information.

There are no benefits of participation in this study. Simply, you can contribute to make suitable discipleship model for the small church.

Compensation: None

Confidentiality:

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

The researcher will print the completed surveys and store them in a locked filing cabinet in my home office. The researcher also will destroy the data after three years. The researcher will be the only person with access to 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 without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Joonhyun Bae. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #1-434-515-3369 or email at jbae7@liberty.edu and to contact his mentor, Schmitt, Frank J, at #1-434-592-4143 or email at fschmitt@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at irb@liberty.edu.

You will request a copy of this information to keep for your records.

Statement of Consent

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

Appendix B
Questionnaire

1. Are you a minister or a layperson?

A) A Minister

B) A Layperson

2. How long have you worked as a minister or attended as a layperson?

A) Less than Six months

B) Six months to One year

C) One to Three years

D) Three to Five years

E) Five to Seven years

F) Seven to Ten years

G) More than Ten years

3. How many people are attending Sunday worship service regularly in your small church?

A) Less than 30 persons

B) 30 to 50 persons

C) 50 to 70 persons

D) 70 to 90 persons

E) Over 100 persons

4. How would you evaluate the growth of your small church?

- A) Growing continuously
- B) Plateau
- C) Decline
- D) N/A

What do you think about the following statements?

5. To be healthy, all churches must numerically grow.

- A) I strongly agree.
- B) I agree.
- C) I disagree.
- D) I strongly disagree.
- E) I am not sure

6. All churches must make Jesus' disciples.

- A) I strongly agree.
- B) I agree.
- C) I disagree.
- D) I strongly disagree.
- E) I am not sure

7. All churches must share the gospel with non-believers.

- A) I strongly agree.

B) I agree.

C) I disagree.

D) I strongly disagree.

E) I am not sure

8. All churches must lead people to be ministers or laypersons as the salt of the earth and the light of the world.

A) I strongly agree.

B) I agree.

C) I disagree.

D) I strongly disagree.

E) I am not sure

9. The church in South Korea has recently declined. In your opinion, what are the reasons?

(Choose two options)

A) Excessive fixation on numerical growth

B) Lack of passion for evangelism

C) Failure of church planting

D) Lacking qualities of ministers

E) Dissonance between believers' faith and behaviors

F) Unbelievers' lack of interest in Christianity

G) Lack of money

H) other: ()

10. Suppose you move to a place where you have no connections. There are two churches in the area: a small church and a mega-church. Now, you want to choose the church you will attend. In your opinion, which church gives you a better feeling?

A) Mega-Church

B) Small Church

C) I do not know.

10-1) If you would choose a mega-church, why? (Write one sentence.)

10-2) If you would choose a small church, why? (Write one sentence.)

11. What are the main reasons that your small church has plateaued or declined? (Choose two options.)

A) Excessive fixation on numerical growth

B) Lack of passion for evangelism

C) Believers' mega-church preference tendency

D) Lacking qualities of ministers

E) Dissonance between believers' faith and behaviors

F) Unbelievers' lack of interest on Christianity

G) Lack of money

H) other: ()

12. What are the strong points of small churches regarding church growth? (Choose two options.)

- A) Wide range of fellowship (from seniors to children)
- B) Flexibility
- C) Mobility
- D) Close care of the senior pastor
- E) Strong sense of belonging or owner spirit
- F) Close relationships
- G) Opportunity to serve
- H) other: (

13. What are the weak points of small churches regarding church growth? (Choose two options.)

- A) Lack of systematic discipleship
- B) A notion of preferring mega churches to small churches
- C) Financial condition
- D) Insufficient church facilities
- E) Insufficient church programs
- F) Lack of ability of pastors
- G) other: ()

14. What is the most important factor for the small church to grow? (Choose two options)

- A) Strong financial condition

- B) Passion for evangelism
- C) Multiplying discipleship system that disciples make other disciples
- D) Deep fellowship between believers and believers
- E) Various programs
- F) Serving in church ministries
- G) Vision of leadership
- H) Enthusiasm
- I) other: ()

15. In general, do you think the discipleship programs in small churches are strong or weak?

- A) Strong
- B) Weak

16. If you think discipleship programs in small churches are weak, why? (Choose two options)

- A) Lack of passion for evangelism or discipleship
- B) The discipleship models are not suitable for the small church
- C) Lack of pastors or laypersons' spiritual life
- D) Lack of money
- E) The discipleship models are not good enough to reflect the personality .
- F) Unbelievers' lack of interest in Christianity
- G) other: ()

G) other: ()

G) other: ()

20. Ability to make disciples

A) Excellent B) Good C) Fair D) Poor E) Very poor

21. Ability for evangelism

A) Excellent B) Good C) Fair D) Poor E) Very poor

22. Relationship skills

A) Excellent B) Good C) Fair D) Poor E) Very poor

23. Ability of finance

A) Excellent B) Good C) Fair D) Poor E) Very poor

24. Spiritual life (prayer, reading the Bible, worship, etc)

A) Excellent B) Good C) Fair D) Poor E) Very poor

Bibliography

Books

- Barna, George. *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ*. Colorado Springs, CO: WaterBrook Press, 2001.
- Barna, George. *Futurecast: What Today's Trends Mean for Tomorrow's World*. Carol Stream, IL: BarnaBooks, 2011.
- Barrett, David, ed. *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World A.D. 1900-2000*. Oxford, UK: Oxford University Press, 1982.
- Benton, John. *The Big Picture for Small Churches, and Large Ones, Too: How to Thrive and Survive As a Small Congregation*. Darlington, England: Evangelical Press, 2005.
- Bickers, Dennis W. *The Healthy Small Church: Diagnosis and Treatment for the Big Issues*. Kansas City, MO: Beacon Hill Press of Kansas City, 2005.
- Blackaby, Henry T. and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville, TN: B & H Pub. Group, 2011.
- Bonem, Mike, and Roger Patterson. *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams*. San Francisco, CA: Jossey-Bass, 2005.
- Bounds, E. M *Possibilities in Prayer: The Timeless Classic of E. M. Bounds*. [S.l.]: Barbour Pub Inc, 2014.
- _____. *E.M. Bounds on Prayer*. New Kensington, PA: Whitaker House, 1997.
- _____. *The Necessity of Prayer*. Grand Rapids, MI: Christian Classics Ethereal Library, 1990
- _____. *Understanding Prayer Its Purpose, Its Power, Its Potential*. [Place of publication not identified]: Barbour Pub Inc, 2013.
- Bounds, E. M and Lyle W. Dorsett. *E.M. Bounds: Man of Prayer*. Grand Rapids, MI: Zondervan, 1991.
- Browning, David. *Deliberate Simplicity: How the Church Does More by Doing Less*. Grand Rapids, MI: Zondervan, 2009.
- _____. *Hybrid Church: The Fusion of Intimacy and Impact*. San Francisco,

CA: Jossey-Bass, 2010.

Canada, David. *Spiritual Leadership in the Small Membership Church: Ministry in the Small Membership Church*. Nashville, TN: Abingdon Press, 2005.

Chan, Francis, and Mark Beuving. *Multiply: Disciples Making Disciples*. Colorado Springs, CO: David C Cook, 2012.

Cho, Soonggi, Youngsil Park, and Eunyoung Choi. *The Religious Population in South Korea*. National Statistical Office, Seoul, 2005.

Clark, Charles Allen. *The Korean Church and the Nevius Methods*. NY: Fleming H. Revell, 1930.

Cole, Neil. *Church 3.0: Upgrades for the Future of the Church*. San Francisco, CA: Jossey- Bass, 2010.

_____. *Organic Church: Growing Faith Where Life Happens*. San Francisco, CA: Jossey-Bass, 2005.

_____. *Organic Leadership: Leading Naturally Right Where You Are*. Grand Rapids, MI: Baker Books, 2009.

Cole, Neil and Phil Helfer. *Church Transfusion: Changing Your Church Organically--from the Inside Out*. Hoboken, NJ: Jossey-Bass, 2012.

Crabb, Larry. *Connecting: Healing Ourselves and Our Relationships*. Nashville, TN: W Publishing Group, 2005.

Crandall, Ronald K., and Ronald K. Crandall. *Turnaround and Beyond: A Hopeful Future for the Small Membership Church*. Nashville, TN: Abingdon Press, 2008.

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

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

_____. *The Rabbit & the Elephant: Why Small Is the New Big for Today's Church*. Carol Stream, IL: Barna Books/Tyndale House Publishers, Inc, 2009.

Daman, Glenn. *Developing Leaders for the Small Church: A Guide to Spiritual Transformation for the Church Board*. Grand Rapids, MI: Kregel Publications, 2009.

- _____. *Leading the Small Church: How to Develop a Transformational Ministry*. Grand Rapids, MI: Kregel Publications, 2006.
- _____. *Shepherding the Small Church: A Leadership Guide for the Majority of Today's Churches*. Grand Rapids, MI: Kregel Academic & Professional, 2002.
- Dickson, John P. *Humilitas: A Lost Key to Life, Love, and Leadership*. Grand Rapids, MI: Zondervan, 2011.
- Dudley, Carl S. *Effective Small Churches in the Twenty-First Century*. Nashville: Abingdon Press, 2003.
- Earley, Dave. *The 8 Habits of Effective Small Group Leaders*. Houston, TX: Cell Group Resources, 2001.
- Earley, Dave and Rod Dempsey. *Disciple Making Is--: How to Live the Great Commission with Passion and Confidence*. Nashville, TN: B&H Academic, 2013.
- Elmore, Tim, *Generation IY: Our Last Chance to Save Their Future*. Atlanta, GA: Poet Gardener Publishing, 2010.
- Falwell, Jonathan. *InnovateChurch*. Nashville, TN: B & H Books, 2008.
- Fowler, Harry H. *Breaking Barriers of New Church Growth*. Rocky Mount, NC: Creative Growth Dynamics, 1988.
- Frazee, Randy. *The Connecting Church 2.0: Beyond Small Groups to Authentic Community*. Grand Rapids, Michigan, MI: Zondervan, 2013.
- Go, Byungchul. *The Religious Condition in South Korea*. Ministry of Culture, Sports and Tourism, Seoul, 2012.
- Goodwin, Steven J. *Catching the Next Wave: Leadership Strategies for Turn-Around Congregations*. Minneapolis, MN: Augsburg Fortress, 1999.
- Grudem, Wayne A. *Making Sense of the Church*. Grand Rapids, MI: Zondervan, 2011.
- Guder, Darrell L., and Lois Barrett. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: W.B. Eerdmans Pub, 1998.
- Harney Kevin and Bob Bouwer. *The U-Turn Church: New Direction for Health and Growth*. Grand Rapids, MI: Baker Books, 2011.
- Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Grand Rapids,

- MI: Brazos Press, 2006.
- Hirsch, Alan and Darryn Altclass. *The Forgotten Ways Handbook: A Practical Guide for Developing Missional Churches*. Grand Rapids, MI: Brazos Press, 2009.
- Hirsch, Alan and Dave Ferguson. *On the Verge: A Journey into the Apostolic Future of the Church*. Grand Rapids, MI: Zondervan, 2011.
- Hirsch, Alan and Debra Hirsch. *Untamed: Reactivating a Missional Form of Discipleship*. Grand Rapids, MI: Baker Books, 2010.
- Hirsch, Alan and Lance Ford. *Right Here, Right Now: Everyday Mission for Everyday People*. Grand Rapids, MI: Baker Books, 2011.
- Hirsch, Alan, Tim Catchim, and Mike Breen. *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*. San Francisco, CA: Jossey-Bass, 2012.
- Hull, Bill. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs, CO: NavPress, 2006.
- Jackson, John. *God-Size Your Church: Beyond Growth for Growth's Sake*. Nashville, TN: Abingdon Press, 2008.
- _____. *God-Size Your Church Maximizing Your Impact*. Intervarsity Pr, 2011.
- Killen, James L. *Pastoral Care in the Small Membership Church*. Nashville, TN: Abingdon Press, 2005.
- Lewis, Robert, Wayne Cordeiro, and Warren Bird. *Culture Shift: Transforming Your Church from the Inside Out*. San Francisco, CA: Jossey-Bass, 2005.
- Malphurs, Aubrey. *A New Kind of Church: Understanding Models of Ministry for the 21st Century*. Grand Rapids, MI: Baker Books, 2007.
- _____. *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*. Grand Rapids, MI: Baker Books, 2005.
- McIntosh, Gary. *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*. Grand Rapids, MI: Baker Books, 2003.
- McNeal, Reggie. *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. San Francisco, CA: Jossey-Bass, 2000.
- Nixon, David F. *Leading the Comeback Church: Help Your Church Rebound from*

- Decline*. Kansas City, MO: Beacon Hill Press of Kansas City, 2004.
- O'Brien, Brandon J. *The Strategically Small Church: Intimate, Nimble, Authentic, Effective*. Minneapolis, MI: Bethany Housel, 2010.
- Ogden, Greg. *Discipleship Essentials A Guide to Building Your Life in Christ*. Downers Grove, IL: IVP Connect, 2007
- _____. *Unfinished Business: Returning the Ministry to the People of God*. Grand Rapids, MI: Zondervan, 2003.
- Pappas, Anthony. *Inside the Small Church*. [Bethesda, Md.]: Alban Institute, 2002.
- Parks, Lewis. *Preaching in the Small Membership Church*. Nashville, TN: Abingdon Press, 2009.
- Park, Yong-gyu. *History of Korean church. Vol.1*. Seöul: SaengmyöngüiMalssümsa, 2004.
- Patrick, Darrin, Matt Carter, and Joel Lindsey. *For the City: Proclaiming and Living Out the Gospel*. Grand Rapids, MI: Zondervan, 2010.
- Petersen, Jim. *Church Without Walls*. Colorado Springs, Colo: NavPress, 1992.
- Putman, Jim. *Real-Life Discipleship: Building Churches That Make Disciples*. Colorado Springs, CO: NavPress, 2010.
- Putman, Jim, Bobby Harrington, and Robert Emerson Coleman. *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples*. Grand Rapids, MI: Zondervan, 2013.
- Rainer, Thom S. *Breakout Churches: Discover How to Make the Leap*. Grand Rapids, MI: Zondervan, 2005.
- Randall, Robert L. *What People Expect from Church: Why Meeting People's Needs Is More Important Than Church Meetings*. Nashville, TN: Abingdon Press, 1992.
- Ray, David R. *The Indispensable Guide for Smaller Churches*. Cleveland, OH: Pilgrim Press, 2003.
- _____. *Wonderful Worship in Smaller Churches*. Cleveland, OH: Pilgrim Press, 2000.
- Roberts, Bob. *Transformation: How Glocal Churches Transform Lives and the World*. Grand Rapids, MI: Zondervan, 2006.

- Rothauge, Arlin J. *Sizing Up a Congregation for New Member Ministry*. New York: Episcopal Church Center, 1982.
- Roxburgh, Alan J., M. Scott Boren, and Mark Priddy. *Introducing the Missional Church: What It Is, Why It Matters, How to Become One*. Grand Rapids, MI: Baker Books, 2009.
- Scazzero, Peter, and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*. Grand Rapids, MI: Zondervan, 2003.
- Schaller, Lyle E. *Looking in the Mirror: Self-Appraisal in the Local Church*. Nashville, TN: Abingdon Press, 1984.
- Speidel, Royal. *Evangelism in the Small Membership Church*. Nashville, TN: Abingdon Press, 2007.
- Stetzer, Ed. *Planting Missional Churches*. Nashville, TN: Broadman & Holman, 2006.
- _____. *Planting New Churches in a Postmodern Age*. Nashville, TN: Broadman & Holman, 2003.
- Stetzer, Ed. and David Putman. *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community*. Nashville, TN: Broadman & Holman, 2006.
- Stetzer, Ed. and Eric Geiger. *Transformational Groups: Creating a New Scorecard for Groups*. Nashville, TN: B & H Publishing Group, 2014.
- Stetzer, Ed. and Mike Dodson. *Comeback Churches: How 300 Churches Turned Around and Yours Can Too*. Nashville, TN: B & H Pub. Group, 2007.
- Stetzer, Ed., Richie Stanley, and Jason Hayes. *Lost and Found: The Younger Unchurched and the Churches That Reach Them*. Nashville, TN: B & H Pub. Group, 2009.
- Stetzer, Ed. and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers*. San Francisco: Jossey-Bass, 2010.
- Swanson, Eric and Rick Rusaw. *The Externally Focused Quest: Becoming the Best Church for the Community*. San Francisco, CA: Jossey-Bass, 2010.
- Swanson, Eric, Sam Williams, and Reggie McNeal. *To Transform a City: Whole Church, Whole Gospel, Whole City*. Grand Rapids, MI: Zondervan, 2010.
- Towns, Elmer L., Ed Stetzer, and Warren Bird. *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future*. Ventura, CA:

Regal Books, 2007.

Trebilcock, Robin J. *The Small Church at Large: Thinking Local in a Global Context*. Nashville, TN: Abingdon Press, 2003.

Tye, Karen B. *Christian Education in the Small Membership Church*. Nashville, TN: Abingdon Press, 2008.

Tyson, John H. *Administration in the Small Membership Church*. Nashville, TN: Abingdon Press, 2007.

Viola, Frank. *Finding Organic Church: A Comprehensive Guide to Starting and Sustaining Authentic Christian Communities*. Colorado Springs, CO: David C. Cook, 2009.

_____. *Reimagining Church: Pursuing the Dream of Organic Christianity*. Colorado Springs, CO: David C. Cook, 2008.

_____. *Revive Us Again: Living from a Renewed Christian Script*. Colorado Springs, CO: David C. Cook, 2010.

Wagner, Peter. *Church Planting for a Greater Harvest: a Comprehensive Guide*. Ventura, CA, U.S.A.: Regal Books, 1990.

Wallace, Robin Knowles. *Worshiping in the Small Membership Church*. Nashville, TN: Abingdon Press, 2008.

Dissertations

Center for the Study of Global Christianity. *Christianity in its Global Context, 1970–2020 Society, Religion, and Mission*. South Hamilton, MA, Gordon-Conwell Theological Seminary, 2013.

Lee, Hu-chun. *A Biblical Approach for the Small Churches* Theology of mission, Vol.18, Korean Society of Mission Study, 2008.

Lee, Myung-hee. “The Features of the Small Church and Effective Ministry” Theology and praxis 8, no. (2005): 264

Rainey, Joel Owens “A Comparison of the Effectiveness of Selected Church Planting Models Measured by Conversion Growth and New Church Starts” PhD diss. Southern Baptist Theological Seminary, 2005.

Stetzer, Ed. *An Analysis of the Church Planting Process and Other Selected Factors on the Attendance of SBC Church Plants*. A NAMB self-study, May 2003.

_____ and Warren Bird. *The State of Church Planting in the United States: Research overview and Qualitative Study of Primary Church Planting Entities*. Lifeway Research, Nashville, TN., and Leadership Network, Dallas, TX, 2007.

Online Sources

Baek, Sanghyun. "The Condition of New Churches in Korean Methodist Church." The Kukmin Daily. Last modified February 13, 2012. Accessed September 5, 2014, <http://news.kmib.co.kr/article/view.asp?arcid=0005826698&code=23111113&sid1=chr&sid2=0004>.

Cho, Hyun. "The Population of Catholic Church will be Larger than this of Christian." The Hankyoreh. Last modified November 21, 2012. Accessed September 5, 2014, <http://www.hani.co.kr/arti/society/religious/561715.html>.

Ha, Sukjoo. "Fighting with the Sense of Inferiority to Grow." Christian Today. Last modified October 27, 2014. Accessed May 27, 2015. <http://www.christiantoday.co.kr/view.htm?id=275897>.

Kim, Changbum. "Big Church vs Small Church Paradigm." FutureKorea Weekly. Last modified June 15, 2009. Accessed May 27, 2015. <http://www.futurekorea.co.kr/news/articleView.html?idxno=18936>.

Lee, Headong. "Crisis of the Church in the United States." NewsMission. Accessed September 12, 2014. http://www.newsmission.com/news/news_view.asp?seq=12219.

Lee, Kichul. "Pastor Cho, the Pastors or Leaders of Small Churches are Losers." News M. Last modified October 22, 2010. Accessed May 14, 2015. <http://www.newsm.com/news/articleView.html?idxno=2162>.

Lee, Kookhee. "Small Churches Highlighted Their Weak Points and Weakened Their Strong Points." Ksnews.or.kr. Last modified November 21, 2012. Accessed May 20, 2015. <http://knews.or.kr/news/view.html?section=2&category=78&no=2177>.

Song, Juyul. "A Number of not Self-sustaining Churches." CBS & NoCut News. Last modified November 12, 2012. Accessed May 20, 2015. <http://christian.nocutnews.co.kr/show.asp?idx=2313827>.

Institutional Review Board Research Approval

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

January 7, 2015

Joonhyun Bae

IRB Exemption 2019.010715: Establishing an Effective Discipleship Model for Small Churches in South Korea

Dear Joonhyun,

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

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

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

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

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

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

LIBERTY
UNIVERSITY.

Liberty University | Training Champions for Christ since 1971