NURTURING CHURCH AS A BIBLICAL STRATEGY TO RECOVER
A HEALTHY CHURCH WITHIN SOUTH KOREAN CHURCHES

A Thesis Project Submitted to
Liberty University School of Divinity
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

Jinwook Kang

Lynchburg, Virginia
July, 2017
THESIS PROJECT APPROVAL SHEET

MENTOR, Dr. Rod Dempsey
Director, Master of Arts in Christian Ministry
Liberty University School of Divinity

READER, Dr. Sungtaek Kim
Assistant Professor of Practical Theology
Liberty University School of Divinity
Abstract

NURTURING CHURCH AS A BIBLICAL STRATEGY TO RECOVER
A HEALTHY CHURCH WITHIN SOUTH KOREAN CHURCHES

Jinwook Kang
Liberty University School of Divinity, 2017
Mentor: Dr. Rod Dempsey

There are many churches in South Korea, but not too many healthy churches. A healthy
church should have a proof of early church from the Acts. It is impossible to be a healthy church
only with a number of people, buildings, programs, and new church planting. The goal of this
thesis is to suggest healthy biblical church using early church as a model and propose strategy.
This study will first take a look at what is a healthy biblical church. A healthy biblical church is a
nurturing church. Conventional church has a lot of nurturing programs, but this thesis compares
the early church and broad church giving suggestion to nurturing church. With the survey, the
dissertation evaluates an image of the church about nurturing. Also, this study suggests detailed
strategy for an existing church to change to a nurturing church in order to be a health church.

Abstract length: 146 words
DEDICATION

To my precious wife Sungsuk Kim
who is my faithful partner and best friend;

To my two lovely daughters Eunseong and Hui seong
who deserve special attention for their patience
with daddy during the journey of thesis project;

To my beloved families in South Korea
who have always been reliable supporters
with continuing prayer and constant financial support;

And to my great mentor Dr. Rod Dempsey
and my best reader Dr. Sungtack Kim
who led me to the successful thesis project.

If it weren’t for them, this D.Min. would not be possible.
# TABLE OF CONTENTS

ABSTRACT ................................................................................................................................ iv
DEDICATION ................................................................................................................................... v
TABLE OF CONTENTS ................................................................................................................ vi
ILLUSTRATIONS ........................................................................................................................xi

CHAPTER I: INTRODUCTION ........................................................................................................... 1
   Statement of the Problem ........................................................................................................ 4
   Statement of Limitations ......................................................................................................... 7
   Theoretical Basis .....................................................................................................................8
      Biblical Basis .....................................................................................................................8
      Theological Basis ..............................................................................................................10
      Historical Basis ...............................................................................................................11
   Statement of the Methodology .............................................................................................13
   Review of the Literature ........................................................................................................14

CHAPTER II: THE DEFINITION OF THE NURTURING CHURCH
WHAT IS NURTURING? ..................................................................................................................20
   The Definition of Nurturing ..................................................................................................20
   The Purpose of Nurturing ....................................................................................................21
   The Necessity of Nurturing .................................................................................................22
      Korean Society's Wrong View on Nurturing .................................................................23
   Benefits from Nurturing ......................................................................................................25
Lessons from the Hurdling of the Emperor Penguin .................................................25

Expectation Through Nurturing ..............................................................................27

Biblical Grounds for Parenting ..............................................................................28

Biblical Background of Nurturing .............................................................................28

Old Testament ........................................................................................................29

New Testament .........................................................................................................34

Historical Background of Nurturing .......................................................................37

Biblical Orientation of Nurturing .............................................................................37

Problems of the Modern Church from the Perspective of Biblical Nurture ..........38

The Direction of the Church through Biblical Nurture .............................................40

Chapter Summary ....................................................................................................41

CHAPTER III: FOUR MODELS OF NURTURING COMBINED BY KOREAN CHURCHES .................................................................................................................42

A Picture of Parenting in Korean Society .................................................................43

Education that gave up parenting ............................................................................44

No Thinking Family of Nurturing ............................................................................46

A Fruitless Church ......................................................................................................47

Four Models that Combined Nurturing in Korean Churches ...................................49

The Sarang-Church ...................................................................................................49

Discipleship Training ...............................................................................................49

Discipleship training from the perspective of biblical nurture .........................51

Present of the Sarang-Church through discipleship training ..............................52
The Houston-Seoul Baptist Church ...............................................................53

The House Church Ministry .................................................................53

House church from the perspective of biblical nurture ......................55

Present of the Houston-Seoul Baptist Church through House Church ...58

The Jiguchon Church ..............................................................................59

Cell Church ..........................................................................................59

Cell Church from the perspective of biblical Nurturing .......................61

Present of the Jiguchon Church through Cell Church .......................62

The Onnuri Church ..................................................................................63

One-on-one Discipleship .................................................................63

One-on-one discipleship from the perspective of biblical Nurturing ....64

Present of Onnuri Church through one-to-one discipleship .............65

Chapter Summary....................................................................................66

CHAPTER IV: THE SURVEY RESULT OF THE NURTURING CHURCH ........67

The Purpose and Process of the Research Survey .........................67

Participants .........................................................................................67

Survey Procedures ...............................................................................68

Limitations ..........................................................................................68

Survey Questions ................................................................................69

Survey Analysis and Findings ............................................................70

Participant's basic information (Question 1-5) ..................................70

Participant's evaluation on church (Question 6-10) .........................74
The core values of the healthy church that participants think (Question 11-13) .................................................................78

Checking the participants' faith and life (Question 14-16) ..................................................80

Expectations for a healthy church recovery through biblical nurture (Question 17-20) ......................................................................82

Chapter Summary .............................................................................................................................84

CHAPTER V: MODEL AND STRATEGIES OF THE BIBLICALLY NURTURING CHURCH .................................................................................................................................86

Model of the Biblically Rising Jerusalem Church .................................................................86

The model of Jerusalem .................................................................................................................86

Starting of the Church in Jerusalem .........................................................................................87

The Growth of the Church in Jerusalem ....................................................................................89

The Crisis of the Jerusalem Church ..........................................................................................91

Strategies for Transitioning an Existing Church to Nurturing Church ........................................92

Preaching to The First Strategy .................................................................................................93

The Second Strategy Is to Train the Caregiver ......................................................................94

The Nature of Caregiver Training ............................................................................................94

Career Trainee Recruitment ......................................................................................................95

Duration of Caregiver Training ................................................................................................96

Place of Caregiver Training .......................................................................................................97

How the Caretaker Training Operates ....................................................................................98

What is biblical rearing? ..............................................................................................................98
<table>
<thead>
<tr>
<th>Chapter/Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Applying biblical parenting to yourself</td>
<td>99</td>
</tr>
<tr>
<td>Expectations through biblical care</td>
<td>101</td>
</tr>
<tr>
<td>Ministry Placement in Third Strategy</td>
<td>102</td>
</tr>
<tr>
<td>Good Influence in Fourth Strategy</td>
<td>103</td>
</tr>
<tr>
<td>Churches Nurturing as A Healthy Church</td>
<td>104</td>
</tr>
<tr>
<td>Goals of Nurturing Church</td>
<td>105</td>
</tr>
<tr>
<td>The Orientation of The Church to Nurture</td>
<td>106</td>
</tr>
<tr>
<td>Priority of The Nurturing Church</td>
<td>108</td>
</tr>
<tr>
<td>Evidence from The Nurturing Church</td>
<td>110</td>
</tr>
<tr>
<td>Chapter Summary</td>
<td>111</td>
</tr>
</tbody>
</table>

---

**CHAPTER VI: CONCLUSION**                                  112

- Final Summary                                                                                      112
- The Influence of The Biblical Nurturing Church                        114
- A Task of Pastors                                                   116

---

**APPENDIX A: CONSENT FORM (ENGLISH)**                      117
**APPENDIX B: CONSENT FORM (KOREAN)**                       119
**APPENDIX C: QUESTIONNAIRES (ENGLISH)**                    122
**APPENDIX D: QUESTIONNAIRES (KOREAN)**                     127
**BIBLIOGRAPHY**                                             134
**IRB APPROVAL**                                             139
ILLUSTRATIONS

Figures

1. Responses to ‘Do you trust Christianity?’ .................................................................1
2. 2004-2014 years the statistics of Christian major denomination ...............................5
3. Hours of after-school study time per week ................................................................23
4. Percentage point change in the proportion of the employed working 40 hours or more ........43
5. Because they are special ..................................................................................45
6. Ministry of Gender Equality and Family ..................................................................46
7. Participants' gender ......................................................................................70
8. Ages of Participants ......................................................................................71
9. Depend on Religion of Participants .......................................................................72
10. Position of Participants ....................................................................................73
11. Church Work of Participants ............................................................................73
12. Positive review in your city ..............................................................................74
13. Core values in your church ..............................................................................75
14. Your church resembles the Early church in Acts ..............................................75
15. Your church needs to become healthier ...........................................................76
16. Participants' aggressiveness ..............................................................................77
17. The core values of a healthy church .................................................................78
18. Participates’ practice ....................................................................................78
19. The biggest impact of participates ....................................................................79
20. Consistency of speech and action of participates .................................................................80
21. The conversation about God of Participates’ home ............................................................80
22. The conversation about Church members or neighbors of Participates’ home .................81
23. The connection between parent’s faith and children’s faith ..............................................82
24. The influence on participates’ life .....................................................................................82
25. The Core Values for Participants' Healthy Churches ...........................................................83
26. Strategies for transitioning an Existing Church to Nurturing Church ...............................92
CHAPTER 1
INTRODUCTION

Korean churches are in crisis than any other times. Church leaders’ authorities have diminished due to the corruption of materialism and morality. Laypersons have faith for blessing which they believe that an individual’s success is the blessings of God swept by the trend of the world through materialism. In this situation, the modern church is slowly losing their honest biblical belief. And the church has lost credibility. In a report from a joint census of The Christian Ethics Movement (hereinafter referred to as GYYUNSIL)\(^1\), the readers can find some interesting data concerning the question, ‘Do you trust Christianity?’ In the Korean Church Reliability Survey, the overall reliability of the Korean church in 2017 was 20.2% (Figure 1).\(^2\)

<table>
<thead>
<tr>
<th></th>
<th>Number of person</th>
<th>Overall reliability (5 Likert scale average score)</th>
<th>Korean church activities help society</th>
<th>Pastor's credibility</th>
<th>Christian Reputation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>1,000</td>
<td>2.55</td>
<td>2.87</td>
<td>2.54</td>
<td>2.56</td>
</tr>
<tr>
<td><strong>Age 20</strong></td>
<td>178</td>
<td>2.47</td>
<td>2.71</td>
<td>2.40</td>
<td>2.60</td>
</tr>
<tr>
<td><strong>Age 30</strong></td>
<td>179</td>
<td>2.37</td>
<td>2.67</td>
<td>2.33</td>
<td>2.40</td>
</tr>
</tbody>
</table>

---

1 Gyyunsil is based on the Bible, which is the word of God, and the orthodox Christian faith. They serve Christians and churches who are trusted in the world through an ethical life that is appropriate for the Gospel. It is their mission to create a community of life and peace through culture that cares for others and welcomes them.

2 The Christian Ethics Movement (hereinafter referred to as "GYYUNSIL") was held on March 3, 2017 at the 100th Anniversary Memorial Hall of the Korean Church. Since its inception in 2008, the first survey on the social trust of Korean churches has been conducted and the results of the fifth survey and its results are being released. The survey was conducted for 1,000 people aged 19 and over in the whole country for 20 days from January 20 to 21, and the results were obtained from JC Com Research Co., Ltd., a public opinion research institute.
The evaluation of this survey shows that the general public's confidence in the Korean church is not better than 9 years ago (2008) when the survey was first started. (19.4% / 2.62 points in 2008 and 20.2% / 2.55 points in 2017). In Religion Relative Reliance, Christianity is lagging behind Catholicism and Buddhism in the same way as in 2013, but this survey shows that the gap with Buddhism is reduced to sampling error saw. The reliability of the Korean church was only 20.2% in religion-specific credibility. Only 2 out of 10 people showed confidence. GyuYunSil has conducted a survey on the reliability of Korean churches in three years, following the 2008 (18.4%), 2009 (19.1%) and 2010 (17.6%). The fact that four times the number of Christianity social credibility is less than 21% is another warning to the church today.

So, many attempts are made to recover the health of churches in Korea and America. The small church, house church, cell church, and organic church are good examples of recovering the healthiness of churches. In reality, much effectiveness has been happening in many places. However, the problem is that it can’t be applied to every church. The church is a community built after Pentecost which is when the Holy Spirit came down. The essence of this community should not be changed as time, culture, and environment changes to become a healthy church.

The biblical healthy church must be a community that is able to reveal God surpassing
period, region, culture, environment, and language. As Matthew 5:16 says, ‘Good deed and good works’ can be evidence that Christians revealing God. The healthy church needs to have proof of God who saved sinners as if light can’t be hidden in the darkness. The early churches are being great evidence of what a biblical healthy church is. Of course, the writer thinks that it is impossible to make perfect early church. However, it is also believed that evidences that were found in the early churches should be occurring in the churches now. The truth of the Christianity cannot be changed. For that, though the environment of the churches changing, the essence of the church, a community spreading the Christ, cannot be altered.

Therefore, this study focuses on recovering biblical healthy churches and at the same time suggest the strategic plan to practice each church regardless of the numbers, finance, location, and condition of church.4 For this, the Biblical Healthy Church (BHC) will present a model of the early Church of Jerusalem on the occasion of the Upper Room of Pentecost, which was established in the early churches of Acts. In the early church of Jerusalem, obvious evidence revealing God are presented in Acts. In the church of Jerusalem, the changed form of the disciples can boldly proclaim and preach the gospel and speak of things filled with the Holy Spirit. One important fact of these factors is that the church is a community built together (Eph. 2: 20-22).5

The church is an organism. It must be viable and changeable. The church should not appear only in the system. Evidence that the church is alive should be revealed through the

---

5 Dever, What Is a Healthy Church? 94-95.
believers. But the churches of today cannot find these points. To be built together is to check each other's faith and this has become a direct influence on the health of the church. Therefore, this study put the focus on nurturing. Just as parents raise children, the Church is nurturing as healthy believer who can manifest God in life. It is the ministry that the church needs to focus on and it is essential to restore the biblically healthy church.

**Statement of the Problem**

To restore a biblically healthy church, the planter of new church has a question if it is necessary to start with new members, regions, or systems in every way. The searcher asked back if there is any possibility in current churches since there are many attempts to restore healthy church in Korea. But the results are not good. Many pastors choose church planting or new ways to build existing churches and other healthy churches. However, pioneering places do not grow so fast as to be self-reliant as church’s members and finances. Also, even if the church of the new strategy and system succeeds, there are many points that the model is lacking in proving the health of the church. The Biblically healthy church is clearly a difficult task. But as a pastor, the writer could not abandon the idea of an existing church in the fight against this problem. Existing churches must be restored. And the whole church will gradually be restored to a healthy church by going to a system in which the existing churches help pioneer churches and accept new challenges.

---


How then can leaders transform an existing church into a biblically healthy church? It is a fundamental question in this study. Korean churches have experienced church revival over the past 100 years. It clearly supports the fact that the history of the early church is still feasible. However, the Korean church is falling.\(^9\)

<table>
<thead>
<tr>
<th>Year</th>
<th>The General Assembly of Presbyterian Church in Korea</th>
<th>The Presbyterian Church of Korea</th>
<th>Methodist Association</th>
<th>The Presbyterian Church in Korea (PCK:Kosin)</th>
<th>The Presbyterian Church in the Republic of Korea</th>
<th>The Korean Presbyterian Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>2,508,451</td>
<td>2,489,717</td>
<td>1,491,754</td>
<td>436,443</td>
<td>336,095</td>
<td>128,711</td>
</tr>
<tr>
<td>2005</td>
<td>2,716,815</td>
<td>2,539,431</td>
<td>1,507,994</td>
<td>464,856</td>
<td>337,188</td>
<td>137,449</td>
</tr>
<tr>
<td>2006</td>
<td>2,818,092</td>
<td>2,648,852</td>
<td>1,534,504</td>
<td>501,036</td>
<td>337,327</td>
<td>144,974</td>
</tr>
<tr>
<td>2007</td>
<td>2,912,476</td>
<td>2,686,812</td>
<td>1,557,509</td>
<td>474,047</td>
<td>337,570</td>
<td>147,415</td>
</tr>
<tr>
<td>2008</td>
<td>2,896,967</td>
<td>2,699,419</td>
<td>1,563,993</td>
<td>464,799</td>
<td>327,903</td>
<td>150,241</td>
</tr>
<tr>
<td>2009</td>
<td>2,936,977</td>
<td>2,802,579</td>
<td>1,587,385</td>
<td>464,515</td>
<td>317,886</td>
<td>151,507</td>
</tr>
<tr>
<td>2010</td>
<td>2,953,116</td>
<td>2,852,311</td>
<td>1,586,063</td>
<td>466,379</td>
<td>311,212</td>
<td>156,508</td>
</tr>
<tr>
<td>2011</td>
<td>2,988,553</td>
<td>2,852,125</td>
<td>1,585,503</td>
<td>482,488</td>
<td>305,953</td>
<td>153,361</td>
</tr>
<tr>
<td>2012</td>
<td>2,994,873</td>
<td>2,810,531</td>
<td>1,577,692</td>
<td>481,032</td>
<td>297,752</td>
<td>154,709</td>
</tr>
<tr>
<td>2013</td>
<td>2,857,065</td>
<td>2,808,912</td>
<td>1,486,215</td>
<td>472,717</td>
<td>289,854</td>
<td>152,316</td>
</tr>
<tr>
<td>2014</td>
<td>2,721,427</td>
<td>2,810,574</td>
<td>1,468,442</td>
<td>461,476</td>
<td>284,160</td>
<td>149,969</td>
</tr>
</tbody>
</table>

Figure 2. 2004-2014 years the statistics of Christian major denomination

---

\(^9\) News and Joey looked at the statistics of Christian major denominations. There are six such groups as The General Assembly of Presbyterian Church in Korea, The Presbyterian Church of Korea, Methodist Church, The Presbyterian Church in Korea, The Presbyterian Church in the Republic of Korea, The Korean Presbyterian Church.
The number of members is falling sharply. The total number of church members at the end of 2014 combined decreased by 171,031. There were to reduce 135,638 people in The General Assembly of Presbyterian Church in Korea, 17,773 in the Methodist Association, 11,241 in The Presbyterian Church in Korea, 5,694 in The Presbyterian Church in the Republic of Korea, and 2,347 in The Korean Presbyterian Church. The Presbyterian Church of Korea was the only one that showed an increase, but it was 0.06% (1,662) compared to the previous year. The church is no longer acting like an Ark of salvation but is becoming organization. So, the standard of what the church should and should not do is blurred. Biblical rule leads directly to the life of the saints.

The church is the place to raise the true believer. John Calvin\textsuperscript{10} does not focus on the purpose and function of the church in one place, but in many places, John Calvin focuses on his ecclesiology in the institutes of the Christian Religion (1559), Chapter IV. In the heading of Chapter IV, chapter 1, "We must be united with the true Church, the mother of all pious person," Calvin can already conceive of the fact that the church is an institution established by God for our salvation.\textsuperscript{11} All members of the church are children of God. Who should your child be raised in the mother church and who should be nurtured? It must be nurtured by God. Parenting depend on who teaches saints, to show that there is possibility to grow and a community that can represent God.

\textsuperscript{10} Jean Calvin (July 10, 1509 - May 27, 1564), John Calvin is a French Protestant theologian who led the Reformation. The idea of following his theological tradition is called Calvinism or Reformism.

Statement of Limitations

This paper argues that the existing church can also be restored to a biblically healthy church. However, there are many ways to check the health of the church. This thesis will focus on changing the lives of the saints. There are many views on the biblical church, but in this dissertation, the paper will focus on the connection between faith and life. It is also a model of a biblically healthy church, which is intended to limit it to the early church of Jerusalem, the church of Jerusalem before being scattered to the events of Stephen. The reason is that the image of the early church in Jerusalem is modeled on the dispersed Diaspora Jews. By presenting a model of the early church in Jerusalem, this research limits church of Jerusalem to introducing the prototype of the most biblically correct model.

There are already churches and systems in Korea that focus on nurturing. However, the authors have been trained to know in raising discipleship training (the Sarang Church), home church (the Houston Seoul Baptist Church), cell church (the Jiguchon Church), and one-to-one discipleship (the Onnuri Church). By reviewing and evaluating the critical points about the grafted ministry, this paper would like to present the author's view on nurturing. Also, for more specific samples, the researcher will limit the questionnaire to the saints of Busan Daeyang Church, which will serve as senior pastor.

---


Theoretical Basis

This study focuses on the early Church of Jerusalem as a strategy to transform the existing church into a healthy church. It aims to build a biblical and healthy church by presenting a model and strategy for how the church can be healthy in the current crisis. This study focuses on biblical nurturing in this respect. Churches cannot diagnose their health by the number of people they can see, finances, systems, and training programs. The health of the church is a matter of how many saints fit the will of God.\(^\text{14}\) It is linked to the life of the saints. By separating faith and life, God cannot be revealed in life. This attitude is the absence of God. It is directly related to the problem of parenting. If the saints are properly nurtured, God's work must be revealed in their daily life. It is a model of biblical nurture that allows the neighbors around them to see these things and to think about God's presence. It will examine these points in several ways.

Biblical Basis

Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people And the Lord was adding to their number day by day those who were being saved. (Act 2:43-47 NASB)

The early Jerusalem churches are like a utopia. How is this possible? It is the case happened hearing Peter's sermon after Pentecost occasion. After that, similar content is also

recorded in Acts 2:43-47 and 4: 32-35. Both records focus on people's changes. But the one who leads this work is the Holy Spirit. The work of the Holy Spirit strikes the heart of man. So, people start looking for what to do. The author sees the work as the nurture of the Holy Spirit. The saints must be nurtured through the Holy Spirit. So, it is crucial to find God's will. Through this, Acts 2: 43-47; 4: 32-35 life is possible.\(^\text{15}\)

Looking at the Bible, evidences are overflowing. The representative figure of the Old Testament, Moses, can be seen as a person who God directly raised. It is imperative to whom it is nurtured. Moses was a royal family trained in the royal palace. But his learning and experience were not an essential aid to the exodus of the Israelites. God spoke to him and He led the nation of Israel for forty years.\(^\text{16}\) Moses was used by God not because he was well education but God nurtured and used him.

In the New Testament, the searcher can present Paul as a model. He was a more eager Pharisee than anyone else. But Paul's zeal for God was wrong, and he met Jesus in Damascus. Since then his life has changed completely. Paul was also a person whom God raised directly. So, he always looked around the church and did his best to keep the churches healthy.\(^\text{17}\) It was not his knowledge that was necessary for establishing the church, but it was God’s care that changed from Saul to Paul.


Theological Basis

God wants to recover the fallen of world because of sin. The Bible proves this fact, which is to return the creation of the world without evil existence through all covenants. So, Jesus Christ comes down in this earth because there is no hope in human being. And He becomes the new covenant to fulfill the old covenant in the Bible. Even though human is the divine image of God; they do not live in the rule of God. In this point, the creation of God seems that the original plan of Creator fails through a disobedience of human. However, God does not give up His people and the world. So, the Lord set the old and new covenant because human is weak. It is very important point because God works for salvation of man without a cost. In this aspect, the covenant is nurturing of man and woman to save humankind.\(^{18}\)

The Bible explains that how the covenant develops next step, His people is saved in several generation. This fact confirms that Jesus Christ is the new covenant when He comes down the world as image of human. It means that incarnation of Jesus fulfilled the new covenant. Therefore, the old and new covenant is the restoration by Jesus Christ as Son of God who is intercessor between God and human. People passible to go in front of the throne of Almighty God.\(^{19}\) Also, Paul argues that Jesus Christ is the only way, which is promised by the Father. And Paul's letters describe that the fact of incarnation become the fulfillment of promise about the Old and New Testament. Jesus Christ is identified by the unity of the Scripture.

The Bible is the book to have the unity through the old and new covenant. These covenants continue to progress to save His people. Therefore, Jesus Christ is the new covenant to reveals the original blue print, which is to live with human who recover from sin. In this context,


\(^{19}\) Ibid., 641.
the churches of South Korea remind the bottom of their heart about the biblical covenant in whole Bible. The writer of this paper wants to double check the original plan of God. So, the researcher wants to recover nurturing a biblical healthy church.

**Historical Basis**

The restoration of a healthy church through nurturing is often accompanied by parenting, though there are differences in methods and models depending on the times. For example, there is a historical experience that has been revived of Korean churches to such an extent that it cannot be found in other countries. The reason for this can be seen in a number of ways, but here this paper present four models of healthy Biblical churches through nurturing.

The first is discipleship training. A nurturing system by Rev. Han Heum Oak of The Sarang Church is known to every pastor in Korea. This church holds discipleship training seminar every year. The key to this seminar is to wake up the laity. In Korean traditional culture, the church workers were limited to pastors, elders, and deacons. But discipleship training made to an open system where anyone can participate in God’s work. By this, the Sarang Church ministered by Rev Han-Heum Oak experiences growth. And many pastors attend seminars every year to learn discipleship training at the Sarang Church.20

The second is the House Church Ministry of the Houston-Seoul Baptist Church, a Korean church in Houston, Texas. As this church began to build a foundation for the spiritual growth of Koreans scattered like diaspora, there are now many churches in Korea that adopt the system of house church and do ministry. The house church is also a nurturing system in which a shepherd,

20 Refer to [http://www.idmi.org](http://www.idmi.org) bout the Disciple Making ministries including the news on seminars and conferences.
who is a small group leader, can lead their followers by setting an example. And as the number of small-group increases, the shepherd prepares to set up another one by selecting a leader from a group. It is similar to a small church movement. House churches also provided a foundation for Korean churches to grow by incorporating parenting systems.\textsuperscript{21}

Third, it is the system of the cell church of the Jiguchon Church. Cell Church is an organic organization. Cells are living organisms, and this tissue grows. Although there are many similarities in comparison with house churches, the Cell Church is more organization that focuses on efficiency. There are a variety of attempts at cell churches in Korea. However, the researcher would like to present a model of the Jiguchon Church as a representative cell church. The Jiguchon Church was pioneered in January 1994. And it grew into a church with a reputation in Korea as an existing church. However, in 2002, the church that grew into megachurch has revised its pastoral philosophy. So, the writer chose cell model for the future of the church. It became one of the cell churches representing the Korean church.\textsuperscript{22}

Finally, it is the one-on-one discipleship of the Onnuri Church. One-on-one discipleship training is one in which one person becomes a caregiver, like a parent, and shares the Word and life as a partner of faith. As with all training, the aim is to share the personality and life of each other focused on the Word, so that the legacy of one's faith will be communicated to others. Therefore, caregivers are the principle of reproduction by establishing themselves as true Disciples of Christ through the role of spiritual parents. Based on this, the Onnuri Church records

\textsuperscript{21} Refer to http://www.housechurchministries.org about the house church ministry including the news on seminars and conferences.

\textsuperscript{22} Refer to http://www.jiguchon.org about the cell church ministry including the news on seminars and conferences.
ACT 29 in the history of the Korean church to be established as a Biblically healthy church.\textsuperscript{23}

This historical background of Korean churches can be a major stepping stone for future healthy churches. This study hopes that the Korean church in this historical context will be restored to the church that is nurtured through the biblically healthy church.

**Statement of Methodology**

The purpose of this paper is to convert existing church into the biblically healthy church. The reason is that the existing church has lost its right direction and has many problems. If the Korean church continues in this way, the future is not bright. However, there is still a voice in Korea to restore the health of the church. The church must continue to be reformed. It is an alternative to the biblical health of the church. Reform requires direction and strategy. To this end, nurture is a remarkable vision and strategy for restoring the health of the church.

This study will consist of six chapters in total. The first section includes introduction and literature review. The second section looks into the definition, necessity of nurturing, and the biblical grounds. It will look at the general aspects of parenting and present the evidence through the models and images of the nurturing that the Bible shows. In the third chapter, the research introduces the four Korean churches and systems pastoring by nurturing. Discipleship Training of the Sarang Church, House Church in the Houston-Seoul Baptist Church, Cell Church in the Jiguchon Church, and One-on-One Discipleship in the Onnuri Church. An overview of the situation and the training of each church will be studied. It is the purpose of this chapter to consider commonalities and differences between the four models and to assess the health of each

\textsuperscript{23} Refer to www.onnuri.org about the one-on-one discipleship including the new on seminars and conferences.
model.

The fourth chapter introduces the results of the survey. This section presents the results of the questionnaire surveyed by saints in the Busan Dae-Yang Church which the writer will serve as the senior pastor. The purpose of this review is to think about the recovery of a healthy church through the value of a healthy church, the thoughts about the attending church, and the questions about personal life. This survey is focused on how the church should impact the lives of communities and individuals. This chapter will also try to help readers to think about the strategy of the church to nurture by comparing and evaluating the results.

The fifth chapter presents the vision and strategy as a nurturing church. This paper wants to approach how to practice parenting strategically. The effectiveness of the ministry of the church is not immediately visible. However, living organisms have vitality and must be fruitful. Preparing the soil for its biblical fruit is the first step toward a healthy church. To this end, this chapter will present a model of a nurturing church and propose a strategy for transforming it into the nurturing church.

And the sixth chapter is the conclusion. This section aims to provide a biblical and healthy church through the nurturing church as another alternative in this age and be established rightly. It is the reason why the writer suggests a nurturing church.

**Review of the Literature**

*Ten Prescriptions for a Healthy Church* were written by Bob Farr and Kay Kotan. They have productive experience from working with churches. This book emphasizes the importance of the software which is the core value of the church and proposes to the saints as a strategic approach to the church's hardware to become a healthy church. So, as a Christian, there are many
things about attitude and influence. The church is different from a profit-seeking company. The impact of healthy churches is that it begins with the empathy and consideration of Christ around him or those who come to the church. To this end, an effective church, coming at necessity of examining internally first, this book helps to think about the essence of a healthy church.

* A Practical Guide for Successful Church Change * begins with the need to recognize the change. The problem of the church is not wanting to change. The author is a person who has studied and studied how to change and transform organizations. However, it is said that the process of this shift is not easy for the author himself. The author says that he should not be contented with his satisfaction. That is why you need to look at yourself first to recognize what it is to improve your quality of life. The same applies to the church. The church can grow into a more successful church by knowing and practicing these changes. As steps to transformation, this book suggests first to give up comfort, second is to understand resistance such as fear, anger, rejection, and indifference, and the third is to look for the answer through research, experience, and discovery. And the fourth is a stage entirely devoted to the process of change through learning, acceptance, and accountability.

* Advanced Strategic Planning * has likened the process of planning change as a voyage to recognize change first through the life-cycle of the church. To navigate, navigators, crew, and ships must be strategically prepared. Everyone has a professional responsibility to be in charge of each person. And that responsibility has a strategy that can overcome a crisis. However, Aubrey Malphurs points out that church do not think about this first step. The Church continues to decline, but there is no strategy or expert to prepare for the future. This book is like a textbook for strategically developing and practicing the church. Also, this book proposes to the church the professionalism of tipping around to a detail part. In this respect, the pastor must be a
professional leader to lead the church. Leaders should be people who know where they should go and can show where they go.

In *Deep Influence*, people focus their leadership on efficiency. But T. J. Addington says in this book, "Leadership is nature, courage, wisdom, truthfulness, compassion, spiritual depth, patience, kindness, and vision. These things come from deep inside our minds." Leadership is an influence. It has a core area in mind, thought, priority, and change of relationship. The authors also argue that the starting point of leadership starts from a humble heart. One inner world is filled with the character God created. However, greed is blocking this character and even making it lose God's image. Human restoration of God's agenda is a way to go beyond God's original intentions.

*Deliberate Simplicity* focuses on the essentials of the church. David Browning points out that it is not meaningful to continue to increase the number of stores like McDonald's, but it is important to let the franchisees know about the founder's know-how through their accumulated experience. Mother Teresa said that “you cannot do what I cannot do. I cannot do that. Together we can do great things.” It is the essence of the church. The church is a relationship-oriented organization. The model of the church that appeared in the Early Church or Acts of the Apostle Paul was gathered by more than 10,000 people, but not with mass meetings, but many leaders and teachers collected from each home in their homes and shared God's Word every day. Therefore, the church must be the congregation of relationally oriented, beyond the concept of place.

*Everyone Communicates* is focused on connections. A connection is a direction that directs the concentration towards others. John C. Maxwell argues that Immaturity is immaterial to others. It is insecurity that everyone has a self-centered thinking. Connections are not one-
sided but mutual, so to be successful, leaders must understand the visual, perceptual, emotional, and verbal dialogue.

*Healthy Churches Faithful Pastors* Point out that the congregation at Faithful Pastors wants a strong and faithful pastor. Faithful pastors encourage their members to take risks, make sacrifices, and put in the effort to make genuine progress in spiritual life, both individually and collectively. The pastor must be one who the saints can trust. At the same time, the pastor must be able to show healthy spiritual and personal life at home first.

*Humilitas* is a character of God that cannot be found in the world. People use it without understanding the meaning of humility. But Jesus showed complete humility by dying on the cross. True humility can only be learned from the Son of God. John Dicson removes people of misconceptions about humility one by two by first examining humility historically. Humility is to take others better than themselves and to be influential rather than being low and self-destructive. This book explains the attitude of the mind to be equipped as a leader.

*Organic Church* argues that attending churches does not change their lives; people change when Jesus Christ is in their hearts. The reason is that the church brings the lost people to Jesus. It is the most important point in understanding the church. A church with this identity must be reproducible. This book notes that many churches and pastors should not pretend to desire and experience and to be able to control everything in the field of ministry. What ministers need is a mind like a child who can follow God.

*Spiritual Leadership* is about how man and woman should follow God's agenda as a Christian when coming face to face with the principles of the world and the principles of faith. This problem is directly related to our lives. Is God King? Or is the world a king? The fight is a constant battle for the saints. In this struggle, those who move according to God's agenda can
manifest spiritual leadership in the age of change.

*The Emotionally Healthy Church*, Jesus describes becoming a Christian as a new birth (John 3: 3-5). If you want peach fruit, you have to dig out an apple tree and plant a peach tree. New roots are needed for new fruit. This is a natural principle. It is the same in the church. Sprinkle it right so you can bear healthy fruit. For this, pastors need to “Slow Down to Lead with Integrity.”

*The Transformational Church*, the core message is in these questions; do you have hope to transform church? Is the church getting better? But this change must be led by God. Leaders must recognize that their power always begins with trusting God. Otherwise, people cannot experience the real change that God is leading. The leader must first recognize God's will and accept it, engenders it to change transform into a healthy church in God’s way.

*Twelve Key to an Effective Church* allow readers to open the door. The 12 keys of this book are introduced to the possibilities of grace. With these keys, one can grow a strong, healthy congregation. “Strong and healthy” and “effective and successful” are good friends. To be strong is to be effective. To be healthy is to be successful. In the spirit of grace, the reader focuses on the strengths, gifts, and competencies of a congregation.

In *Comeback Churches*, Ephesians 4:12 say, “for the equipping of the saints for the work of service.” This book introduces the meaning of “for the equipping” on page 175. “It refers to restoring something to its original state, to repairing broken bones, or to fully equipped to travel.” It means that church does not run only with the power of the pastor alone. It is a place where the community should be made together by devotion. The church should be armed with communities. It is not the heroic role of any one person, but a healthy balance of discovery and obedience to God's will.
In *Natural Church Development*, Christian A. Schwarz consistently persuades readers about natural and living principles from the beginning to the end. Natural church growth means that the grass must have its roots to grow; the church must recognize and balance the factors that occur in the ground to grow. In many cases, many churches try to increase their church by following the experience or organization of a revived church. However, it is extremely limited that the church grows only by following the model. For all churches to grow, it is important how they plan and implement strategies to check and improve their church soil.

A shocking point that *Churchless* suggests is that people who go to church and people who do not go to church are very much alike. In other words, there is not much difference between the idea of going to church and not going to church meaning of life. It can be shocking to the people in the church. It tells people inside of the church that people outside of the church are not much different from them.

In *Building Below the Waterline*, a leader is not born in a moment but is made by walking with God. But people do not like this process. Because it takes long and is a hard journey. So, people try to do things fast. Leaders are not created that way. There is no one in the Bible that God use them suddenly. God intervenes in their lives, preparing them for a long time, and using them at the most reasonable time. Therefore, leaders must empty hearts and be built according to God's ways.
CHAPTER II

THE DEFINITION OF THE NURTURING CHURCH

WHAT IS NURTURING?

A dictionary definition of nurturing is child raised by a biological parent, who takes care of the child to grow up as an adult and develops his or her intellectual and social ability, but it is also nurtured in the adoptive parent or in an orphanage operated by a government or nonprofit organization. Parenting is the process of promoting and supporting the physical, emotional, social, and intellectual development of a child from infancy to adulthood. Nurturing is about raising a person. It can also be seen in mentoring. Mentoring is one-on-one care. A person, who is mature through all his personal teaching, not merely passing on know-how, nurtures another. It is the nature of nurturing that an inexperienced person can live properly as a mature person or follow the teacher's personality and life through teaching. But nurture does not stop here. Parenting is to build up an individual who can continue to develop. If a young child fails or fails to repeat the same problem, it must be taught by the parent.

---


26 Winnicott, D.W. (1953). Transitional objects and transitional phenomena, *International Journal of Psychoanalysis*, 34:89-97 Winnicott wrote, ‘The good-enough mother...starts off with an almost complete adaptation to her infant's needs, and as time proceeds she adapts less and less completely, gradually, according to the infant's growing ability to deal with her failure’.

---

20
People try to limit nursing to the range of food, clothing and shelter. However, this paper suggests nursing as bringing up to a whole person. Men cannot live only with food, clothing, and shelter. It is more important to nurture the invisible inner than the visible. Our inner self is revealed in words and actions. It is necessary for nursing to grow through this attitude to a more mature person. It is the restoration of God's image.

The Purpose of Nurturing

People make mistakes. But if the mistake is repeated, humankind will live only in failure. As technologies develop and society changes, humans live in more complexed structures. If you do not have the ability to adapt to these changes or resolve problems, you will live like a derelict. These are not what God wants. So, through nurturing, God wants us to be better. The man is a being with the image of God. It is not the Creator's plan that these beings live in continuous failure each day. The purpose of parenting is not to stay in the place of these failures; it is to help them solve their problems with a little help.\textsuperscript{27}

From a biblical point of view, nursing is to be built up as a person who can continue to develop. This point is the blueprint God had when he designed human being. The plan is outlined in Genesis 1: 26-28. To grow and thrive in this world, it is possible to learn from someone at least. The human cannot do everything right from the beginning. There is wisdom that God gives

to man. The intelligence is used in the area of caring and raising someone. Therefore, nurture has the purpose of improving itself but also growing and prospering around itself.

**The Necessity of Nurturing**

Usually, the tendency of the parents stays to the child in nature along the same line. It has been learned naturally from home fences for a long time. So, the attitude that resembles the tendency of parents is also seen in children. Parenting is closely related to life in this respect. Caregivers are exemplary. The person who receives the nursing puts the thought and the attitude of life through the words and actions of the nurse. It is the work that is being done in all relationships as well as in the relationship between parents and children. People accept it as a stimulus whatever they see and hear. It is through this stimulation that man and woman determine their attitude.

From this perspective, parenting should be intentional. If a caregiver lives a life without any sense of purpose, those who are nurtured are more likely to have a similar tendency. And, in many cases, a person of breeding lives like a caregiver. This phenomenon shows that the value and life of a person can be changed according to the needs of parenting. Even though people are fully satisfied and can appreciate, they do not try to do so because their values do not change. In the state of being unable to sympathize with anything, there is a problem in acting correctly in the image of God. After all, nurture is the agenda of God and restores the image that God created

---


in creation at the beginning. It is a crucial topic both socially and churchly. If churches do not nurture properly, neither the nation nor the church has a future.

**Korean Society's Wrong View on Nurturing**

The zeal for children’s education in Korea is quite high. Korean people believe that the life can be changed by going to a good university, getting a good job, and a good spouse. All these starting points are put into education. In fact, almost all children from elementary school to high school in Korea go to private institutes or tutoring session. At home, interests of parents are only at a good grade. So, the children are more sensitive, and the satisfaction of parents differs depending on to their children's grades.

![Parental burden, participation in after-school classes organized by profit-making company](image)

Figure 3. hours of after-school study time per week

(Results based on students’ self-reports)

---


31 OECD, PISA 2012 Database, Tables IV.3.27. http://dx.doi.org/10.1787/888932957460 Students were also asked to report the average time they spend each week on various types of after-school study activities, all school subjects combined. Across OECD countries, students reported that they spend 4.9 hours per week on homework or
Based on the results of the OECD PISA survey conducted for 15-year-olds in the OECD member countries, the average 'participation time per week of after-school classes organized by profit-making companies' The participation time of the after-school classes organized by the profit-making company, which parents pay, is six times as long. This is six times more than the OECD member countries in Asia, Japan. In most OECD countries, the average participation time of "after-school classes organized by a profit-making company, which parents are responsible for," is 48 minutes or less per week. (3.6 hours), Greece (3 hours), Turkey (1.9 hours) and Spain (1.1 hours) in the order of 'time after class' organized by the profit-making company. In the past OECD International Assessment of Educational Achievement, the participation of private education in Finland and Korea, which is at the highest level among the OECD countries and attracted international attention, shows a very contrasted pattern.

These results eventually lead to social problems. It is because class of people will be divided according to the level of the university and the achievement of their studies. This aspect also appears to students who have entered college. Even classmates from the same university will be divided according to the level of high school. This problem leads to suicide. It is hard to see as a personality that has grown through proper nurturing. A nurturing that started from other study set by their teacher. Of this time, 1.3 hours are spent with another person overseeing the study and providing help if necessary, either at school or elsewhere. Students also reported that they spend 39 minutes per week working with a personal tutor, and 37 minutes per week attending after-school classes organised by a commercial company and paid for by their parents. http://www.oecd.org/pisa/keyfindings/pisa-2012-results-volume-IV.pdf (accessed Jan 15, 2017)

According to the statistics released by the National Statistical Office (NSO) and the Ministry of Gender Equality and Family, 2013, the most common cause of death among adolescents aged 9-24 is 'deliberate self-harm (suicide'). Last year, 7.9 percent of 13-to-24 year-olds reported that they thought they wanted to commit suicide once in the past year. The main reason for wanting to commit suicide is that the ages of the aged between 13 and 19 are related to the problems of sexuality and advancement (39.3%), the aged 20-24 are working problems (20.1%) and economic difficulties (20.0%) I chose it a lot. As a result of examining the stress of youth, 61.4% of 13 ~ 24 year old youths were stressed in 'overall life'. By job category, 67.2% of the respondents were working in the job, 54.4% were in school, and 34.4% were in family life.
wrong point of view has become a social structure that makes it difficult for society as well as individuals. So, Korea has become a more violent society to live, and it is often caught in consciousness that easily compares with others.

From this point of view, this dissertation concludes that proper care is needed. It is very important to recognize the problem. Because problems are resolved by untangling straps one by one. However, if church ignores their problem, a small problem that could have been solved with a little effort becomes like a snowball which cannot be solved even at a great cost. For example, if industries flow sewage into a clean sea, the sea will rot in no time. Personality is same as the ocean. If you try to prevent pollution flowing into human minds and purify it cleanly, you will not only block further pollution but make you turn from a sea of dirty personality to a clean and honest personality.

Benefits from Nurturing

Lessons from the Hurdling of the Emperor Penguin33

In winter, the emperor penguins head back further into the Antarctic continent when all the creatures that make the Antarctic home are looking for a warm spot, not the Canaan where milk and honey flow, Penguins walk approximately seventy miles to a colder, lonely place. Winter in Antarctica is a cold-free place with a temperature of minus fifty degrees below zero. In the midst of the harsh winter, the emperor penguins are going to breed and raise their young. Emperor penguins have no lasting family concept. Every winter a new pair is set up, and their young are laid there. After giving birth to an egg, they encounter a great tearful father and

---

mother’s instinctive love in the ecosystem. The place where the emperor penguin spawns egg
and nurse is far from the sea. The mother, who gave birth to the egg, leaves again to the distant
ocean to feed her young. From then on, Daddy Penguins fight against the harshest cold in
Antarctica, and for several months they take care of their eggs without eating anything.

However, during the snow storm, the daddy penguins who cannot stand alone overcome
the cold with each other's body temperature. It is the distinctive wintering of the Emperor
Penguin's hurdling. When forming this hurdling, the temperature of inside differs about 10
degrees from the outside, so that it can overcome the cold of Antarctica. And there is one more
thing to note about this hurdling. When they gather together, they divide the inside and outside of
nature, so that the penguins move little by little to move the outside penguins inward over time.
Hurdling is a kind of warmth that cannot find selfishness. Because of such unselfishness, the
Emperor Penguin could have survived the winter of Antarctica where everyone left.

The way of survival through the hurdling of the emperor penguin is a survival strategy to
remember if you want to build a biblically healthy church. In the structure of society, the jungle
law dominates. The survival of the strong using a weak person is a good indication of human
desire. The Bible, however, demands a different attitude of life to protects the vulnerable people
and take care of them. To the Israelites who escaped from Egypt, God says in Deuteronomy
10:18 “He executes justice for the orphan and the widow, and shows His love for the alien by
giving him food and clothing. (NASB)” It means to practice justice and love beyond just
helping. 34 Taking care of the weak becomes the evidence of following God's law. It protects the
weak, and the strong ones become a true God's people when they use strength and wealth for the

34 NetBible, “treat” “who executes justice for” (so NAB, NRSV); NLT “gives justice to.”
weak. Parenting makes this possible. It is a real lesson learned from nursing when the weaker ones fully grow up in this protection and have the opportunity to find them protects others as they have learned.

If strong people occupy the center and weak people surround their church, the community will soon collapse. In the end, thinking only of oneself results in the destruction of all. A strong protective organization or the strong working community can tolerate even the most intense crisis. In this point, church’s hurdling is possible through nurturing. If you learn how to behave and assume responsibilities in the first instance, you will still have a strategy to grow before the crisis.

**Expectation Through Nurturing**

People give up on many problems. It is due to the burden of starting from too much. Nurturing can be done from what the caregiver can do right now. Trying always to do diligently and honestly with attention, it is the image of humanity that God wants. But man does not want to sow seed with tears because it requires effort and dedication. What happens if the mother who gave birth does not care for her child? The child must have mental and physical problems. These growing children are more likely to continue abusing their children through the experience.\(^{35}\)

It is the result of the absence of proper care. Correct parenting is the work of seeding (Psalm 126: 5-6).\(^{36}\) There is a harvest time for those who sow. But it is foolish to wait for the crop

---

\(^{35}\) Korean Education system service, “Statistics on Child Abuse Status.”

\(^{36}\) Oded Borowski, *Agriculture in Iron Age Israel*, paperback ed. (Winona Lake, IN: Eisenbrauns, 2009, 1987), 54. O. Borowski says regarding this passage: “The dependence on rain for watering plants, the uncertainty of the quantity and timing of the rains, and the possibility of crop failure due to pests and diseases appear to have kept the farmer in a gloomy mood during sowing” (*Agriculture in Iron Age Israel*, 54). Perhaps the people were experiencing a literal drought, the effects of which cause them to lament their plight as they plant their seed in hopes
without planting seeds. The effort is difficult, but the joy of harvest rewards the effort. Parenting makes these results look promising. What you can expect from parenting is a healthy recovery. Parenting has significance in correcting essential problems. To this end, the church needs to have an accurate view of parenting.

**Biblical Grounds for Parenting**

Dreaming a biblically healthy church is a prerequisite for a leader. But the way to make healthy churches can have many differences. In this study, restoration of the healthy biblical church through nurturing is the primary focus. It is necessary to look at the biblical nurture that appears in the Bible after discussing the general aspects of parenting.

**Biblical Background of Nurturing**

God created man and gave birth to children. The reason includes for parents to take care of the child in the family fence. It is the agenda of God for men and women to get married and give birth to children and have them learn about God as they grow up. It is because human beings resemble the image of God.\(^\text{37}\) It was so natural that the thriving humanity gets to know that the rain would come. However, most take the language as metaphorical. Like a farmer sowing his seed, the covenant community was enduring hardship as they waited for a new outpouring of divine blessing. Yet they are confident that a time of restoration will come and relieve their anxiety, just as the harvest brings relief and joy to the farmer.

---

\(^\text{37}\) Bruce K. Waltke, “Reflections from the Old Testament on Abortion,” *Journal of the Evangelical Theological Society* 19:1 (Winter 1976):8. His quotation is from R. F. R. Gardener, *Abortion: The Personal Dilemma*. See also Waltke’s helpful discussion of image and likeness in *Genesis*, p. 65-66. For the view that the image of God includes the body, see Jonathan F. Henry, “Man in God’s Image: What Does it Mean?” *Journal of Dispensational Theology* 12:37 (December 2008):5-24. Does the image of God in man include his body? “Most theologians have recognized that that [sic] we cannot interpret it [i.e., the phrase ‘the image of God’] literally—that is, that man’s physical being is in the image of God. Such an interpretation should be rejected for at least four reasons. In the first place, we are told elsewhere that God is a spirit (John 4:24; Isa. 31:3) and that he is ubiquitous (1 Kgs. 8:27). In the second place, a literal interpretation would leave us with all sorts of bizarre questions. If man’s physical being is in the image of God we would immediately wonder what, if any organs, God possesses. Does he have sexual organs, and if so, which? Does he have the form of a man, or of a woman, or both? The very absurdity
God. However, since Adam and Eve ate the fruit of the tree of knowledge which God forbade, the blueprints were not preserved. Through Cain and Abel's case, they knew both about God, but Abel was the one who worshiped God. Through this event, Cain became angry and eventually committed the first murder of humanity.

What did God really want from Adam and Eve who were thrown out of the Garden of Eden? God wanted them to find His original plan while nurturing their children. But they did not. The character of Cain was severely impaired to seek or follow God's will. The question arises if Cain, who asked God for a token to keep his life rather than regretting the sin of killing his brother, was nurtured properly. Through this event, the Bible shows how important it is to nurture properly. Then who, among the Bible's characters, were the people who served God through proper nurturing? This thesis is intended to present some of the biblical figures as biblical grounds for nurturing.

Old Testament

Consider Joseph as the first person of the Old Testament. Joseph was in the arms of his father Jacob at least until he was 17 years old before being sold to Egypt. Genesis 37:2 (NASB) "These are the records of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives And Joseph brought back a bad report about them to

that God is a sexual being renders this interpretation highly unlikely. Thirdly, it seems unlikely that man’s dignity above the rest of the animals (Gen. 9:5 f.; Jas. 3:7-9) is due to his slight physiological differences from them. Is it credible that animals may be killed but that man may not be killed because his stature is slightly different? Finally, a literal interpretation seems not only contradictory to the rest of Scripture, and unlikely, but also inappropriate, Gardener aptly observed: ‘But our anatomy and physiology is demanded by our terrestrial habitat, and quite inappropriate to the one who inhabits eternity.’ For these reasons, theologians have concluded that the statement in Genesis 1:26-28 must be metaphorical of man’s spiritual or immaterial nature.”
their father.” Joseph, nurtured by Jacob, was hated by his brothers. After all, he was sold to Potiphar’s house by his brothers; Joseph lived as an inferior slave from the status of the precious son of a wealthy house. It is doubtful how Joseph could have survived so many crises. However, the Bible reveals the evidence of God's presence in the place. (Genesis 39: 2-5, 21-23; 41: 38-39)\textsuperscript{38} The image of God holding Joseph constantly and compellingly can be seen. Certainly, Joseph also had a critical moment. But in the moment of crisis, Joseph first sought God's will, not his desires.\textsuperscript{39} This is the evidence that Joseph was nurturing by God.

Joseph was raised by God in Egypt. So, the work entrusted to his hands was always seen by the Egyptians as a diligent and righteous worker. So, Potiphar, the prisoner, and even the king saw God through him. It is a characteristic of someone raised from God. How can a prisoner be a prime minister? There was clear evidence in Joseph that the King of Egypt could not resist. It

\textsuperscript{38} Claus Westermann, \textit{Genesis 37-50 a Continental Commentary} (Augsburg Fortress, 1986), 63. The clause “the Lord was with Joseph” occurs four times in this chapter (vv. 2, 3, 21, and 23) and explains the reason for his success. The divine name “LORD,” Yahweh, appears seven times in this chapter (vv. 2, 3 [twice], 5 [twice], 21, and 23) but only one other time in the Jacob toledot (37:2—50:26): in 49:18. God had previously promised to be with Isaac and Jacob (26:3, 24, 28; 28:15, 20; 31:3). Yahweh is the name for God used. The covenant-keeping God of the patriarchs was with this son of Jacob far from home. Joseph had a fine physique and a handsome face, features that he seems to have inherited from his mother Rachel (cf. 29:17). He proved faithful in a little and therefore the Lord placed him in charge of much (cf. Luke 16:10). Note that God blessed Potiphar because of Joseph (cf. 12:3a). “The whole sequence of 39:2-6 is a particularly apt and clear example of the meaning of blessing in the Old Testament. Assistance and blessing belong together, though they are different. Blessing embraces both people and the rest of creation. The narrator simply presupposes that the blessing can flow over from the one whom Yahweh assists to a foreign people and adherents of a foreign religion precisely because of the one whom Yahweh assists. The power inherent in the blessing is expansive . . .”

\textsuperscript{39} Many Authors, \textit{An Exposition of the Bible: a Series of Expositions Covering All the Books of the Old and New Testament}.... (The S. S. Scranton Co., 1907), 344. Success in temptation depends more on character than on circumstances. Character rests on commitment to the will of God. We can see Joseph’s character in his loyalty to Potiphar concerning what his master had entrusted to his care (v. 9). We also see it in his responsibility to God for what belonged to someone else (v. 9). It is further obvious in his responsibility to God respecting his special personal calling (37:5-9; 45:5-9). Additionally, we see it in his responsibility to God concerning his sacred vocation as a member of the house of Israel. “It is too little observed, and especially by young men who have most need to observe it, that in such temptations it is not only the sensual that needs to be guarded against, but also two much deeper-lying tendencies—the craving for loving recognition, and the desire to respond to the feminine love for admiration and devotion . . . a large proportion of misery is due to a kind of uncontrolled and mistaken chivalry.”
was the image of righteous person raised by God. Joseph was a man who God enhanced and at the same time nurtured directly by God. So, there was a specific intervention of God in his life.

God nurtured Joseph by meeting him in the times of discouragement and always being there for him. Life in Egypt where language and culture were different was difficult, but it was the time that Joseph wrestled every day to find out what the image of the right person that God wants is. So, he was gradually prepared to be the one that God wants to use.

The second character is Moses. Moses was in a life-threatening situation as he was born. But God led all of these situations to be guarded and educated in the palace. And Moses who God called him waited for 80 years. When he became a state of mind that he could not do it, God called him. God was waiting for someone with a humble heart to nurture. That is when the person becomes an acceptable state to the caretaker's teaching. God did not forcefully push His plan into Moses' heart. God plans all work ahead but it was a ministry that Moses had to obey with obedience. So, God waited until Moses became humble and low.

---


41 *The Reformed Journal* 33:3 (March 1983):9-11; and Robert J. Voss, “Who Am I That I Should Go? Exodus 3:11 (Exod. 2:25—4:18),” *Wisconsin Lutheran Quarterly* 80:4 (Fall 1983):243-47. Moses had become genuinely humble during his years as a mere shepherd in Midian (v. 11). Earlier an Israelite had asked Moses, “Who made you a prince or a judge over us?” (2:14). Now Moses asked the same thing of God: “Who am I that I should . . . bring the sons of Israel out of Egypt?” “Sometime before he had offered himself of his own accord as a deliverer and judge; but now he had learned humility in the school of Midian, and was filled in consequence with distrust of his own power and fitness. The son of Pharaoh’s daughter had become a shepherd, and felt himself too weak to go to Pharaoh.”

42 OHN I. DURHAM, *Exodus, Volume 3* (S.l.: ZONDERVAN, 2015), 33. “In these verses [11-12], the presentation of the tetragrammaton is only introduced. Moses objected, . . . ‘Who am I, . . . that I . . . that I . . . ?’ and God answers, . . . ‘the point is I AM with you.’ Who Moses is is not the question; it is rather, who is with Moses?”
After that, Moses then began to grow. Moses, who wasn’t confident enough to do so, delivered the will of God in front of the king of Egypt. Nothing was guaranteed, but through God's intervention Moses could command Pharaoh, who calls himself the king of the world, to free Israelites. This seems that God raised both the Pharaohs and the Egyptians and Moses and the Israelites at the same time. The exile is done according to His plan through the judgement of God to the Egyptians and God's salvation to the Israelites.

Not only this, but in the wilderness Moses continued to receive the care of God. Through the Exodus, Moses apparently realized that God was working even more. And he and Israelites could not live in the wilderness without God's help. However, Moses shows a high-level attitude. When God became angry with the sins of the Israelites Moses asks God to forgive them risking his own life (Ex 32: 1-14; 30-35).43 This is what God wants from the supporter. Moses, who was nurtured by God, resembled God. Moses had mature heart like God wanted him to be. That is why he risked his life for the people of Israel. God raised Moses and made him a person who can follow His will with His heart. So, Moses became the leader of the nation by God. It is the upbringing of God. These aspects of parenting are evident throughout the Bible.

Third, the writer would like to refer to another person who cannot be passed on from the Old Testament in presenting the biblical grounds of parenting. It is Daniel.44 Daniel was a man

---

43 Durham, *Exodus, Volume 3*, 432. “We see Moses’ great love for the Israelites as their mediator in his willingness to die for them (cf. Rom. 9:3). Being blotted out of God’s book may refer to physical death. Alternatively the book could refer to the register of those loyal to Yahweh and thereby deserving His special blessing (cf. Ps. 69:28; Isa. 4:3; Ezek. 13:9; Dan. 12:1; Mal. 3:16). God explained a principle of His dealings with people here. Individual sin brings individual responsibility that leads finally to individual judgment (cf. Ezek. 18:4). God was not saying that everyone will bear the punishment for his own sins precluding substitution, but everyone is responsible for his own sins. He chose not to take Moses’ life as a substitute for the guilty in Israel since this would not have been just. Moses being a sinner himself could not have served as a final acceptable substitute for other sinners in any case.”

who was taken as a captive in his childhood. But Daniel was the man whom all the absolute power of the world wanted to have right beside. The reason is that the Spirit of God was with him. This paper would like to think about the biblical care that only Daniel can show by looking at how he was able to enjoy this grace.

Daniel was a special person whom God raised. He was in high office from the time he was taken as a prisoner to his old age, but he was consistently held by God. How is this possible? Daniel also was a man who was nurtured by God. In Daniel 1:5, he and his three friends did not eat the king's food and wine to keep God's will. And in his old age, though he knew that the seal of the king had been taken, he opened the window and prayed three times a day and gave thanks to God. (Dan. 6:10).

Parenting has the power to make unattainable things possible for

he wrote to show what the believers’ present response should be as they await the coming kingdom of God. Daniel encouraged his readers to remain faithful to God in a hostile society while they waited for God’s promised kingdom.”

45 Joyce G. Baldwin, Tyndale Old Testament Commentaries, vol. 23, Daniel: an Introduction and Commentary (Downers Grove, IL: IVP Academic, 2009), 80-81. Evidently what these young men studied was the history and literature of this ancient part of the world. This included the old Akkadian and the ancient Sumerian cultures from which the Babylonian had developed. Learning the language of a people is one of the best ways to absorb the worldview of its people. Thus Nebuchadnezzar was seeking to acculturate these youths and make them thoroughly Babylonian. “In order to witness to their God in the Babylonian court they had to understand the cultural presuppositions of those around them, just as the Christian today must work hard at the religions and cultures amongst which he lives, if different thought-worlds are ever to meet.”

46 John F. Walvoord, Daniel, ed. Charles H. Dyer and Philip E. Rawley, The John Walvoord Prophecy Commentaries (Chicago: Moody Publishers, 2012), 138. The new decree did not deter Daniel from continuing to pray for the welfare of the city where God had sent them into exile and for the Jews’ return from exile. That this was the subject of his praying, among other things, including thanksgiving (v. 10), seems clear since Daniel possessed a copy of Jeremiah’s prophecy (9:2; cf. Jer. 29:1, 7, 10). Jeremiah had written that God had promised to hear such prayers, if they were sincere and wholehearted, to restore the fortunes of the Jews, and to re-gather them to the Promised Land (Jer. 29:12-14). Cyrus issued his decree allowing the Jews to return from exile in 538 B.C. (2 Chron. 36:22-23; Ezra 1:1-4). The events of Daniel 6 must have happened just before or shortly after this great turning point in Israel’s history. The events recorded in this chapter undoubtedly played some part in Cyrus’ decision to favor the Jews. Daniel refused to pray to the king, but He willingly prayed to the king’s sovereign. “While Daniel’s consistency of life and testimony has been evident throughout the book of Daniel, here we learn the inner secret. In spite of the pressures of being a busy executive with many demands upon his time, Daniel had retired to his house three times a day to offer his prayers for the peace of Jerusalem as well as for his personal needs. This was not the act of a person courting martyrdom but the continuation of a faithful ministry in prayer which had characterized his long life.”
such an ordinary person. Parenting makes people’s minds consistent with God. Daniel, who was taken captive, did not bend the heart given by God even before the king's statue. He kept his heart from wanting to win a reputation. Daniel has placed God in the highest priority over everything, even though he stayed for a long time in high office. Such mind is a heart that cannot exist unless God nurtures it. Daniel is a man lifted to witness that God is constantly looking after for his people despite his destroyed kingdom.

New Testament

The first person in the New Testament is John the Baptist. He was a person prepared and nurtured by God since childhood. The high priest, the Pharisee, and the Sadducees, who were religious leaders at the time, could not speak freely to the ministry of John the Baptist. The reason is that people acknowledged him as God is with him. John the Baptist was nurtured by God and prepared for the ministry of Jesus without any restrictions at the time. Such ministry is possible only through the sovereign intervention of God. John is Elijah. In other words, nurture is to bring the glory of God into the lives of caregivers.

Generally, the saints want God's help. However, if God nurtures, He will lead His people to the situation of each according to their level. John the Baptist had a call to prepare Jesus'


ministry. God worked on John the Baptist so that no one can approach him and to work in the ministry of God. Parenting takes into account the situation of the caregiver, and thus the intervention of God occurs in a very precise way. Therefore, God nurtured John the Baptist as a very particular person. It shows that God’s cares are carried out in consideration of those who are nurtured.

The second is Mark. Mark is a unique person. Though Pentikosti case happened at his house, he was a man who escaped during his first evangelical journey because of his young and fearful character. However, these characteristics of Mark have changed over time. So, the apostle Paul asked Timothy to bring Mark in the prison of Rome. (2 Timothy 4:11) He became a benefactor of Paul's work. Paul had strife with Barnabas who he was working with because of Mark. However, Paul calls Mark as a co-worker in the prison of Rome. Mark was no longer a former person. It is possible to take off the old man through God's nurture.

God’s rearing changed the weak and scarce Mark. This era in which the early churches was being built was under Roman domination. So, it was not rare to be in chains like Paul or be killed by the Jews. In this fearful situation, he became Paul's co-worker. The rearing of God is manifested by the fruit of Mark, which seemed impossible. The fruit is evidently formed in the nurture. The principle of reaping is God's pleasing principle. Parenting is God's instrument that turns impossible into possible. What about the churches that these people are attending? The

---

49 D Edmond Hiebert, Second Timothy, Everyman’s Bible Commentary (Chicago: Moody Press, 1958), 120. Timothy was to pick up Mark (Acts 15:36-40) and bring him with him because Paul believed Mark could be useful to him (cf. Phile. 11). Mark had, of course, previously left Paul and Barnabas in Perga and had returned to Jerusalem for unexplained reasons (Acts 13:13). Tychicus had gone to Ephesus, or was about to go, if the aorist apesteila (“I sent”) is epistolary, perhaps to relieve Timothy there (Acts 20:4; Eph. 6:21-22; Col. 4:7-9). Timothy should also bring Paul a certain cloak, perhaps for his comfort as colder weather set in (v. 21). Paul also asked him to bring certain unidentified books and especially “the parchments.” The parchments may have been copies of Old Testament books and or inspired New Testament writings, and or Paul’s legal papers. “Even as an old man facing certain death, the apostle has not lost his interesting for study and mental pursuits. It presents a standing challenge to the minister to be an indefatigable student, especially of the Word of God.”
church where good influence is a living testimony; it is what can be shown in the lives of people grown by nurturing.

Finally, the researcher wants to mention Paul. Paul thought that persecuting Christians with enthusiasm for the law was zeal for God. His illusion of his zeal for faith in God was utterly destroyed in Damascus. And his life became a builder of early churches that could keep Christians from persecuting. God made Paul's false zeal into a man of righteous possible through God's nurturing. Nurturing of God is the work of turning the one from the wrong path. His experience is embedded in the pioneering church. When the church goes in the wrong direction, Paul was afflicted at it than anyone. (2 Corinthians 11:28-29)\textsuperscript{50} Because he saw many of them with the same attitude which he once thought was right in the church. So, Paul was more eager to solve the problem than anyone else.\textsuperscript{51} It is the image of one who has been raised by God. If not by a person nurtured by God, it is not possible to make the church good by looking into oneself. God wants his people to be more like Paul in the church. However, everyone is claiming their rightness only in the church. It is a state of darkness that God cannot teach at all even if He wants to nurture. Parenting has the benefit of allowing you to go the right way and to look into yourself.

\textsuperscript{50} R Kent Hughes, \textit{2 Corinthians: Power in Weakness}, Preaching the Word (Wheaton, Ill.: Crossway Books, 2006), 418. All the previous trials that Paul enumerated were temporary, but what follows remained with him always. Internal pressure (v. 28) harassed Paul on top of all the external difficulties that he endured. Specifically, concern for the weak and the moral failures of his converts disturbed Paul (v. 29). “And so it should be with every faithful pastor of Christ’s flock: he should lovingly identify himself with those who have been committed to his care, showing himself deeply anxious for their spiritual well-being, compassionate with them in their frailties and temptations, and resisting and resenting everyone who seeks to entice them away from the purity of their devotion to Christ. This compassion is not of man: it is the divine compassion of Christ Himself, burning in the heart of His servant, and blazing forth in love to reach and to bind to the one Bridegroom the hearts of those to whom He ministers.”

\textsuperscript{51} Ibid., 406.
Historical Background of Nurturing

Nurturing was embedded in the history of early churches. It was time when the Christians lived the life as a Christians than ever before. So, many people wanted to be Christians. It is a picture that cannot be explained unless it is God's work. However, differences between the people of the early churches and those living in modern times cannot be overlooked in this historical fact. It was possible not because the people of the Early Churches were pure and sinless, but many of them were nurtured by God, and the Churches grew through them.

This model of parenting continues to be the evidence to those who wanted to find God’s will. How corrupt was Christianity at the time of the Reformation? In this point, a small number of people who were nurtured by God tried to find the right thing, and eventually, the truth led to victory. This proof has always been the way in which God worked in every age. Therefore, nurture has always existed in all ages and generations, and God works through man and the church. From this perspective, God's upbringing has always been.\footnote{Peter Scazzero, \textit{The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives}, updated and expanded ed. (Grand Rapids, Michigan: Zondervan, 2015), 182. “Henri Nouwen: To care means first of all to be present to each other. From experience you know that those who care for you become present to you. When they listen, they listen to you. When they speak, they speak to you. Their presence is a healing presence because they accept you on your terms, and they encourage you to take your own life seriously”.} In each era, it may be a little different who reveals God through the nurturing, but the essence remains unchanged until now. This reporter believes that this kind of nurture is still applied to the times in which people live. Through this, researchers claim that they can be restored to a biblically healthy church.

Biblical Orientation of Nurturing

As mentioned earlier in the biblical background of parenting, the Bible says that there is no hope but the fosterer of God. People are not changed by temporary challenge of faith. Many
people still devote and challenge to live for God. However, it is difficult to find a Christian who lives a suitable life for change. So, people rationalize with environment, time, and conditions. Sometimes, they are to act and speak as if there is no God. Nurturing is a way to solve these fundamental problems. Just as a newborn child cannot live without the care of the parent, the saint cannot live righteousness apart from the nurture of God. It is a matter of daily living with the close relationship with God. Living a religious life without direction can be settled with faith like a foxtail without wheat. The Bible clearly says that when it comes to harvest time, it is divided into wheat and weed. (Matthew 13: 24-30)\(^53\)

Parenting provides a way to escape from a faith that is fine on the outside but lacks a bond. Also, nurturing makes it possible to go in the direction continuously. Parenting has a strategy and a way to make sure that nurturing church is doing its best to produce the fruit. It is the intended plan that only the Creator can give to the creature. A broken compass cannot find its destination correctly; the nurture takes on the role of a compass. The direction is contained in God's plan. Finding, kneeling, and tapping are a shortcut for the church to find a good course.

**Problems of the Modern Church from the Perspective of Biblical Nurture**

The church is no longer focusing on the biblical essence. People think that church is a waiting room to buy a ticket to go heaven. In Ephesians 6:12, Paul says that our struggle is about

---

\(^{53}\) Mark L. Bailey, “The Parable of the Tares,” *Bibliotheca Sacra* 155:619 (July-September 1998):266-79. The owner recognized that an enemy was responsible for the weeds, but he instructed his servants to allow the weeds to grow among the wheat until the harvest. Then he would separate them. Evidently there were many weeds. The reapers would gather the weeds first and burn them. Then they would harvest the wheat. The new truth about the present age that this parable revealed is that good and evil people will co-exist in it (cf. vv. 47-49). In contrast, the Old Testament prophets said that in the coming messianic kingdom righteousness will prevail and God will judge sin swiftly (cf. Isa. 11:1-5; 16:5; 32:1; 54:14; 60:17-18; Jer. 33:14-15). Jesus interpreted this parable to His disciples later (vv. 36-43). He previously used the Old Testament figure of harvest to refer to judgment (9:37-38). In this case the wheat and the weeds must be people who face judgment in the future.
evil. However, the problem is not recognized correctly in the field of such a fight. So, the church is condemned by the world. It means that the church is becoming increasingly unhealthy.

Unhealthy means to have an illness. If a doctor does not diagnose and cure disease, the whole body will degenerate from functioning again and eventually lead to death. It is fatal.\footnote{Ed Stetzer and Thom S. Rainer, \textit{Transformational Church: Creating a New Scorecard for Congregations} (Nashville, Tenn.: B & H Pub., 2010), 1-2.}

The health of church is not in the organization, system, or program of the leader of the church, but in the person. In particular, the church is a community that builds people into integral Christians. It is the mission of the church that enables one to live as a whole Christian. However, the church is more focused on more brilliant worldly standards for those who are of the essence. This situation soon became a church crisis.\footnote{Ibid., 8-9.}

The modern church obviously has problems. If you cannot even recognize these problems and if you say that you have problems only with your lips, nothing will change. The basis of biblical rearing is changing correctly. Knowing what is wrong and doing what is right is common to all that God cares for. It is not a matter of staying in trouble, but fighting day by day is the image of the church God wants. Everything in life is fierce to live. But the church is not keen to fight the problem, just like ostriches who do not want to see the reality by putting his head in the sand and think he is hidden. Obviously, it is hard to become a church that delivers the Gospel correctly. It can make someone who is familiar with religious life, but it will be difficult to be raised as a Christian who can go against the world.
The Direction of the Church through Biblical Nurture

In this world, the Church is not merely a community for survival or protection. Jesus said, “The kingdom of heaven suffers violence, and violent men take it by force.” (Matthew 11:12 NASB) The Church is the place to raise those who can invade the heavens in the world. The church is thought to be conservative or passive. However, the church is livelier than anywhere else. The direction of the church must always be based on the Bible. The biblical church is following the model of the early church, which leads to the real fruit of Christ. Therefore, the church that pursues biblical nurture is to fill the saints and the churches with the character of Christ.

It is the right direction of the church to resemble the nature of Christ. According to Philippians 2:6-8, Jesus who is God came in the form of man, humbled Himself by becoming obedient to death. It is not to be humble unconditionally. To fulfill the Father's will, Christian must follow Jesus who has forsaken everything. This point suggests the direction of the church. The church should be prepared to leave everything of the world for Christ. To abandon everything is to humbly accept the nurturing that God leads and to give it to the Lord for verification. If what the believer is doing is harmful to Jesus, he should make a decision to drop it boldly. The Church is adjusting the direction toward Christ to be this kind of community.

---

56 J N. DARBY, Synopsis of the Books of the Bible, (S.L.: FORGOTTEN BOOKS, 2015), 59. These verses record Jesus’ description of the condition of the kingdom when He spoke these words. The days of John to the present began when John began to minister and extended to the time Jesus uttered the words Matthew recorded here. What does “suffers violence” mean? If the Greek verb biazetai is a deponent middle tense, it could mean that disciples must enter the kingdom through violent effort.
Chapter Summary

No matter how right and good, it is hard to cope alone. But if believer keeps the community together and helps it, the healthy church is possible. A nurturing church must exist to guard and protect one another. A person suffering to the point that he cannot stand up will not give up if people around him clasp their hands and hold on. The church must be a force to support each other. That is why the church is called community.

It is critical to connect the person who is having hard times and weary so that he does not fall off from the body of Christ through encouragement, care, and consideration. Through these churches, people who are socially and religiously weak cannot give up. At the same time, church needs to be a resting place and support those who are struggling with the crisis of life.
CHAPTER III
FOUR MODELS OF NURTURING COMBINED BY KOREAN CHURCHES

It’s not that the model of parenting has not existed in the Korean church until now. The Korean church experienced a remarkable development both socially and churchly in a relatively short period. Having to the rapid growth of the economy, the Korean church spent a period of revival that was not found in the world.

However, in Korea, abnormal church’s appearances were seen everywhere. As the Korean native religion and Christianity are mixed, the flow of faith for blessing has begun in the churches. Faith for blessing is a superstitious belief where you believe to get blessed. This faith is not a proper biblical faith. It is like the faith of the exodus of the Israelites who made the golden calf to lead them and worshipped it while they were too tired of waiting for Moses. It is a belief that begins with blind greed that accepts and follows any being if it is a god that blesses them.

Likewise, greed births sin, and the sinful nature produces death (Jas 1:15). It is impossible for faith to begin to grow up properly and to produce healthy fruit. This form is widespread in Korean society and church. In advance, the researcher would like to analyze the four aspects of parenting that Korean churches have approached to solve this problem by

---

57 Joseph B. Mayor, The Epistle of James, Kregel Classic Reprint Library (Grand Rapids, Mich.: Kregel Publications, 1990), 198. “Lust in this context is the desire to do, have, or be something apart from the will of God. Lust is covert, but sometimes it manifests itself overtly. If we do not check lust, it will lead to sin, and if we do not confess and forsake sin, it will lead to death (Rom. 6:21-23; 8:6). One commentator helpfully identified seven successive stages of temptation.”
diagnosing the aspect of Korean society from the viewpoint of nurturing.

**A Picture of Parenting in Korean Society**

The definition of parenting has already been discussed in Chapter 2. In this section, the researcher would like to understand the aspect of nurturing in Korean society and think about from right perspective. Parenting is not just about giving birth to a child, but it is a difficult task of co-directing the character formation of a child, guiding the direction, purpose, and value of life together. However, Korean society recognizes the importance of parenting, but they do not have a perspective on how to properly care for the child. Korea has lived in the era of rapid growth. So, people began to think that the speed is all that matters. This has led to a failure to pay attention to the risks and ramifications that may arise in the course of work. It appears in the problem of raising children. In a social structure in which both parents should work, mothers began to give up taking care of children but went out to find a work. By this, children had to spend most of their time alone after school.
Figure 4. Percentage point change in the proportion of the employed working 40 hours or more, by gender, 1995 to 2015 (Percentage point change in the proportion (%) of the employed (all ages) with usual weekly working hours equal to 40 hours or more, 1995 to 2015.58

All data used in this indicator have been taken from the OECD Employment Database, which collects data annually through the OECD Labour Force Questionnaire, and are based on information drawn from national labour force surveys. For most countries, data on usual weekly working hours refer to usual hours in the main job only, but for some (Australia, Japan, Korea, New Zealand, and Norway) data cover hours in all jobs. Compared to countries that report only hours worked in the main job, data for these countries are more likely to contain individuals with working hours in the longer hours-bands. Two countries (Japan and Korea) provide actual hours worked rather than usual hours, but it is unclear how this affects international comparison. For example, available information for France and the Netherlands for 2011 show that reported actual hours per week were slightly higher than usual weekly working hours; by contrast actual hours worked in the United Kingdom were shorter than usual working hours in the same year.59

Education That Gave Up Parenting

Korea has a high level of education. So, most children go to school for as short from one year to two or three years of prerequisite learning before entering the school. Children accumulate knowledge outside of school rather than learning at school. This situation has made the school a legitimate place to compare the performance of other children with their grades. So, elementary school students taking the exam cannot go to sleep and study. These hard-working children have compensation mentality and tend to put down those who not as good as they are. This phenomenon also appears to adults who just started as a member of society. Therefore, a talented, smart person graduated from prestigious school, grows up to be a troublesome that makes other people more difficult in the society.

59 Ibid.
Figures 5. Because they are special (Private spending on education % of GDP, selected OECD countries, 2010)\(^6\)

One such example is the recent impeachment of President Park Geun-Hye in South Korea. An event, those who were to work for the people more than anyone using a power to satisfy one’s desire, is not because of the absence of the modern education. This is an event that shows, in a nutshell, the Korean education that is not properly nurtured. Korea has focused on growth, results, and profits, and has not seen the inside of humanity. Even now, children are still forced out to academies or tutoring for grades. Education has to set a goal to cultivate men of talent who can find their ways to answers, but education has become a standard for sharing the

level of individuals. Unless changing the fundamental thoughts for reasons to educate, the vicious cycle of Korean education will be difficult to break.

**No Thinking Family of Nurturing**

Proper nursing is not about ending up with the needs of children, but teaching them what is right. However, Korean’s parents cannot adequately inform to the children the things that needed to be taught at home due to their busy situation. As a result, children become increasingly self-centered, and problems arise in school and community life. All issues are connected. Family problems develop into educational problems and social problems. This is a very dangerous phenomenon. To break this link, the home should be the site of parenting. This chapter leads parents to find out what is right parenting. There is a higher probability of a properly parented child to behave properly and have a good relationship in school or society.

However, nurturing in Korea has stopped at the level of giving what is needed for children. Rather than teaching the right thing, the focus is on satisfying the needs for the child quicker. So, the demands from the children are increasing and home training of parents are done at the level of satisfying the demands of the children. The actual parent-child conversation is hard to listen at home.

**<Talk time with parents 2011>**

<table>
<thead>
<tr>
<th></th>
<th>No a thing</th>
<th>Under 30 minutes</th>
<th>Under 30 minutes – 1 hour</th>
<th>Under 1-2 hour</th>
<th>More than 2 hour</th>
<th>N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Father</strong></td>
<td>6.8</td>
<td>42.1</td>
<td>21.7</td>
<td>11.3</td>
<td>12.6</td>
<td>5.5</td>
</tr>
<tr>
<td><strong>Mother</strong></td>
<td>2.5</td>
<td>22.4</td>
<td>26.8</td>
<td>18.2</td>
<td>27.0</td>
<td>3.1</td>
</tr>
</tbody>
</table>

Figure 6. Ministry of Gender Equality and Family, (Survey of Youth Comprehensive Actual
They want to watch TV in their own space or use a computer to talk to others. Parent-child conversation at home is considered to be unilateral discipline or nagging so the conversation does not work well. Rather than trying to solve these problems together, the conversation is being cut off. The home can no longer be the site of parenting. It is because the conversations do not take place with the excuses of parents and children being busy with their work.

As the phenomenon of this family became prolonged, social problems became deeper. As children raised in this way grow up in society and become parents, they lead to other problems such as divorce, child abuse, sexual violence and school violence. (Statistics of Family Crime) Families should not give up proper care. Rather than being surrounded by emotions, parenting should be initiated through continuous efforts, firstly by practicing parent-child conversation, acknowledging the differences, and suggesting direction not forceful but right. It can start by considering each other and these efforts can be evidences of nurturing that parents find joy from their children and children know the value of the parents.

A Fruitless Church

The problem of this family leads to the church. The church cannot be responsible for faith training. It is impossible to teach children's faith by gathering once a week for an hour for worship. Parents’ care is needed in order to live and practice the Word that is learned through

---

61 This table is a summary of the average daily conversation time with the father and mother of the youth based on 2011. The greatest number of adolescents had conversations with their fathers for less than 30 minutes a day on average, the most frequent with their mothers over two hours. This shows that young people have a significant shortage of talk time especially with their fathers.
worship for a week. However, Korea has a perception that the church is responsible for the faith of all children.

The church should teach faith and home must be a place to practice it. It is same for adults as well. Christian cannot judge their faith by attending church. Faith should be seen through the life of the person. However, the Korean churches focus on the work of the church rather than looking at these fruits. So, if you participate in the ministry at the church with enthusiasm, you will be considered a man of faith and given a directorship. As these negative effects continue, there are many cases where the will of man comes first than the will of God even as church laymen.62

The church should show the fruit of nurturing. Looking after each other's needs and doing the things one can do, and living honest and the right way for the Lord is the attitudes of saints shown by the early churches.63 These attitudes must be revealed in the life for the saints who have been biblically nurtured and these have to lead to an opportunity for neighbors to find God. However, the Korean churches lack in this. They only raced until now thinking that the growth of the church was God's blessing. But the churches can't be determined to be blessed by becoming larger in size and richer in materials. These evidences are revealed in Korean churches.

Korean churches do not need new strategies, various ministry attempts, and more churches to build healthy churches. The important thing is to restore the nature of the church through the nurture the Bible offers. Without this effort, there is no future for Korean churches.


63 Ibid., 51-52.
So, in this research, the writer introduces four types of nurturing models that the Korean churches utilized from 1980 to 2016 as they grow. There have been efforts in the Korean churches to make the healthy church through nurturing. This report would like to present a model of a healthy church that has been developed by examining these models and looking at representative churches that have grown or redirected through each model.

Four Models that Combined Nurturing in Korean Churches

The Sarang-Church

Discipleship Training

It is the most particular church in Korean churches. Although the Sarang-Church is introduced as a grown church through discipleship training, there are many misunderstandings. It is true that Rev. Han-heum Oak had a special love for his discipleship training, but it is hard to say that the church has grown from this program alone. One of the growth factors of the Sarang-Church can include discipleship training. This discipleship training is a revolutionary nurturing system that devotes laity in the church with the slogan "Called to Awaken the Laity."  

Discipleship training is a representative model that combines parenting. Through this, many of the disciples have resembled the model of the early church making disciples again. This new style of Korean churches has made the discipleship training of the Sarang-Church a special model. In fact, many churches have been exposed to the discipleship training offered by the

---

64 Han Hum Oak, Called to Awaken the Laity (Seoul: Disciple-Making Ministries International, 2013)


66 Ibid.
Sarang-Church and have received a change.

However, in reality, as Sarang-Church became popular, the atmosphere of the church was created where the poor and the alienated can no longer attend the church. It is the yolk land of Korea where the Sarang-Church is located. It is a hard place to even rent a house if not rich. In the end, pioneering members who are struggling with finance told pastor that they will leave the church. Pastor, who had been heartbreaking, persuaded them several times, but after a series of requests, they left. The gap between the wealthy and the poor within the church, eventually created conflicts, which became an impassable difference. As the Church revived, it occurred that the weak and the alienated are leaving the church. This story is a story of the Sarang-Church mentioned by Pastor Oak directly in a documentary called ‘The Disciples, Oak Han Hum’ which was made in commemoration of Rev Oak. The growth of the church through discipleship training has been done, but it is a problematic situation that those who are alienated feel inconvenient to attend the church. It was not that church members had problems with pastor and getting trainings from him, but that there were various factors in the church that made it difficult for them to continue to attend church. Of course, a pastor cannot be responsible for everything. But clearly, the church needs to be a biblical church. Sarang-Church followed the model of the Early Church, but the results were not healthy. The Church, where socially disadvantaged people should enjoy the grace of God than anyone, has also brought about the consequences of making the Korean society noisy due to the continuous material problems. This case gives valuable lessons on how healthy churches should be.

---

67 “The disciple Oak Han Hum” Documenty, Rev. Oak talk about this story in the interview.
Discipleship training from a biblical perspective

Nurture is to resemble God's character. It must be revealed to the church, and all saints must be a fence for one another.\(^{68}\) Though the discipleship training was biblical, the problem is that the fruit of the training was not checked.\(^{69}\) This discipleship training began to be introduced into many churches in Korea. So, there are churches that have grown, but there are more churches that fail. This fact means that discipleship training is good training, but it is not enough to nurture in biblical perspective. If the discipleship training was done properly, the saints should have thought of each other as one.

In Korea, discipleship training is still one of the greatest pastoral strategies. The author of this study has also experienced more than three years of ministry with discipleship training. One thing that is noteworthy is that during the training, nurturing factors appeared. However, after the training, the effect of nurturing was no longer there in the lives of the saints. Through this, the researcher was shocked. During the actual discipleship training, tremendous things happened in front of trainee's eyes. Opening the heart of the individual and confessing God and keeping the priority in life, they grew remarkably. But when the writer saw that all seemed to disappear at once, the researcher could not help but to be seriously worried.\(^{70}\)

The weakness of discipleship training from the perspective of biblical care is persistence. In actual households, parenting determines the child's lifetime attitude and mind. But discipleship training did not. At the time of training, there were notable changes, but it was a pity


\(^{69}\) Ibid., 41.

that it returned to their original shape after the training. These anxious shapes have been revealed in the recent appearance of the Sarang-Church.

Present of the Sarang-Church through discipleship training

The Sarang-Church has grown tremendously, enough to be the representative Church of Korea. Also, the new generation has been replaced with the new senior pastor and main campus. But this process is not merely gracious. New senior pastor, Jung-Hyun Oh, was a young adult who pastor Han-heum Oak taught in his church. After, new senior pastor Oh has pioneered the Sarang-Church in Southern California. Pastor Oh Jeong-hyun was a disciple of Pastor Han-heum Oak. But after a long time, the characters of disciple seem to have disappeared. The Sarang-Church has been criticized by the Korean Church for using $ 258.646 million ($ 290 billion) for the new church’s building fund. In addition, the invalidation of the pastor's qualification due to his scholastic counterfeiting is still in litigation.

Until the pastor Oh was appointed in January 2004, the Sarang-Church was a church that practiced and challenged biblical nurture through discipleship training. But now the Sarang-


74 Ibid.
Church is condemned by religious world and the society. This phenomenon is heartbreaking to see as a pastor who dreams of a healthy church. But many pastors should not let the lessons learned from these incidents pass by. The church should be biblically healthy. The church itself should not be deified. The number and finances of people should not be a standard for checking the health of the church. The church is the body of Christ. To become a healthy body, the nurturing church must follow the teachings of Christ, who is the head.

The Sarang-Church is still an important and influential church among Korean churches. It is a community where more than 35,000 people gather every Sunday to worship God. However, gathering of a vast number of people is not a biblical church. The important thing is whether there are biblical elements in the appearance of the church. It was a good strategy to combine nurturing through discipleship training. But it is not enough to be a healthy church.

The Houston-Seoul Baptist Church

The House Church Ministry

Korean churches are geographically located not only in Korea. Just as Jews have diaspora, Koreans are scattered all over the world. Among them, the House Church Ministry of Houston-Seoul Baptist Church became active in the early 2000s, and churches following the model of this church began to arise. Especially, though it is tough for the church to grow in the immigrant society, Houston-Seoul Baptist Church has tried to share their know-how and ministry

75 Ibid.


77 Ibid., 91.
together as a representative model of the immigrant church.\footnote{Young-Ki Chai, The laity ministry through House Church, 23.}

The House Church in Houston-Seoul Baptist Church is a small-group church. Small groups take the responsibility of the role as a whole church following the early church model. So, there are many changes in each small group. Pastures (small groups) belonging to the true shepherds (small group leaders) are always active in meetings. And after certain period has passed, the reproduction occurs. This is because it becomes a place where serving and spiritual growth happens steadily being a supporter for each other.\footnote{Ibid., 47.} Through this, the immigrant society has grown into a large church. It resembles the model of the early church that the small group continues to serve to fill the needs of the people and to be interested in the Gospel.\footnote{“Cell church” Korea Daily, accessed February 2, 2017, http://www.koreadaily.com/news/read.asp?art_id=210583} Therefore, those who just started their American life or were tired of their existing relationships began to concentrate in the house church. There is a special relationship among the saints through the ranch in this church.

The ranch is a small church gathering in the week. The ranch is a sort of spiritual home that looks after the needs of members and at the same time spending joyful and sorrowful events together.\footnote{“House church info” House Church Ministry, accessed February 2, 2017, http://www.housechurchministries.org/html/info/info01.htm} It is the result of trying to realize the way that the early church shared with each other by sharing the Word through worship. So, the Ranch is a community built together with shepherds and members. Through this process, the church has revived, and countless services
have supported this church. It was not that there was no difficulty for the saints who were devoted to this work more than others. However, the community that solves challenges one by one is a model that resembles the image of biblical care.\footnote{Ibid.}

In this regard, the house church ministry of the Houston-Seoul Baptist Church is still influential model in the Korean church. It is not merely the new system of the house church, but the breeding is not cut off because the saints are raised, and others are looked after and raised. There is an effort in the house church to apply the Bible model as it is.

House church from the perspective of biblical nurture

The model of the first house church is an alternative and not absolute. But the house church ministry argues that it should carry out its know-how as it is. One model cannot be perfect, but the house church emphasizes it. This insistence has the form of nurturing but gives the impression that you are not teaching the direction of biblical care. The logic of black and white is not biblical.\footnote{“A Theological Study on the House Church of Houston-Seoul Baptist Church of Deviation and Wandering” Cristian Today, accessed February 2, 2017, http://christiantoday.us/sub_read.html?uid=17962} God gave His people the wisdom to use everything in life, when He is firm on good and evil. It is true that the house church has influenced the Korean church as an alternative, but it is dangerous to insist on them. In this respect, house churches are closed rather than opened.

Biblical care should stay opened. I Corinthians 14: 30-31 speaks to learn and exhort to all people. The most dangerous thing in the church is not listening to the voice of God speaking

\footnote{Ibid.}
through others. This is not the biblically right attitude of church. The church must be open to all from low to high. Everyone should be able to teach and learn a lesson from each other. It begins with a respectful heart. Philippians 2:3 (NASB) says, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves." The key is an attitude to take care and respect each other. The basis of biblical care begins with this attitude. If the members of church discriminate other people according to their class positions in the church, it is not a healthy church. Parenting begins with an attitude of consideration and listening to others first.

The second factor is that the whole church cannot become an organic community. The network between the saints is weak because everyone focuses on the ranch they belong to. This point is also not a healthy biblical church. Proper care is concentrated on people. So, every single person in the church is precious. The depth of the relationship may be different, but building a relationship with members throughout is the appearance of a healthy, organic church.

In I Corinthians chapter 12, God's body and many members were called churches. However, if they do not know each other's roles and needs, when they become the body of Christ, how they

84 Ibid.
85 Gerald F. Hawthorne and Ralph P. Martin, Word Biblical Commentary, revised ed., vol. 43., Philippians (Grand Rapids, Michigan: Zondervan, 2015), 69. Hawthorne said that This is the linchpin that guarantees the success of the Christian community. The popular idea that we should put ourselves first goes all the way back to the Fall. Unsaved people in Paul’s day did not view humility as a virtue any more than most people today do. Paul was not advocating an unrealistic view of life. He was not saying we should view everyone as better than ourselves in every way. His point was that we should view others as worthy of more consideration than we give ourselves (cf. Rom. 12:10; 1 Pet. 5:5-6).
can be called one body. The church is the body of Christ and is connected to each other. So, it is the figure of the healthy church to cry together during the hardship and be glad together when glorified.

However, the model of the house church is organic on the ranch, but it has a weakness to make the whole church. Parenting is nurturing a Christian who can stay in peace with everyone. This core does not mean that you live or strive for someone else unconditionally. A properly nurtured person has a clear sense of what to do and what not to do. Nurturing is the direction and attitude of the individual's life. Likewise, those who receive biblical care have clear criteria for what Christ desires. It is not to inconsiderate others, nor adjust oneself to the standards of others unconditionally. Biblical care is a consistent attitude that allows each person to live a healthy relationship. It is not merely a socially active person but a person who can ask for help at any time, and to be raised to be a person who can find the way God wants.

The third is problem arises in the ranch. Through close relationships like family, problems between men and women, and financial problems also arise. These risk factors are always in the church. This problem is a potential problem in four models, not only in the house church model. If such a problem occurs in a small group, the ripple effects and impacts are enormous.

Biblical care is aimed at building a community of Christ's fullness. Various problems can arise in this process. But pastor cannot continue to lead a small group-centered church without knowing the problem and preparing for it. One of Jesus' disciples, Judas, did not think that he


89 “Is it a house church, an alternative to a traditional church?” News M, accessed Fabruary 3, 2017,
would sell Jesus. Eventually, Judas turned Him over and had to bear the guilt. The falsities of Ananias and Sapphira in the early church became a factor of making genuine community sick. No one should make the saints of the Church miss one’s footing. The Bible shows that is a huge sin. In this regard, biblical care should be publicized when there is a problem, and the best effort should be made to prevent the same problem from occurring the next time.

Present of the Houston-Seoul Baptist Church through House Church

The Houston-Seoul Baptist Church chooses to raise the pastor directly from the church. It is well transferred to the prepared leadership and has a stable church appearance. At present, the Huston-Seoul Baptist Church is cruising with new leadership without any change. It is changing little by little, but it does not go beyond the box of the pastoral method of retired minister Young-ki Choi who started the house church. Most of all, it can be seen that the ministry is healthy regarding stability because the ministry is being done consistently to the saints.

However, the Houston-Seoul Baptist Church has its effects and fruit in adult care, but it needs preparation for children. Researcher had a chance to participate in the ranch meeting attending the 71st Leadership Seminar. During the ranch meeting, children have their own time. During the meeting, none of the small group members nurtured their children. Adult care was done in the ranch but not the children's care. Children resemble parents. However, due to time and various circumstances, it is not possible to spend all the time with children during the time of sharing the faith, nurturing of children lacks. This problem is directly related to the future of the


church. The faith of parents and children cannot be separated. The next generation should not let professionals teach nurture in the church, but should allow parents to teach their children in life. For this, parents need to be able to nurture their children as God nurtures them.

The Jiguchon Church

Cell Church

The Jiguchon church with retired pastor Lee Dong-Won was a typical traditional church. After returning from the United States in 1994, he pioneered the Jiguchon church which rapidly grew in that year to 1000 members. After ten years of pioneering, the church became a mega church with more than ten thousand saints. 91 It is a fast-growing church that is unparalleled in history in Korean churches. One of the most prominent growth factors in the Jiguchon church is the expository preaching of Pastor Dong-Won Lee. His sermon is regarded as the best among Korean pastors. 92 It is not only easy to understand but also detailed and literary with excellent composition, but not abstract. His expository sermon has certainty based on the Bible. His gifts serve as a factor for the rapid growth of the church.

When he was pioneering, as many people moved to the new city in connection with the urban development of Seoul, the saints of the existing church searched for the church and settled at Jiguchon church attracted to his sermon and leadership, which became the factor for existence


of Jighchon church.93 Since then, the Jiguchon church has endured the criticism of the horizontal migration and started to prepare various self-help measures to make the church healthy. Because the horizontal movement harms the health of the church, Pastor Lee made a pastoral judgment that the future of the church cannot be guaranteed as is.94

To this end, Pastor Dong-won Lee converts the church to Cell Church. The reason for choosing Jighchon church as a model is because though there are many churches aiming cell church in Korea, Jiguchon church is not a church that was originally intended as a cell church, but focused on importance on revising the pastoral direction after the church has grown.95 The Jiguchon church is an example of how former churches can be modified to incorporate nurturing and at the same time provide a model for how large churches can turn to cell churches.

Since then, the Jiguchon church has begun to prevent existing believers from migrating to the church to maintain the health of the church. The church began to ensure internal stability by recognizing those who were converted through the cell as regular members of the Church. The amendments of these ministries are still underway. However, it was not easy because the Cell Church is built on the foundation of the existing church. First all, the current church had to change the perception of the saints, make a lot of effort to share the philosophy of Cell Church and the difference of Cell Church from existing small group meetings. Pastor Dong-Won Lee knew through the pastoral experience that without these processes, the change of the system was

meaningless.

Cell Church from the perspective of biblical Nurturing,

The Cell Church is a model that combines parenting. Each cell acts as a living organism. This view is similar to the home church model mentioned above. Both models were created dreaming of a biblical church. However, the Cell Church focuses more on reproduction. There was one thing that the writer was wondering about while attending the Jiguchon church cell conference in 2013. For the activation of the cells, each cell prepared the flag of their own and marched in the church, as if going around the Jericho. Looking at this event, the writer came to think about whether it was the appropriate manner for this age.

For the existing members of church, such activity is not heterogeneous. However, the writer wondered what would newly accepted Christians through cell think when they saw people marching with a flag in the church, which led the writer to think about the nurture of the Cell Church. The nurture of the church is to have a new person attend the church and help the person to be a born again Christian. However, like Cell Church, the writer thought that it would be difficult for new people to settle down if the existing saints did not behave normally in the Church. Biblical care should include consideration. There must be a strategy for believers who are faithful as well as consideration for young believers. This way is directly linked to biblical care and influences the health of the church.

The church is not a fanatic group. If the existing saints were to attend the rituals of the heresy, wouldn’t they have returned with a sense of difference and repulsion? Biblically correct forms of care should be conventional and common sense both inside and outside the church. It is not a form of biblical care that acts excessively to make something special. Surprisingly, there
are many churches that are odd. Emphasizing absolute obedience or devotion to the church, or treating people collectively without consideration for one can be easily seen in the church.

A church with biblical care should be more commonsensical than any other. There was voluntary evangelism in the early churches. This effect is the most important factor that has allowed the church to grow explosively. Because the saints of the Early Church have shown God they believe in through life and those who have seen them came to the church to meet God. Therefore, parenting should be extremely rational and common sense.

Present of the Jiguchon Church through Cell Church

The Jiguchon church is still a large church in Korea representing Cell Church. The Jiguchon church has made a great effort to be a healthy church. However, the conversion to the cell church without getting rid of the convention was rather rejecting. The health of the church should be seen in the soul. When you eat and think right, the cell organization is made to grow regularly, and it becomes possible to reproduce in due time. When all these processes are forced, transformation occurs. Decisions are necessary for a healthy church, but the process and timing should be continued to help the church find the right direction. The modern Jiguchon church continues to be a healthy church. There are still many challenges remaining. They should have more time to decide on how the Jiguchon church will bear fruit in the future. As the fruits are known through the tree, the church should not be malformed. The conversion of the Church through proper nurture will surely be fruitful.

The Onnuri Church

One-on-one Discipleship

The Onnuri Church is a church dreaming of revival of work of Acts in Korean churches. Therefore, the Church of Onnuri is still active in the movement of Act29. The characteristic of this church is that ultimate fruit of the church is on the mission just like the churches of Acts. All the activities of offering and ministry of church are to become the Mother's Church, like the Jerusalem Church, devoted to the mission.

To this end, Rev. Yong-Jo Ha joined the founding members of 12 families in 1984, and on October 6, 1985, he gathered 76 members and had Inaugural service. Like the work of the Holy Spirit in the early church, the church grew rapidly and had more than 20,000 members in the year 2000. The Onnuri Church became a model of the work of Acts. Main factor of this revival is that Dr. Ha, Yong-Jo established the church based on the goal of worship, Holy Spirit, and mission community from the very beginning. One of the strategic plans was to start one-on-one discipleship with the slogan of nurturing through Jesus' life.

It was a distinguished church where general church settled by grafting nurturing which has been practiced by mission organizations such as navigato by studying the necessity of nurturing in the Bible. One-on-one discipleship aims to change the person and life of people fundamentally. Since then, Onnuri Church has become a church that experiences the change

---


[98] Ibid.


[100] “One-on-one discipleship” Onnuri Community Church, accessed February 12, 2017,
of saints through nurturing. Beyond merely the level of Bible study, the caregiver became a companion and grew into a church that shows the core of biblical nurturing, sharing and experiencing faith.\textsuperscript{101}

One-on-one discipleship from the perspective of biblical Nurturing

In general, when it comes to parenting, people think Sunday school and young children are directed by adults. But it is not true with church nurturing. Everyone in the church is nurtured. Even a pastor is the subject of nurturing from God. As soon as the church gives up on nursing them, there is a problem that nobody can control. The Saul of the Old Testament is an excellent example of this. At first, he listened to the words of Samuel, who was sent by God. And his heart was humble and knew how to respond to what God wanted. But through constant war and changing circumstances, his mind became his master rather than God's law.

Parenting is a lifelong concept. Although there may be a guide who can nurture, for the first time attender, but nurturing from God will continue afterwards. This biblical upbringing is demonstrated by the Old and New Testament figures of the Bible discussed above. No one has finished nurturing within a short period. Knowing the will of God throughout the life has become the proof that God is raising. Likewise, temporary nurturing or for settlement in the church are hard to be seen as a biblical nurture, even though it can be helpful to those who receive nurturing. Parenting with the evidence that God accompanies is a guarantee and fruit pulling the person to the end.

\textsuperscript{101} Ibid.
Present of Onnuri Church through one-to-one discipleship

The discipleship of the Onnuri Church is no longer a main ministry. Because the Church of Onnuri has now becoming mega church, and there are more important ministries than the one-on-one discipleship and losing its importance. Especially, Onnuri Church is a church which has a high strength in program and system among Korean churches. In particular, the church has grafted the evangelical cultural movement to the Korean church through the celebrity church, the Hall of Tyrannus of the Christian bookstore, the Christian Broadcasting CGNTV, college and seminary, discipleship training and Holy Spirit movement, Love Sonata of Japanese mission, and expository sermon. \(^{102}\) In this process, one-on-one discipleship has become part of the parenting program in Onnuri Church but had not become a core ministry of the church.

One-on-one discipleship is a system that requires dedication when the curriculum is completed. Parenting is not done through training. There must be an understanding of God's Word and a change of life. This is the fruit of biblical care. However, Onnuri Church has said that their ministry is the work of the early churches by leading the church through marketing strategies like McDonald's. \(^{103}\) Although it is the Onnuri Church that aims to be the early churches, it seems that it is not a relationship-oriented community that can be seen in the model of the early churches.


Chapter Summary

Biblical care is not a program or training. Parenting is the key to building a person whole as a believer. However, the four representative churches of nurturing in the previous section seem to fail representing the fruit of essence. Although the church grew and gained fame, the influence of the early churches that the Bible talks about was lost. The worship that many people attend should not be misunderstood as if it is Biblical. Biblical nurturing must build up a healthy church. If the pastor fails to challenge with this biblical philosophy, he or she may lose its original meaning in the exegesis. In this sense, parenting is a spiritual battle. If you take your eyes off, you do not know how the church will alter. Ceaselessly asking God's will, handling the matter well and proper is the fundamental principle that everyone must follow if the church is aiming to be healthy church. If you follow these principles, you will find a biblical nurturing that is right for you, although the methods and strategies may be different. To do these, pastor should look into what they are capable of doing at the moment. And think about if it is what God wants. If the leader of the church does not check these essential things, they cannot go on for a healthy church. Through biblical nurture, the church must show real influence in the neighbors and the area they belong. This was the core of the nurturing church that the early churches had.
CHAPTER IV: THE SURVEY RESULT OF THE NURTURING CHURCH

The Purpose and Process of the Research Survey

The researcher surveyed about 100 members of Busan Daeyang Presbyterian Church for their opinions on a biblically nurturing church to build healthy church. This chapter has been conducted to help us find a strategy for building a church to nurture by comparing and analyzing the personal opinion of saints who are healthy church-oriented. The researcher used an online survey tool from Google Drive\textsuperscript{104}, 2017. The author received a response to the survey from May 11 to June 23.

Participants

In the questionnaire, 99 respondents answered the survey when the author conducted the saints of the Pusan Daeyang Presbyterian Church, where the author would minister in the future. Among them, 34\% were men and 66\% were women and qualification for participating in the survey was anyone who became the members of the church. The reason for this is that the study needs opinions of different age groups and classes. However, the author focused on how long the journey of the faith was. It came out that 31.6\% for more than 36 years, 28.6\% for 26-35 years, 23.5\% for 16-25 years, 13.3\% for 5-15 years, and 3.1\% for less than 5 years. This result is because they can be used as a sample among the whole opinion of the saints attending in the

\textsuperscript{104} https://www.google.com/drive/.
church.

Survey Procedures

The researcher first made a request to the Pastor of the Daeyang Presbyterian Church by telephone and sent a message to the saints to help them understand the survey. Participants were asked to participate in the survey via Google Drive, and their responses were automatically saved. The survey was conducted until about 100 respondents were gathered. All of the questionnaires were approved by the Institutional Review Board (IRB) of Liberty University.

Limitations

The researchers limited the respondents to the saints in the Daeyang Presbyterian Church. The reason is that the church is where researcher will minister in the future. Participants are registered members of in the Daeyang Presbyterian Church, and the researcher does not have any relationships yet. However, the researcher limited the participants in order to establish a pastoral strategy that is fit to the church through the opinion of the respondents. The survey was conducted through an online survey tool on Google Drive. Participants were able to be recruited with the help of the church. However, some respondents perceived nurture as one of the church training program, even though the researcher explained as much as possible the biblical concept of parenting.
Survey Questions

The researcher asked 20 questionnaires for surveys. The questionnaires were composed of five different types of questionnaires of participants' basic information (1-5), their church evaluation (6-10), the core values of the healthy church (11-13), check list for the participants’ life and the faith (14-16), expectations for the recovery of a healthy church through biblical care (17-2). The abbreviated list is as follows:

1. What is your gender?
2. What is your age?
3. How long have you known God?
4. What is your position in your church?
5. What did you volunteer to do in your church?
6. How much do you agree that your church is viewed positively in your city?
7. What biblical core values does your church seek? (2 choices)
8. How much do you think your church resembles the Early Church in Acts?
9. What do you think your church needs to become healthier?
10. If you have a vision and strategy to make your church healthier, are you willing to actively participate?
11. In your opinion, what do you think are the core values of a healthy church? (choose 2)
12. How many times per day do you try to use the core values you think are most important?
13. If you change how you practice your core values, where do you think it will have the biggest impact?
14. How different is your faith at home compared to church (how consistent are you in your words and actions)?
15. How often do you talk about God during the week with family in your home?
16. In a week, how often do you talk about church members or neighbors with family at home?
17. Do you agree that there is a connection between your parent’s faith and your children’s faith?
18. Do you agree that good biblical care at home can affect the health of the church?
19. What characteristics do you think a healthy church should have as a result of biblical nurturing? (3 choices)
20. What characteristics do you think a healthy church should have as a result of biblical nurturing? (3 choices) Please write your comments on the view that existing churches can be transformed into healthy churches through nurturing. Do you agree that existing churches can become healthy through proper care? If you agree, why? If you do not agree, why?
Survey Analysis and Findings

The researchers evaluated and analyzed the five types of questions of 20 items. The researcher will compare and analyze the questionnaire of five types.

Participant's basic information (Question 1-5)

99 respondents participated in this survey. Among them, 66% of women and 34% of men participated.

![Figure 7. Participants' gender](image)

This figure illustrates the characteristics of traditional churches. It shows that women are more involved in church activities, while at the same time they need strategies for men's participation. This data indicates that the church to which the researchers will minister is also included in the domain of the traditional church.
The Daeyang Presbyterian Church is located locally where many younger generations live. But the core of the church is the 51-60 age groups (29.60%). The church is getting older. This outcome is the present state of the Korean church. In the days when the researcher is ministering, the participation of young people is insufficient. It is therefore essential to nurture a young generation in the pastoral strategy. Researchers will focus more on ministry to youth and newly married couples to transform into a nurturing church. This data shows that an approach that considers the regional characteristics of the young generation is needed.

Figure 8. Ages of Participants
The participants’ 83.7% are those who have more than 16 years of faith experience. The survey was conducted online. This method of survey is not readily available to participants in the church. Nonetheless, more people with older beliefs responded to the survey. It shows that the people with longer faith experience, the more active in the activities church is involved in.
Figure 10. Position of Participants

4. What is your position in your church?

- Pastor: 6.20%
- Elder: 3.10%
- Assistant Deacon: 9.30%
- Exhorter: 16.50%
- Deacon: 47.40%
- Laity: 15.50%
- Others: 2.00%

Figure 11. Church Work of Participants

5. What did you volunteer to do in your church?

- Leader of small group: 13.40%
- Assistant leader of small group: 13.40%
- Sunday school teacher: 30.50%
- Church choir: 18.30%
- Others: 24.40%

Most of the participants in Figure 10 and Figure 11 serve in the duty of the church. More than half of them (57.30%) are caregivers who care for others. People in the church should not
be satisfied that they have duties in the church. Like the early church, they must work together to make a healthy church. The results of these surveys show the likelihood that the Daeyang Presbyterian Church will go to a biblically nurturing church.

**Participant's evaluation on church (Question 6-10)**

These questions have the purpose of looking back at their church first. Listening to the thoughts of the saints attending the church is the first step to building a healthy church. In this sense, it is necessary for the participants to have time to look back at their church. These questions are made up of items that help self-diagnosis.

![Graph](image)

**Figure 12. Positive review in your city.**

The evaluation of the church in the community is a fundamental criterion when evaluating a healthy church. Figure 12 is to see if there are conflicts and difficulties with members of the community. They are evaluating their church as healthy in their communities. This reason is 83.50% of respondents answered positively. The pastor must live with the residents and listen to
the evaluation of the residents.

Figure 13. Core values in your church

Figure 14. Your church resembles the Early church in Acts
The Daeyang Presbyterian Church has the core values of worship (79.6%) and evangelism (63.3%) as the early church. At the same time, 64.3% of the participants rate their church as being similar to the early church. It shows that the hearts of the members are not negative. Pessimistic churches cannot afford to nurture. However, a church that has an expectation in the hearts of its members can create a healthy church together with its leaders and members.

9. What do you think your church needs to become healthier?

- Changes in ministers and leaders
- Active participation of members
- Revise the vision and goals of the church
- Improving the administration of the church
- Improving the training system of church members
- Others

Figure 15. Your church needs to become healthier
The Daeyang Presbyterian Church is 38 years after it first pioneered. Church members and leaders have done their best for a healthy church. The Daeyang Presbyterian Church is a church that grew up through the golden years of Korean churches. However, the situation in South Korea is very different from about 40 years ago. Figures 15 and 16 are questions about whether the change is necessary and whether or not participants will be involved in the modification. A healthy church is impossible without the demands of these changes. Especially in Figure 10, 99% of the participants expressed their willingness to participate in the change to become a healthy

Figure 16. Participants' aggressiveness
The core values of the healthy church that participants think (Question 11-13)

![Figure 17. The core values of a healthy church](image1)

11. In your opinion, what do you think are the core values of a healthy church? (choose 2)

- Spiritual gift: 5.10%
- Social participation: 1%
- Missions: 3.10%
- Fellowship: 5.10%
- Discipleship Training: 10.20%
- Nurturing: 10.20%
- Evangelism: 10.20%
- Prayer: 36.70%
- Worship: 56.10%
- Word: 64.30%

![Figure 18. Participates’ practice](image2)

12. How many times per day do you try to use the core values you think are most important?

- Once a day: 64.20%
- Twice a day: 22.10%
- Three times a day: 9.50%
- More than four times a day: 4.20%
Figure 19. The biggest impact of participates

Figure 17-19 is a question about the appearance of a healthy church. What is important here is that the image of the healthy church is somewhat consistent even though the age, position, and standards of faith are different. In Figure 17, two questions of the core values of healthy churches showed that the Word (64.3%), prayer (36.7%), and worship (56.1%) were significantly higher than other items. This data acknowledges that the core of the church is a community of worship and teaching, unlike other social organizations. And in Figure 19, it shows that the biggest change expected is home, 50%. A strong faith should start from home, the most basic small group, and show the same to the church and community. Without this test, there is no measurement to measure healthy churches and firm beliefs. The church that nurtures is to strategize vision and ministry with this as the core.
Checking the participants' faith and life (Question 14-16)

14. How different is your faith at home compared to at church (how consistent are you in your words and actions)?

- 1-20%: 27.60%
- 21-40%: 20.40%
- 41-60%: 20.40%
- 61-80%: 12.20%
- 81-100%: 5.10%

15. How often do you talk about God during the week with family in your home?

- 1-20%: 24.70%
- 21-40%: 19.60%
- 41-60%: 19.60%
- 61-80%: 32%
- 81-100%: 4.10%

Figure 20. Consistency of speech and action of participates

Figure 21. The conversation about God of Participates’ home
To establish a healthy church, the faith of the individual who constitutes the church must be checked first. However, it is hard to check the faith. So, the author questioned as shown in Figure 20-22 to think about our own faith first. It is necessary to test the faith, but it is hard to understand that the result is linked to the quality of faith. Nonetheless, these questions are essential items about whether you are living your life according to biblical values. The author's personal view is that faith cannot grow unless you think through and agonize.

Figure 20 is question asking for consistency in words and actions. If Christians live a falsely life different from inside and outside the church, it leads to the relationship between God and the individual. Ananias and Sapphira were killed by acting falsely in the church in Jerusalem. This case shows that the church community should not be deceived. The questions in Figures 21 and 22 are based on the two great commandments Jesus revealed. It is questions of
whether Christians love God and their neighbors.

**Expectations for a healthy church recovery through biblical nurture (Question 17-20)**

**Figure 23. The connection between parent’s faith and children’s faith**

<table>
<thead>
<tr>
<th>Agreement Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>70.40%</td>
</tr>
<tr>
<td>Agree</td>
<td>24.50%</td>
</tr>
<tr>
<td>Disagree</td>
<td>3.10%</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>1%</td>
</tr>
<tr>
<td>Not sure</td>
<td>1%</td>
</tr>
</tbody>
</table>

**Figure 24. The influence on participants’ life**

<table>
<thead>
<tr>
<th>Agreement Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>80.20%</td>
</tr>
<tr>
<td>Agree</td>
<td>17.70%</td>
</tr>
<tr>
<td>Disagree</td>
<td>1%</td>
</tr>
<tr>
<td>Not sure</td>
<td>1%</td>
</tr>
</tbody>
</table>
The church that nurtures does not apply faith only to the individual. The faith of self is directly connected to the family, and it is manifested in the church. In Figure 23, 94.9% acknowledge that the faith of the parents is related to the faith of their children. And 97.9% agreed on the question of Figure 24 whether biblical care at home can affect the health of the church. A biblically nurturing church can be a healthy church. Parenting is not just about caring for people, but about revealing the depth of faith in life. If there are a lot of people in the church like Stephen of the Church in Jerusalem, the church will have to be healthy. In this sense, this study is also a study of the nature of the church. In general, people know what is right. However, knowing and practicing what is realized in life make a huge difference. You cannot build a healthy church only with the heart for a healthy church. You can create a healthy church by starting from what you can do right now.

Figure 25. The Core Values for Participants' Healthy Churches

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Others</td>
<td>9.10%</td>
</tr>
<tr>
<td>Social participation</td>
<td>3.10%</td>
</tr>
<tr>
<td>Activate group</td>
<td>4.10%</td>
</tr>
<tr>
<td>Restore relationship</td>
<td>24.50%</td>
</tr>
<tr>
<td>Abundant thanks</td>
<td>15.30%</td>
</tr>
<tr>
<td>Talent contribution</td>
<td>5.10%</td>
</tr>
<tr>
<td>Need-based evangelism</td>
<td>5.10%</td>
</tr>
<tr>
<td>Loving neighbor</td>
<td>15.30%</td>
</tr>
<tr>
<td>Family recovery</td>
<td>37.80%</td>
</tr>
<tr>
<td>Spiritual maturity</td>
<td>79.60%</td>
</tr>
<tr>
<td>Natural church growth</td>
<td>30.60%</td>
</tr>
<tr>
<td>Changing worship</td>
<td>70.40%</td>
</tr>
</tbody>
</table>

Figure 25. The Core Values for Participants' Healthy Churches
Participants in the survey considered Spiritual maturity (79.60%) and Changing worship (70.40%) as the most important core values in the selection of three core values of a healthy church. The result of Figure 26 is that the essence of a healthy church is in fellowship with God. Participants are well aware of what the church should prioritize. A healthy church is a church that ministers by focusing on these essentials.

The last question in the questionnaire, 20, adopted a way to record individual opinions. It is not a researcher's choice in an arbitrary answer, but answering questions about healthy church and nurture through his or her views. Among many opinions, there are those who agree and expect the church to nurture and others who are not. There were a few who did not understand the intention of the questioner and answered the question because the idea of the individual was too strong. Most respondents, however, responded to this question considering sincerely and write their honest opinions.

**Chapter Summary**

The researchers found out some facts that were newly learned through the questionnaire.

First, the respondents who answered the survey love the church. Those who responded to the questionnaire participated in the survey to make the church healthy. They are eagerly serving in the church at the moment as well. So, they responded to the question asked by the church. This is evidence that they are actively involved in what the church needs.

Second, in Figure 12 of the respondents, 57.30% are currently serving as small-group leaders or Sunday school teachers. Among the remaining 42.70% were those who are in charge of various ministries in the church. Most respondents were not negative about the nurturing
church. Also, they understood the nurture focusing on the spiritual maturity that transforms by the Word of God. However, there are a few who understand the concept of parenting as training or a program. They wrote an opinion that people don’t change with parenting because they already tried many things in the church. The researcher found that these people needed a way to help them understand what biblical care is.

Third, the researcher learned that caregivers need to be raised for the church to be healthy. A caregiver is someone who can make another person as a Christian. This role is the glory of the church and the duty that makes the church healthier. Therefore, caregivers must be parents. Parents prepare for their child's needs fitly as they grow. And raise children so that they can live without difficulty in school and society. The same applies to the duty of the church. If you receive a job like a class structure, the service of serving the church should not end, but also the importance of responsibility and ministry must be determined according to the duty. It means that caregivers should be more respected than other directors. The reason is that the caregiver is the one who acts on behalf of the members of the church or neighbors the things nurtured by God.

The researcher became keenly aware of the needs of the church to nurture through this questionnaire. It is not just simply changing a traditional church to a nurturing church, but a place to conceive and practice biblical strategies to build a healthy church. It is hoped that the negative image of the Korean church will be stripped away and that it will be possible to build a Korean church like the influential early church by doing right.
CHAPTER V
MODEL AND STRATEGIES OF THE BIBLICALLY NURTURING CHURCH

In this chapter, the writer will discuss how to build a biblical church in the modern church. To do this, the reporter first presents a biblical model through the early church model of Jerusalem. The purpose of this guide is to offer a blueprint for the church as a healthy church and to explore its strategy. The key points of this study are discussed in this chapter. Healthy churches do not consist solely of research, models, and strategies. The church needs a rock that can lay the foundation for all of this. The rock can only be found in the Bible. A church built on the sand can easily crumble. But the church built on the rock does not collapse easily even during the hardship. The thesis will discuss this chapter with this simple truth.

Model of the Biblically Rising Jerusalem Church

The model of Jerusalem

The Early Church is a church that started with the advent of the Holy Spirit after Jesus ascended. This is done by God's reign and involvement. Among them, the early Jerusalem church presents a healthy church model. It becomes the biblical basis for overcoming the current crisis of the Church and restoring it to a healthy church. Among other things, the church is a community where God’s reign must be shown. This should be revealed through a process in

which people are changed and raised up. God's work is revealed through man. This figure was not only in the church in Jerusalem but also in the early churches.  

This viewpoint becomes a clearer and more visible eyeglasses showing God's work in nurture. To this end, the dissertation will look at the birth, growth, and goals of the early church in Jerusalem.

**Starting of the Church in Jerusalem**

On the day of Pentecost, the Holy Spirit came to each person, and the church of Jerusalem was born. In other words, the birth of the Church is linked to the descent of the Holy Spirit. The Church of Jerusalem was a new community that had never been seen before in this world. They tried to gather daily, being taught, having fellowship, and prayed together, (Acts 2:42), as well as selling his possessions. (Acts 2: 44-45) This description shows what the church as a community should do. As a result of this work, the Jerusalem community has been recognized by people, and there were people being saved every day. (Acts 2:47)

What is a church? The early church in Jerusalem is evident. The church is not an organization led by a charismatic leader, and it is not even where it is created by the needs of people. The church is the place where God's presence is revealed, and communities where many people meet the Creator God and have them live a life where the changes happen according to

---


108 Ibid., 212.
His will. The church is not a building, a system, nor training, but a community of God's people where Christ is the head. God designed these communities even before the creation. God made His agenda possible on this earth through the Israelite community in the Old Testament and the early churches in the New Testament. In this sense, the church in Jerusalem is a model for all who dreams of a healthy church. This study focuses on the fact that the subject of the birth of the church in Jerusalem is the Holy Spirit, not man. The church is the place where the law of God rules. It means that the Spirit of God moves each person's heart. Just as a newborn baby feels the sense of security when listening to mom's voice, the church needs to know the will of the Holy Spirit.

The church in Jerusalem began to focus on God's will and plan. When the reader looks at Peter's preaching immediately after Pentecost, it clearly states that Jesus is the only Christ. This point implies that when the Holy Spirit's presence is linked to the ministry of the Son Jesus, all of these agendas are both God Father's work and the work of the Triune God. The church in Jerusalem was a community with God's presence. Then the question raises about what kind of form did God's presence appear in the Church of Jerusalem? The presence of God appeared as nurturing.


111 Ibid., 49.

God is omniscience and omnipotence. But He never makes mistakes and does not hurry in the saving of souls. It is because God cares a man more than the world. So, when people become Christians, God wants them to seek, worship, and follow God even it requires time and effort. This core is connected to God's character. God is faithful. The lexical meaning of faithful means "sincere and genuine." It means that God is “sincere and genuine” to us. Pentecost is the event where God came to sinners to guide sinners through this character of God which was revealed naturally through the church in Jerusalem.

The Growth of the Church in Jerusalem

The church of Jerusalem grew to such an extent that it could be uncontrolled. When Peter preached, three thousand people were baptized (Acts 2:41) and five thousand people believed (Acts 4: 4). Church grew and there were more works to do. Disciples who were busy with these things were no longer able to afford their ministry. In other words, the growth of the church means that there are more things to look after and care. This problem eventually led to the election of seven deacons, and the subdivision of the ministry of the office occurred naturally.

The growth of the church in Jerusalem is like a mega church today. However, what is evident in the book of Acts is that it is not a building or a system, but a problem in the ministry that was first initiated by the needs of the church. This issue has brought grave consequences to the vital ministry of the apostles. So, the disciples choose seven deacons to solve this problem,


and divide ministries where the apostles teach and deacons look after the church. Despite this process, the number of believers increased, and even to the crowds of priests (Acts 6: 1-7).

The church in Jerusalem was not a growth-oriented church. When there is need for the church, everyone was delighted by worrying together and wisely handling the work. The word "full of the Holy Spirit" is used in all these processes. (See verse 6 filling the Holy Spirit.) How did they begin to deal with it when the problem arose in the church? It was discussed so that everyone could agree on common sense. This result is by the work of the Holy Spirit. The Saints in the Church of Jerusalem began to work through the wisdom of the Holy Spirit. The growth of the church should be done commonsensical. It is evidence that the church is guided by the Holy Spirit. A healthy church does not try to grow the church through ministry other than mysticism or biblical. If you look for the right thing to become a healthy church, the Holy Spirit who nurtures will take care of the rest. The church in Jerusalem was a church that experienced this nurturing.

Another proof is Stephen. Stephen was chosen as one of the seven deacons. However, in his actions and sermons of Acts 6: 8-7: 60, clearly shows that Stephen is a key figure in the church in Jerusalem. Through his character, Stephen emerges as a fruit that shows what kind of faithful life can a person nurtured by the Holy Spirit live that is more important than the growth of the church in Jerusalem. Likewise, the growth of the church in Jerusalem led to raising


such a high level of people, which is evidence of what growth the church should pursue.\textsuperscript{118} In this respect, the Church of Jerusalem teaches that the church can be built on a rock when the people with a high level of achievement, which is the peak of nurturing, build up a church.

\textbf{The Crisis of the Jerusalem Church}

When Stephen was martyred, a crisis came to the church in Jerusalem. The people except the apostles began to scatter in Judea and Samaria. And as Saul persecuted the church, it seemed that the church of Jerusalem that had been built meanwhile was collapsing. However, it is said in Acts 8: 4 that people scattered shared the Gospel. Although the crisis has come to the church in Jerusalem, there has been a shift in the nurtured people nurturing others.\textsuperscript{119}

What happened to the church in Jerusalem since then? The church became a mother church in the early church. Whenever important decisions were made, this church played a key role. So, the church in Jerusalem did its best to establish the right faith and healthy church. They show that the gospel has been delivered in the form that the people nurtured by the Holy Spirit raising other churches and people. A healthy church is a church that knows what is right for God and act accordingly even in crisis. The church in Jerusalem did not compromise or step back to overcome the crisis. They were dignified in front of the crisis, and indubitably revealed how they were nurtured meanwhile. The health of the church becomes increasingly visible through growth and crisis. The Church of Jerusalem is a model that clearly shows this.

\textsuperscript{118} Ibid., 264.

\textsuperscript{119} Ibid., 274.
Strategies for Transitioning an Existing Church to Nurturing Church

In this book, the researcher presents a model for converting an existing church into a healthy church. However, a reporter realized that the pastors need a strategy that can be applied in the field of real ministry more than anything. The strategies become a stepping stone for pursuing to be a more health church. Instead of directly approaching the methodology, this chapter is approaching one proposal to build a healthy church. This strategy is intended to be beneficial to leaders and churches who want to create healthy churches. The following step-by-step strategies are proposed for this purpose.

### Strategies for transitioning an Existing Church to Nurturing Church

<table>
<thead>
<tr>
<th>The First Strategy</th>
<th>Preaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contents</td>
<td>Bible</td>
</tr>
<tr>
<td>Elijah</td>
<td>4 weeks</td>
</tr>
<tr>
<td>Daniel</td>
<td>4 weeks</td>
</tr>
<tr>
<td>Moses</td>
<td>4 weeks</td>
</tr>
<tr>
<td>• Steps to make the soil of the church as well as the applicants of the training through preaching</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Second Strategy</th>
<th>Caretaker training</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Personality of training: discipleship training</td>
<td></td>
</tr>
<tr>
<td>2. Prepare sermons and prayer meetings with advertisements</td>
<td></td>
</tr>
<tr>
<td>3. Period: 6 months (24 weeks)</td>
<td></td>
</tr>
<tr>
<td>4. Place: home of training leader</td>
<td></td>
</tr>
<tr>
<td>5. Operation method: Small groups (about 6 people)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Third Strategy</th>
<th>Placement of ministries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To be the leader or teacher of the education department so that they can stand in the leader's position</td>
<td></td>
</tr>
<tr>
<td>2. In their department, they sympathize with the congregation, Fill</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fourth-1 Strategy</th>
<th>Good Impact Expansion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The leader recognizes that he is the nurturer (the need of the church and the saints)</td>
<td></td>
</tr>
<tr>
<td>2. Help those who are in need</td>
<td></td>
</tr>
<tr>
<td>3. See those who can nurture and prepare them</td>
<td></td>
</tr>
</tbody>
</table>
**Fourth-2 Strategy**

**Serving the community**

1. Looking for the marginalized in the community
2. Helping those in need in the community
3. Seeing those who can have faith, and material difficulties for them and help to fill spiritual hunger as well

---

**Figure 26. Strategies for transitioning an Existing Church to Nurturing Church**

---

**Preaching to The First Strategy**

The most beneficial thing for a pastor is that he can preach. The sermon is not just to convey the will of God, but it can give directions on how the saints can live in biblical values. For this teaching, the preacher himself must first live in front of the Word. And you have to prove the authenticity and certainty of the message. It is not only preaching that speaks only in the mouth, but when it declares before God with the result of wrestling, the saints discern God's will and try to change themselves. In this respect, the pastor must overcome the preaching merely by conveying the sermon, and take on the role of a tool to convey the mind that God is heading toward the Saints.

How then should the preacher prepare for the preaching? The preacher must make the mind of the saints to be able to turn to what God wants. The best way to do this is it is truthfulness. It is the most beneficial message that the pastor first set an example and do his best to live according to the content of his preaching. In general, people know that faith and life must be in harmony. But the preachers live so easily that they cannot keep their mind. This point is not a matter of individual ability or environment, but of faith.

The sermon should be a standard for checking the faith of the saints as well as the preachers. When the standard is rightly directed toward God, the saints of the existing church
begin to have a desire to make a healthy church. What do I do now? What to do first? There is no systematic strategy for who starts from where. So many saints give up living. But the preacher must wake up this holy desire through preaching.

**The Second Strategy Is to Train the Caregiver**

Caretaker training is an opportunity to share God's vision more specifically and sincerely. So, this training actually tries to make a worker to train a biblically nurturing church. The small groups of existing churches are divided according to age, area, and tendency by participation of all saints. However, the author's training of caregivers has two characteristics that share the vision of a church that nurtures both during training and at the same time. In order to do this, the researcher would like to examine the whole of the training of the caregiver to make the church to raise the existing church through the following five items.

**The Nature of Caregiver Training**

The author's training of the caregiver has the philosophy of discipleship training and at the same time it means the reproduction of the cell meeting. Existing churches have traditions. Everyone needs a lot of energy to change that tradition. But the pastor is responsible for making the church a healthy community. Therefore, the reporter wants to start with the area that the individual pastor can do first. For example, it is not possible to convert an existing church in which 800 saints are present to a nurturing church that a pastor think. However, the vision, strategy, and details of the nurture church that the pastor has can be divided through this training.

In other words, this is a vision sharing. Caretaker training is the best model for sharing vision. Jesus was followed by so many people, but only 12 of them shared God's will. Therefore,
this training is the best way to have the same heart and share the heart. What is the first healthy church through this kindergarten training? What church is the parenting community? What are the strategies for going to church in the future? The reporter wants to share it.

Career Trainee Recruitment

The training the author wants to run is not an existing Bible study. So, first, the researcher will start by conveying the character and direction of the small group through preaching, and by letting the trainees themselves agree and participate. This training is never recruited by coercion. It is the author's principle that anyone hears and chooses self-discipline. Because non-voluntary training is difficult. In this sense, the members of the training are a few elite. The plan is to keep the number of trainees from five to six. The reason is that there are restrictions on the place. This part will be covered in more detail in the section dealing with the training site.

A small number of volunteer volunteers participate in training and become caretakers. This is not much different in the other methodologies. However, the important reason why researchers chose this format is that they do not need those who have completed training in the church, but need someone who can actually serve after the training. In general, various training programs are abundant in Korean churches. So many saints are earnestly trained and living their faith. However, the reporter has seen many non-voluntary training courses that have finally been completed.

Caretaker training is not mandatory or conditional training. It aims to make the faith of the individual more mature. Therefore, we must be engaged in training by our own determination, not by any coercion. In doing so, the effect of training is maximized.
researchers are aimed at getting those trained as a biblically healthy leader to be out of the traditional way of ending up with one-off training.

Duration of Caregiver Training

The researcher was worried about how much time the reporter needed to build a caregiver. The training period of five to eight weeks is difficult to proceed with sufficient time. So, the researcher wants to have a training period of at least 6 months. The six-month period is never short. The person who supports the training is also a period that cannot be thought lightly. Once the training is started, it is necessary to meet each week for one and a half semesters in order to be established as a caregiver rather than add any duties. Also, the duration of the training is determined because the training is focused on checking and changing something that does not end with a one-time event.

If you train for too short a period of time, the attitude of the person becomes lighter. At the same time, if you train for too long, the trainees become tired. So, through the two training opportunities a year, the trainees will be able to feel the importance of training, and to those who are hesitant to decide and watch this training from outside, it will be a stimulus to support when the next opportunity comes is.

This period of training is an important time for trainees and the next to be recruited. It is not possible to train all the saints at once, but to train at least twenty, two, and many teams of twenty caregivers a year is like a push to change into a nurturing church. It is to create a worker who can automatically know and practice what he or she has as an old religious life and office and have leadership automatically. When people who have been trained in biblical care devote and serve in various parts of the church, they see their lives and attitudes and imprint the image
Therefore, the period of training is also a period of introducing the image of the leader needed to prepare the following trainers and to continue to convert into a biblically nurturing church throughout the church. In this regard, the researcher thinks the training period is the most suitable for 6 months.

Place of Caregiver Training

The place of the caretaker training is to be conducted in the pastor's home. Caretaker training is not a general Bible study. Caretaker training is a life-sharing exercise that shows how pastors live. It is therefore essential that we share and reflect on the attitudes of God that God wants to be given to those who do not know what is biblically right. To do this, it is important to invite pastors to their homes and open the lives of pastors.

The author already has experience of opening a house through experience of ministry and life in studying abroad. For more than eleven years, the reporter has invited students to home while teaching college department. They shared their lives and showed the pastor. The researcher thinks that it is the home of the pastor who gives more comfort and comfort to me than any other place. Of course, it is also a good way to get together at the homes of trainees. However, if the place of the meeting changes each time or the trainee who prepares for the meeting becomes burdened, the concentration of the training becomes less. Therefore, if you first see yourself through the six-month training period and see how the pastor will serve the saints in order to be built as a caregiver, this will further maximize the effectiveness of the training.

And the training in the pastor's home means that the pastor opens up and shows all of his saints. The attitude of life, thought, child education, human relations, etc. It is not to follow the
Biblical view the researcher thinks unconditionally. The trainees are encouraged to feel sympathy for what they think is correct by looking at themselves. In this sense, the pastor's home as a place of training is best suited.

How the Caretaker Training Operates

The operation method is divided into three steps in total. The first is to look at what biblical care is. The second is applying biblical care to me. And the third is to share expectations about biblical care. Each step is coordinated and focused on parenting. In general, the first step is to focus on the pastor's communicating and understanding of biblical teaching. The second, however, draws empathy, cleanses the mind of the trainer, and allows them to share their thoughts. The third is to allow participants in the training to share expectations from what they learned in the first place to be changed through application and practice.

The ultimate goal of nurse training is to have a perspective on biblical care. What is the mind of God? What does God want to do? It is based on how the Saints who know it understand and follow. In other words, it is to understand with sympathy for biblical nurture, to make it to be made by oneself and to live. It presents the biblical direction of what to do and what to do to check the action. Therefore, this training begins with the pastor himself, and the trainees continue to learn what God's upbringing is. This is the first step toward building a biblically nurturing church to build a healthy church.

What is biblical rearing?

When people nurture, they try to understand parenting only from the perspective of the mother who has the child. However, biblical care is what all believers should do in their lives to
live as saints regardless of their age and educational background. As Ephesians 5: 1-2 says, only those who are loved by God can do so in that love. This point is a privilege only for those who have experienced the love of God. The saints should be nurtured in this love of God. It is not merely to experience the grace of salvation, but to be transformed into a person who has experienced the grace. The key to biblical care is to experience God's love and change it right. The change is a change that follows God's guidance, not man's thoughts. This evidence is essential for biblical care.

A biblical model is needed for this. As a child dream of how to grow through a great work of art, the saints must find out how to live in front of God through the characters of the Bible. It is because the Bible characters are also models that have been experienced in order to follow God's will intensely in other generations. Of course, times and cultures are different. However, because the essential part of life through faith, obedience, and determination is the same, we want to present the model in the first step through the Bible's characters.

In the Old Testament and the New Testament, the researcher would like to present the following six persons as models of parenting. In the Old Testament it is Moses, Elijah, and Daniel. And in the New Testament, John the Baptist and Stephen Finally, let's look at how God raised them through the apostle Paul. And they want to see who raised them in their own lives. This model becomes a good compass for Saints. It is not a vague faith life but a comparison of the person of the Bible with oneself.

Applying biblical parenting to yourself

One step of learning about biblical rearing was to make the trainers think constantly. From this phase of training, it is to make the mouths of educators aware of the parenting they
have learned. And applying the enlightenment to share how they will live in the future. This period is a further step. If you end up learning about biblical care, this training is no different from other training. Having to share what you have learned is the greatest advantage of training in small groups. Through the experience of the researcher's ministry, it was not meaningful to have many people receiving the same training. It is necessary to establish a person who is capable of biblically raising a child through proper training. It also allows the trainees to examine the concept of nurturing. In a simple unilateral way, conveying the concept of biblical nurture that the pastor thinks inadequate to build a caregiver. To this end, the pastor should pay full attention. It is not just a curriculum, but a constant looks at whether it is possible to nurture the trainee so that he or she can become a biblical caregiver.

In general, the researcher understand that application is to seek God's will through preaching, Bible study, and Q.T or meditation. It is the wrong answer. Application has the advantage of looking at oneself. If you start your life with a biblical perspective, you will begin to see many things you have not seen before. And it is at the core of application that the reporter finds the best he can do in it. It is a stage that causes change, not mere enlightenment. At this stage, the pastor finds out what the inside of the church is like when the trainees are confused and frustrated while they are living their faith. A biblical nurture church can grow through this training field. What interferes with the faithful life of the saints? And how can we solve the problem together? Sharing about what I can help? Comes from care, concern and love for others. If you do not love your neighbors vaguely like your body, but rather listen to the thoughts of others and share their thoughts, it is enough to enjoy the effect at the stage of application.
Expectations through biblical care

Anyone will have experience of moving. It is not easy to set up a plan to move first, to organize your burden, and to move to a new place on a given day. The process up to here is hard enough. But after moving to a new place, more and more things are waiting for you. Applications for the various utilities used in the house, the changed environment, and unstructured stacks make it difficult for people to move to new places and to have expectations about what will happen in the future. But as people begin to organize one by one, the family is getting more and more new. Through this, the mind of the person who moves is experienced. It is in line with my life, which is rightly organized when the researcher takes care of things with the best things the reporter can do.

It is a right attitude as a Christian to live a changed life by realizing the wrong part in the previous life. But it is not a biblical caregiver if it is to train a caregiver because it simply needs a changed life. The caregiver is a person who lives in accordance with the will of God through the change. Such a person has the expectation of God. Luke 5: 37-38 says that new wines should be put in new troops. If it does not, the troops are bursting to spill the wine.

This step in the caregiver training involves putting new things God gives to the new leather troops. It is expectation. If you work hard and you have no fruit, who will work hard! God is the one who makes His people look forward. This expectation is a new one the reporter has not experienced before. It is the health of the church. Those who have received parenting training are now in the final stages of making expectations that they can have as they serve the Church after the training. What things are needed in the church? What are the urgent things right now? What can I do now? And so on. This is to fill the needs of the church. But it is not just as zealous as before. It is to create a co-worker who can help each other by sharing the thoughts of
the trainee.

Not all trainees are in the same ministry. It is to share and cooperate with others who are trained together in what they are doing while serving different things. It is like working with the same mind. It is in their effective ways that the trainees cooperate with each other through sufficient sharing rather than by people who do not understand at all and who do not have the opportunity to know. Expectation is not something you have alone, but sharing and sympathy through sharing.

**Ministry Placement in Third Strategy**

After the training of the caregivers, they are now placed in ministry. Among the trainees, there will be departments that are in charge of the existing ministry. If this is the case, you can make sure that you can serve in that department if you want to keep it. However, if you need to find a new ministry needs or want to find a more suitable department for trainees, it is a good idea to move to a new department after sufficient discussion with the pastor. Through this process, all the departments of the church should be made to equip workers who understand the concept of biblical care. Because ministry placement is a crucial step to transform into a nurturing church.

It is because the worker who is divided and arranged in six months rather than trying to convert with the concept of care for the pastor alone is placed in each ministry, which makes a huge difference. In this respect, ministry placement is like sowing seeds. The researchers think that the church is not changed by itself. We believe that when someone's worthy and right efforts seek God's will rightly, change will take place. In this sense, the placement of ministries is to disperse the co-workers who can be together in the church.
The nourishing church is not a program that begins by proclaiming, planning and executing. The nurturing church is a strategy through which a small number of saints join together and gradually expand their influence through strategy. It is at the core of the strategy to become more natural rather than trying to do something. There is a reason the author chose this method. The opposite is minimal. When pastors are trying to do something new, in many cases traditional people are opposed. It is too much energy for the pastor to overcome this objection. Simply a pastor cannot change the direction of the whole church. It must first be made to listen to, watch and follow a few saints. It is then a strategy to be able to work with the same mind. Each church has different circumstances and circumstances. However, this strategy is a strategy that can be implemented from the new church to the existing large church. Trained caregivers play a role as caretakers throughout the church, making it the best way for an existing church to transform into a healthy church.

**Good Influence in Fourth Strategy**

It is not a minister alone that can exert good influence. Leadership is not created by the seat, but by those who follow it. In this sense, the pastor must first be a good shepherd to the caregivers. When you look at this, caregivers begin to look for what is biblical. Cooperation is needed to make these good influences more effective. The church is a body community. In order to fulfill one's role, one must not only have to be intimately connected but also have influence. The influence must be unfolded according to what Jesus taught.

To do this, the researcher wants to have a meeting once a month if a caregiver is set up. Those who bear the important role of the church should be operated by those who actually serve in each department, not by office. This gathering is a forum to check the overall picture of the
church, to look for needs, and to allow caregivers to share their hearts. This meeting, of course, continues to blow as the nurse training progresses. Initially, those who have completed training will start to grow in size. And there will be a number of sharing and strategies to be transformed from that meeting into a healthy church. This point again makes them have a good influence on each other. So, in fact, it is up to the caregiver to decide to move the church.

Good influences emerge from each department through their examples, and there are other caregivers who want to see and follow it. It is a good Christian where there is a scent of Christ, where the problem is solved in the presence of the nurse, and the burden of the people is reduced, revealing its good influence. The church must become healthier through these good influences.

**Churches Nurturing as A Healthy Church**

This study began with the health of the church and thirst for proper ministry. The author wants the existing church to be transformed into a healthy church. The reason is that Korean churches numbered more than convenience stores are being condemned by the world. So, the author proposes a biblically nurturing church as an alternative. This dissertation does not claim that "nursing is the only answer." Through the wisdom that God has given man or women, the author wants to suggest building up a church together to find the will of God.

Many methodologies can make the church healthier. However, it is essential for the church to know how to prioritize to be a church. This issue is related to the ministry philosophy. Nurture, in other words, is living in front of the living God. What if the lives and moments of

---

daily life were as if Moses had met God on Mount Sinai? Can you be led by greed and act at your discretion? Parenting is a life that follows the teachings of God. But this life is not easy. It is the process of presenting the model through the church community and growing together. For this work, this book attempts to present a model of a church that nurtures.

**Goals of Nurturing Church**

The goal of the church is not outward growth, but in raising a man. Deep-rooted tradition and long history do not mean that they can raise a strong Christians. And it is not that the churches with insufficient finances or the newly established cannot nurture well. Whatever the circumstances and conditions are, every church should focus on one soul. It is the goal of the nurturing church to make the soul grow through the teaching of God in the Church as if to care for the infant. This cannot be done with just the discipleship training or the system of the church discussed above. Just as bringing up children in the home involves physical, intellectual, and emotional areas, biblical care must lead to a personal change in faith. For example, if a person believes in Jesus, his attitude and lifestyle should change. This transformation is already a proven fact through the early church model. However, if Christians continue to just attend the church without putting away its old habit, it is not nurtured but neglected. The church is the place to raise the soul. To this end, those who need help should set their goals at all times so that they can reflect on their lives and live rightly toward God. If the present church can change one

---


person, the church will have the health that can change another person. In this sense, the goal of the church to pursue biblical nurture must be in one soul.\(^{123}\)

A soul is better than the world. (Luke 15: 4-7) God is looking for a lost sheep. Looking for the missing, not merely for one, is an example of how much He loves a fallen man. God is the one who will give everything if a soul can return. His character is the Father's heart toward humankind.\(^{124}\) In this sense, the church must work in the ministry with the heart of God. Every single person in the church is precious. And God has the deepest interest in all who come to the church. God still wants all the lost to return. The church's goal of nurturing should be focused here. No matter how many saints are present in the church, if they live like a child who does not know the heart of the father, the church cannot become a healthy church. But children who know and follow the heart of the father share the same heart with what the Father concentrates on.\(^{125}\) The goal of the nurturing church begins here. The purpose of the nurturing church is to make one soul grow into a whole Christian.

**The Orientation of The Church to Nurture**

The church must have the right direction to achieve its goal. The direction of the nurturing church must be in the ripening, not the system or the training. No matter how long you attended the church, if there is no change, it is not raised by God. Encountering the living God and showing no change could be evidence that he is not following God's guidance. Therefore, the

\(^{123}\) Ibid., 156.


church must set its direction on how much a soul matures and grows. A mature believer is not born to be but made up. The maturity is done through personal relationships, not through training or systems.126

The modern age is the age of loneliness. Through the SNS, people can communicate efficiently and quickly with others, but people are empty. The reason is that no personal relationship is created. So, people try to solve the problem of loneliness through Starbucks or clubs. Human beings contain the image of God. God’s way of being is the Trinity. God presented the model of relating to people as one body. And God gave the human community a home. Humans would give birth to a child in the home, and gradually be connected with neighbors. It is designed to resemble the model in which God exists.127 However, humans try to share the relationship according to the benefits and losses. It is seeking to enjoy the benefits through relationships with others without suffering a loss. This lifestyle ultimately makes it impossible to have a personal relationship.

The direction of the nurturing church is in the ripening through personal relationships. It depends on the values of a person how to use the material, time, and talents that God gave. If a person has the biblical values that God desires, they will not neglect in their relationship with others, nor will their conversations end without sympathy. Taking attitude and lifestyle toward others as God treats himself is the key to the direction of the personal relationship. In this respect, the leadership of the nurturing church is in mutual respect among the familiarity of


personal relationships.\textsuperscript{128} This attitude is the attitude of the mind of the person who is nurtured by God. Always living with respect for others is proof that they are living before God. In other words, the direction of the nurturing church is based on love for God and the neighbors.\textsuperscript{129}

These two great commandments are a summary of Jesus' law of the Old Testament. God’s nurturing is easy where anyone can follow after, not the complicated and noncompliant. In other words, if people do not walk with God in their lives in every moment they are awake, and if people do not recognize God's presence in the life, they can never achieve a personal relationship with God. This attitude leads to the relationship with neighbors. The direction of the nurturing church is to reveal the personal relationship of mutual respect in life. Every place human beings live could or could not become a place facing God, whether it is a relationship with God, or a neighbor. The direction of the church to nurture is to continue to follow God.\textsuperscript{130}

**Priority of The Nurturing Church**

If the church fails to prioritize, it becomes confusing. The church must do the work that needs to be done, not from the urgency. This point is a straightforward and obvious principle, and it is imperative. The ministry of the church is not a simple ministry. The church needs to look at the needs of the saints and make the well-organized system and training. At the same time, it is a comprehensive ministry that must continually check the future and direction of the church. It is


\textsuperscript{130} Charles F. Stanley, *Pursuing a Deeper Faith*, 81.
not just a short-term plan for an operating profit like a corporation, nor is it ready for all content like a franchise. Every time a problem arises, you should observe and inspect it as if you were taking care of a baby. The way that is appropriate for the ministry of these churches is to prioritize.\textsuperscript{131}

The priority of the nurturing church should be biblical. Biblical standards can be seen through the Early Church. In this chapter, this book attempts to give priority to the model of the early church in Jerusalem. The church in Jerusalem had a priority to God. It is a very natural principle. However, it seems that the present churches are not able to make ministry or decision by these standards. Therefore, to establish a healthy church, fellowship with God should be prioritized.\textsuperscript{132} The fellowship with God can be said in various ways, but the writer wants to say from the perspective of faith. What is faith? It is hard to say that a person believes in God by reading the Bible, praying, and worshiping. Because they can do all of these things regularly, but they do not reveal God at all in their lives. To believe in God's presence must be shown in his words and actions. Because whatever is filled in the heart that comes out of the mouth. (Matthew 12:34) Faith is measuring believer's thoughts, standards, attitudes, actions, language, the state of mind, and level of faithful life. If God cannot intervene deeply in his life, he is revealed through his life. But those who follow God's guidance are all set to God in their lives. This core is not merely to believe and follow unconditionally, but to reveal God's presence in life.\textsuperscript{133} For

\begin{itemize}
\item \textsuperscript{131} David Browning, \textit{Deliberate Simplicity}, 138-39.
\item \textsuperscript{132} Ibid., 171-174.
\end{itemize}
example, Joseph is a good model in the Bible revealing God. He lived a life showing God to the Gentiles even after he became prime minister, in prison, in Potiphar's house. This belief must first be a priority of biblical-nurturing churches.

Evidence from The Nurturing Church

The nurturing church should have evidence like the church in Jerusalem. The evidence begins with a change in the family. It is to be established as a relationship that can share ideas, encourage and help God. The recovery of each of these families leads to the restoration of the community. The home is the smallest group of the church that nurtures. The actual field of parenting begins from home and is verified in the community. Therefore, the nurturing church is sharing God's guidance with parents, children, and everyone around themselves, as a proof of the change in the home. This evidence soon appears in thought and dialogue. The most significant signs of experiencing change are thankful hearts. The saints who are nurtured by God give thanks to God, even the smallest thing in the conversation. This lifestyle is the most basic attitude as a Christian.

Thanksgiving to Christians is being evidence that they live by recognizing God. Giving thanks through parenting is different from unconditional or customary. Nurture is to experience the deep and wide wisdom of God by teaching to keeping right things. By this wisdom, Daniel was in the center of authority throughout his life, but he placed his heart on God. The reason is that God's wisdom is different from the understanding of the world. Daniel continued to depend

---


135 Ibid., 77-78.
on God and lived his life and did not compromise to keep his property and power. Parenting refers to the sincere appreciation of God's intervention in the life given to him. If Christians do not experience the help of God in their lives, even if they go to church, they will be able to give thanks in pursuit of their habits, but it will be hard to give sincere thanks from the heart. Thanksgiving is a worship of life that only those who realize God's grace love, and help can do.

The Apostle Paul focused on God when he was poor and wealthy. The reason is that he has always been grateful for the grace of God who has saved himself from death. In other words, Thanksgiving is a day-to-day confession of the existence of being before God. And Thanksgiving becomes a driving force to go beyond God's circumstances and environment to seek God. The nurturing church should have evidence that it is grateful and that there is an act of thanksgiving. This proof is not just making you healthy, but it is evidence that makes the community healthy.

Chapter Summary

It is not easy to be a healthy church in Korea. But the author does not think it is impossible. The good church needed which do its best to the essence, not the system or strategy. To do this, the pastor needs to plan strategy. But in that plan, the pastor must take on the role of the parent. Just as the children cannot grow up properly without parenting at home, the saints cannot grow in the church without care of the pastor. If you look through the early church for a healthy church and start what you can do now, it will be the work that God leads. The beginning of the nurturing church begins from this point. Therefore, ministries that contend with the essence, not the new strategy and system, is a nurturing church.
CHAPTER VI
CONCLUSION

Final Summary

This study aims to restore a healthy church. There have been many attempts in the existing church to do this. However, Korean churches are getting larger and secularized. A small number of large churches came to be mistaken as healthy churches. In this context, the author has been tempted to abandon traditional churches and to open a new church. However, the writer still could not ignore the many saints in the Korean churches. And the researcher realized that the heart was God's will. This study began as a result of the worries that have arisen from the experience of ministry as a pastor. The worries continued to appear with anxiety about the church and developed to aim to restore the traditional church to a healthy church. And the author continued to ask questions about what a healthy church does.

In the process, the researcher looked closely at the church of Jerusalem, the beginning of the early church. The biggest feature of the healthy church found by the researcher was Stephen. Stephen played important role showing the spiritual growth and level of the church in Jerusalem that began with the descent of the Holy Spirit in Mark's attic. The image of Jesus can be found in Stephen filled with the Spirit of God in Acts 7:60. He was the fruit of the church in Jerusalem. Acts 7 gives a good picture of how the fruit of it does not bow down before the world and speaks of its faith. The author of this study got one idea from here. If the traditional church can nurture these people, not only can it be a healthy church, but also a church that does not lose the influence of the gospel. So, the writer started to study how to build these churches.
The saints in Korean churches are thirsty for healthy churches. Although they are doing the best to keep their faith, the Korean churches are not seen in any way of getting better. Nowadays, Korean churches are burdened with numerous problems such as the issue of the succession, the morality of the preacher, the uncertainty of the finance, and the stratification of the duty. The traditional church with these problems seemed to be no longer recoverable. However, it was concluded that someone walking with God is needed to be healthy again as the church in Jerusalem. People whom God is with are different. The difference is not merely unique, nor does it refer to other people's rejection, but it means living in a common sense and acting correctly.

Stephen did not say anything false or out of common sense before people. His sermon was biblically and culturally commonsensical to the Jews at the time. However, the person who heard Stephen's preaching threw stones at Stephen, blocking ears and shouting. What about this generation? In spite of God’s presence, it became a generation pretending there is no God. Even in the church, so many works are done just like God does not exist. This situation shows that regardless of age, people are unchanged for God.

A healthy church should be a church where all saints from pastors to the infants live with God. These churches are not swamped by the storms of the world. A healthy church is a church that knows and follows God's plan to lead the church. It means, in other words, that the saints live and practice God's plan. There could be people live their lives regardless of God even though the life of faith was for a long time. Even though it is clear that by simply attending the church doesn’t mean that everyone will be a Christian, the churches are still focused on the growth.

To solve this problem, the author introduced the concept of parenting. Parenting is not
just about feeding and clothing a child. It is upbringing where a parent takes care and teaches to be a whole human being from the birth to be able to establish another sound family. It is not limited to discipleship training or small group-oriented strategies. The beginning of the nurture should be done from oneself first. If you cannot be raised from God while attending church, it is hard for the person to be able to nurture. It is because the nurturing can be handed down through experience. Biblical nurture is where an individual who has grown into a whole Christian shows himself to others as a model so that people around him can follow Christ. It is explained in chapter 5 through the Old and New Testament figures.

The church that practices biblical nurture must show evidence. The evidence can be found first in the home. Home is the best place of life God has given to man. If attitudes in the home are seen in the same way in the church and in the community in which they are, it can be seen as evidence that they are nurturing. However, many times, the standard of words and actions of the saints are different from home, church, even at work or life. This attitude is evidence that faith and life did not coincide. Christians are people who follow God. If this person is different in words and actions depending on the circumstances and environment, it is difficult to say that he is being raised by God's Word. The history of the early church is not through many people flowing into the church, but that the person who has the same words and actions as Stephen has become fruit.

**The Influence of The Biblical Nurturing Church**

A healthy church should show evidence in the lives of the saints. It is still a lack of faith in the fact that the words and actions of each other in the church do not coincide. The nurturing church is a church that focuses on the maturity of faith. The fruits of the church are in maturity,
not in growth and programs. For example, if a person is truly exemplary and lives faithfully, the people around him will want to spend time with him and want to grow through the same values. Faith can differ depending on how the Christians live. A mature person can also act as a catalyst for the community to grow together by sharing their experiences with others. In this sense, the author introduced the concept of parenting.

In order to become a biblical church, the minister must first focus on relationships with the saints. Relationship does not mean simply knowing the circumstances of each other or friendship. It is through fellowship to share the troubles of the person, the effort for the maturity of the faith, the possibility of raising others, and the mind to be devoted. To do this, the writer first proposed the building up a relationship as a pastoral strategy. Past ministries in Korean churches were all short-lived meetings when pastors visited the saints' families. However, the researcher made different approaches. It is a way to invite the researcher's family to eat and have a fellowship. Though it is different from the past ministry method, the researcher would like to have time to get to know each other by opening and showing the image of the pastor's home while serving the invited saints. Of course, this strategy may be different depending on the size of the church. But the researcher thinks that it is important to show if the pastor’s family live a life of the sermon he preached on Sunday by visiting preacher’s home. It is a necessary approach for nurturing.

Relationships are created when a pastor opens first. Parenting begins by showing it as it is without hiding. If the pastor has false actions and speaks only with sermons, the relationship with the saints will not be deepened. It is to lower the fence of the pastor's home to establish the right relationship. It is an excellent opportunity for pastors and believers to explore and share anxieties and problems of faith more deeply. Parenting cannot be done simply by meeting the
church and completing the program. The pastor must have a personal relationship and make the saints feel the sincerity about what intentions and heart the pastor leads the church. The best way to do this is to lower the home of the pastor so that he or she can become friends with his saints.

**A Task of Pastors**

Through this, the pastor becomes more detailed and gets to know the problems of the church members that were not revealed yet. It can be incorporated into the ministry strategy and provides a hint of planning according to the needs of the members. Pastoral care is not a one-way transfer or operation of a pastor or leader. Taking care of the needs of the saints is the pastoral approach of the nurturing church. The pastor is a shepherd. He cannot drag unilaterally without knowing the conditions of his sheep. A good shepherd is a person who consistently prepares according to the needs of the sheep and the condition of the sheep. It is true even in the ministry. In fact, this is the way how God leads His people. God cares for His people. The way of caring is not one that fills people's needs but who specifically plans and prepares what is good and how to make better choices. When this image of God's care is applied to the ministry, there is the conviction that the traditional church can be transformed into a healthy church. The nurturing church is not merely a system that refreshes the system. The saints and pastors run together to the fullness of the faith God wants for maturity.
APRENDIX A

CONSENT FORM (ENGLISH)

Nurturing Church as a Biblical Strategy to Recover a Healthy Church within South Korean Churches

Jinwook Kang
Liberty University
School of Divinity

You are invited to be in a research study titled Nurturing Church as a Biblical Strategy to recover a Healthy Church within South Korean Churches. You were selected as a possible participant because you are a member of Daeyang Presbyterian Church. 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 Jinwook Kang, a doctor of ministry student at Liberty University School of Divinity.

Background Information
The purpose of this study is to learn how to become a healthy church in the current crisis of Korean churches. The reason for this research is to make a strategic plan. In the midst of high growth, Korean churches have been trying various ways to restore their health. However, it is still not enough to meet the mission of the church because problems are occurring in different aspects of Korean churches. To solve this situation, the present researcher wishes to present the strategies and directions for the restoration of the biblical church so that the Korean church can take on the role of light and salt as the body of Christ.

Procedures
If you agree to be in this study, I would ask you to do the following things: 1) Complete an online, anonymous survey. The survey should take no longer than 20 minutes.

Risks and Benefits of being in the Study
The risk of this survey will be minimal, which means they are no greater than the risks encountered during everyday activities. Participants will not receive any personal benefits. The researcher is hoping that the findings of this research may serve to enhance the fellowship experience for church members.

Compensation
Participants will not receive compensation for taking part in this study.
Confidentiality
The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely in a locked filing cabinet in the researcher’s home, and only the researcher will have access to the records. The records will be retained for 3 years. After 3 years the records will be deleted.

When you answer the questions this project asks, you might worry about your private information being exposed because this survey analyzes and evaluates individual opinions of the nurturing church to recover a healthy church. It is not easy for you as a church member to describe your church related to nurturing. However, there will not be private information exposure. All of the questions are multiple choice, and the surveys are anonymous. Participants will not be asked to include their names, church names, or any identifying information.

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

Contacts and Questions
The researcher conducting this study is: Jinwook Kang. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #1-434-534-2645 or jwkang@liberty.edu. Mr. Kang’s faculty mentor is Dr. Rod Dempsey. Dr. Dempsey can be contacted at rwdempsey@liberty.edu.

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

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

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

IRB Code Numbers: 2867

IRB Expiration Date: May 11, 2017
설문조사 동의서

한국 교회 내에서 건강한 교회로 회복하기 위한
성경적 전략으로서의 양육하는 교회

강진욱
리버티 대학교
신학 대학원

한국교회 내 건강한 교회를 세우기 위한 성경적 전략을 위한 연구 논문에 귀하를 초대합니다. 귀하는 대양교회의 성도이기 때문에 참가자로 선택되었습니다. 본 동의서를 읽고, 연구에 동의 하시기 전에 질문이 있으시면 요청해 주시길 바랍니다.

본 연구는 미국 리버티 대학교 신학대학원에서 목회학 박사과정에 재학중인 강진욱에 의해서 수행되는 것입니다.

배경 정보

본 연구는 한국교회의 위기 속에서 어떻게 하면 건강한 교회로 갈 수 있을지에 대한 전략을 제시하는데 목적을 가지고 있습니다. 고도의 성장 속에서 한국교회는 건강성을 회복하고자 그 동안 다양한 시도들이 있어 왔습니다. 그러나 현재 한국교회의 여러측면에서 문제가 발생하고 있음으로 교회의 사명을 감당하는 데는 여전히 부족합니다. 본 연구자는 이러한 상황을 해결하기 위해 성경적 교회의 회복을 위한 전략과 방향성을 제시하여 한국교회가 그리스도의 몸으로서 빛과 소금의 역할을 감당하기를 소망합니다.
연구 절차
만약 귀하가 본 연구에 동참하기로 동의하신다면, 본 연구자는 귀하에게 다음의 것들을 요청할 것입니다. 귀하는 20 개의 각 질문에 대해 본인의 솔직한 답을 해주시기 바랍니다. 설문지 작성에는 약 20 분이 소요될 것입니다.

연구 참여에 대한 위험 요소와 혜택
본 연구는 위험 요소가 거의 없을 것이며, 이것은 일상 활동에서 겪게 되는 위험보다 크지 않습니다.
참여하신 분들에게는 어떠한 혜택도 주어지지 않을 것입니다. 설문조사는 참가자들의 교회 회원들의 동료애를 향상 시키는데 도움이 될 것을 희망합니다.

보상
금전적인 보상은 없습니다.

보안
본 연구의 기록들은 개인적으로 보관될 것입니다. 본 연구자가 발행하는 어떤 종류의 문서에서도 참여자의 신분을 알 수 있는 어떤 정보도 포함시키지 않을 것입니다. 연구 기록들은 보안상 철저하게 보관될 것이고, 연구자만 해당 기록들을 볼 것입니다.
본 연구자는 완성된 설문조사를 인쇄할 것이고, 인쇄된 자료는 본인의 사무실 캐비닛에 잠금 된 상태로 보관될 것입니다. 또한 3 년 후에는 모든 자료를 파기할 것입니다. 본인만이 해당 자료들을 볼 수 있는 유일한 사람이 될 것입니다.
본 논문이 요청하는 질문에 답을 할 때 귀하는 개인적인 정보 노출에 대해 걱정할 수도 있습니다. 그러나 개인적인 정보 노출은 없을 것입니다. 대부분의 질문은 객관식이며 본 설문조사는 익명으로 진행되기 때문입니다. 그리고 본 연구자는 참가하는 모든 분들에게 귀하의 이름, 정확한 나이 또는 신분을 알 수 있는 어떠한 정보도 요구하지 않을 것입니다. 그 이유는 본 설문조사에 건강한 교회에 대한 개인적인 생각과 귀하가 섬기는 교회의 성경적 양육에 대한 귀하의 입장을 드러내는데 목적이 있기 때문입니다.

연구의 자발성
본 연구의 참여는 자발적인 것입니다. 참여하든 안 하든 귀하의 결정은 향후 리버티 대학교 또는 귀하의 교회에는 아무런 영향도 끼치지 않을 것입니다. 만약 귀하가 참여하기로 결정한다면, 원치 않는 질문에 답을 안 해도 되며 언제라도 그만 두실 수 있습니다.

연락 및 질문
본 연구를 수행하는 연구자는 강진욱 입니다. 지금 궁금한 사항을 물을 수 있습니다. 혹시 이후에라도 궁금한 사항이 생긴다면 #1-434-534-2645 로 전화 주시거나, 또는 jwkang@liberty.edu 로 메일을 보내 주십시오. 그리고 본 연구자의 지도교수인 Rod Dempsey 박사의 rwdempsey@liberty.edu 로 메일을 보내 주십시오.
만약 귀하가 본 연구와 관련된 질문이 있어서 연구자보다 다른 누군가에게 문의하기를 원한다면 Institutional Review Board, 1971 University Blvd, Green Hall Suite 1837, Lynchburg, VA 24502 또는 irb@liberty.edu 로 연락해 주십시오.

만약 당신이 참여한 설문조사의 사본을 받기 원하신다면 본 연구자에게 연락을 주십시오.

동의 진술서
본인은 위의 안내를 읽고 이해했습니다. 본인은 이 설문조사에 관련된 사항에 대해 묻고 대답을 받았습니다. 본인은 본 연구에 참여할 것에 동의합니다.

IRB Code Numbers: 2867

IRB Expiration Date: 2017 년 5 월 11 일
APPENDIX C

QUESTIONNAIRES (ENGLISH)

Nurturing Church as a Biblical Strategy to recover a Healthy Church within South Korean Churches

1. What is your gender?
   A) Male
   B) Female

2. What is your age?
   A) 18-30
   B) 31-40
   C) 41-50
   D) 51-60
   E) 61-70
   F) More than 71

3. How long have you known God?
   A) Less than 5 years
   B) 5-15 years
   C) 16-25 years
   D) 26-35 years
   E) More than 36 years

4. What is your position in your church?
   A) Pastor (Senior pastor, Assistant Pastor, Intern pastor)
   B) Elder
   C) Assistant Deacon
   D) Exhorter
   E) Deacon
   F) Laity
   G) Others, please specify  ____________________

5. What did you volunteer to do in your church?
   A) Leader of small group
   B) Assistant leader of small group
   C) Sunday school teacher
   D) Church choir
   E) Director of church organization
   F) Others, please specify  ____________________
6. How much do you agree that your church is viewed positively in your city?
   A) Strongly agree
   B) Agree
   C) Neutral
   D) Disagree
   E) Strongly disagree

7. What biblical core values does your church seek? (2 choices)
   A) Worship
   B) Prayer
   C) Evangelism
   D) Discipleship Training
   E) Service
   F) Small Group
   G) Fellowship
   H) Mission
   I) Church Planting
   J) Others, please specify ________________

8. How much do you think your church resembles the Early Church in Acts?
   A) 1-20%
   B) 21-40%
   C) 41-60%
   D) 61-80%
   E) 81-100%

9. What do you think your church needs to become healthier?
   A) Changes in ministers and leaders
   B) Active participation of members
   C) Revise the vision and goals of the church
   D) Improving the administration of the church
   E) Improving the training system of church members
   F) Increased finances
   G) Physical changes to the facilities of the church
   H) Others, please specify _______________________

10. If you have a vision and strategy to make your church healthier, are you willing to actively participate?
    A) I will actively participate
    B) I will watch and join
    C) I will join it passively
    D) I will not join

11. In your opinion, what do you think are the core values of a healthy church? (choose 2)
    A) Word
B) Worship  
C) Prayer  
D) Evangelism  
E) Nurturing  
F) Discipleship Training  
G) Fellowship  
H) Missions  
I) Small Groups  
J) Social participation  
K) Spirituality  
L) Spiritual gift  
M) Others, please specify ____________________________

12. How many times per day do you try to use the core values you think are most important?  
A) Once a day  
B) Twice a day  
C) Three times a day  
D) More than four times a day

13. If you change how you practice your core values, where do you think it will have the biggest impact?  
A) Home  
B) Small Group  
C) Church  
D) Neighbor  
E) Community  
F) Others, please specify ____________________________

14. How different is your faith at home compared to at church (how consistent are you in your words and actions)?  
A) 1-20%  
B) 21-40%  
C) 41-60%  
D) 61-80%  
E) 81-100%

15. How often do you talk about God during the week with family in your home?  
A) 1-20%  
B) 21-40%  
C) 41-60%  
D) 61-80%  
E) 81-100%

16. In a week, how often do you talk about church members or neighbors with family at home?  
A) 1-20%
B) 21-40%
C) 41-60%
D) 61-80%
E) 81-100%

17. Do you agree that there is a connection between your parent’s faith and your children’s faith?
A) Strongly agree
B) Agree
C) Disagree
D) Strongly disagree
E) Not sure

18. Do you agree that good biblical care at home can affect the health of the church?
A) Strongly agree
B) Agree
C) Disagree
D) Strongly disagree
E) Not sure

19. What characteristics do you think a healthy church should have as a result of biblical nurturing? (3 choices)
A) Changing worship
B) Natural church growth
C) Spiritual maturity
D) Family recovery
E) Loving neighbor
F) Need-based evangelism
G) Talent contribution
H) Abundant thanks
I) Activate group
J) Restore relationship
K) Social participation
L) Others, please specify

20. Please write your comments on the view that existing churches can be transformed into healthy churches through nurturing.
Do you agree that existing churches can become healthy through proper care?

- If you agree, why?

- If you do not agree, why?
Thank you
APPENDIX D

QUESTIONNARIE (KOREAN)

한국 교회 내에서 건강한 교회로 회복하기 위한 성경적 전략으로 양육하는 교회에 관한 설문조사

1. 귀하의 성별은 무엇입니까?
   A) 남
   B) 여

2. 귀하의 연령대는?
   A) 18-30 세
   B) 31-40 세
   C) 41-50 세
   D) 51-60 세
   E) 61-70 세
   F) 71 세 이상

3. 귀하는 몇 년 동안 신앙생활을 하셨습니까?
   A) 5 년 미만
   B) 5-15 년
   C) 16-25 년
   D) 26-35 년
   E) 36 년 이상

4. 귀하의 교회 직분은 무엇입니까?
   A) 교역자 (목사, 강도사, 전도사)
   B) 장로
   C) 장립집사
D) 권사  
E) 집사  
F) 평신도  
G) 기타 ( )

5. 귀하가 교회에서 섬기고 있는 일은?
   A) 구역장  
   B) 권찰  
   C) 교사  
   D) 성가대  
   E) 기관장  
   F) 그 외  

6. 귀하가 속한 지역에서 귀하의 교회에 대한 평가는 긍정적인가?
   A) 매우 그렇다.  
   B) 그렇다.  
   C) 보통이다.  
   D) 약간 그렇다.  
   E) 거의 그렇지 않다.

7. 귀하의 교회가 추구하는 성경적 핵심가치는 무엇인가? (2 가지 선택)
   A) 예배  
   B) 기도  
   C) 전도 (영혼구원)  
   D) 훈련 (신앙성장)  
   E) 성심  
   F) 소그룹  
   G) 교제  
   H) 선교  
   I) 교회개척  
   J) 그 외  

8. 귀하가 출석하고 있는 교회가 사도행전의 초대교회와 비교해 볼 때 어느정도 닮았다고 생각하는가?
   A) 1-20%
   B) 21-40%
   C) 41-60%
   D) 61-80%
   E) 81-100%

9. 귀하가 출석하고 있는 교회가 지금보다 더 건강한 교회가 되기 위해 필요하다고 생각하는 것은 무엇인가?
   A) 교역자와 리더들의 변화
   B) 교인들의 능동적인 참여
   C) 교회의 비전과 목표 재설정
   D) 교회의 행정 시스템 개선
   E) 성도들의 훈련 시스템 개선
   F) 재정 증가
   G) 교회의 편의시설에 대한 환경 변화
   H) 그 외 _______________________

10. 귀하의 교회가 더 건강해 질 수는 비전과 전략이 있다면 적극적으로 동참할 의향이 있는가?
    A) 적극적으로 동참하겠다.
    B) 지켜보고 동참하겠다.
    C) 소극적으로 동참하겠다.
    D) 동참하지 않겠다.

11. 귀하가 생각하는 건강한 교회의 핵심가치는 무엇이라 생각하는가? (2 가지 선택)
    A) 말씀
    B) 예배
12. 귀하가 생각하는 핵심가치를 위해 하루에 얼마나 실천하려고 노력하는가?
A) 하루에 한 번
B) 하루에 두 번
C) 하루에 세 번
D) 하루에 네 번 이상

13. 귀하가 생각하는 핵심가치를 실천했을 때 변화가 가장 크게 일어나는 곳은 어디라고 생각하는가?
A) 가정
B) 구역
C) 교회
D) 이웃
E) 지역사회
F) 그 외 ________________

14. 귀하가 생각할 때 본인의 교회에서의 신앙과 가정에서의 신앙이 말과 행동에서 어느정도 일치한다고 생각하는가?
A) 1-20%
B) 21-40%
15. 귀하의 가정에서 일주일 동안 가족간의 대화 중 하나님에 대한 대화가 차지하는 비율은 어느 정도인가?
A) 1-20%
B) 21-40%
C) 41-60%
D) 61-80%
E) 81-100%

16. 귀하가 생각할 때 일주일 동안 가족간의 대화 중 다른 사람에 대한 대화의 비율은 어느 정도인가?
A) 1-20%
B) 21-40%
C) 41-60%
D) 61-80%
E) 81-100%

17. 귀하가 생각할 때 부모의 신앙이 자녀의 신앙과 연결된다고 생각하는가?
A) 매우 그렇다.
B) 그렇다.
C) 그렇지 않다.
D) 매우 그렇지 않다.
E) 잘 모르겠다.

18. 귀하가 생각할 때 모범적인 가정에서의 성경적 양육이 교회의 건강에 영향을 미칠 수 있다고 생각하는가?
A) 매우 그렇다.
B) 그렇다.
C) 그렇지 않다.
D) 매우 그렇지 않다.
E) 잘 모르겠다.

19. 귀하가 생각할 때 성경적 양육을 통해 건강해진 교회에 기대할 수 있는 특징이 무엇이라고 생각하는가? (3 가지 선택)
A) 예배의 변화
B) 자연적 교회성장
C) 영적 성숙
D) 가정 회복
E) 이웃 사랑
F) 필요 중심적 전도
G) 재능 기부
H) 풍성한 감사
I) 구역 활성화
J) 관계 회복
K) 사회 참여
L) 그 외  __________________________

20. 기존 교회가 양육을 통하여 건강한 교회로 바뀌어질 수 있다는 견해에 대해 귀하의 의견을 간략하게 써 주십시오.
귀하는 기존 교회가 올바른 양육을 통하여 건강해 질 수 있다는 것에 동의하신가?

● 만약 동의하신다면, 그 이유는 무엇입니까?
_________________________________________________________
_________________________________________________________

● 만약 동의하지 않으신다면, 그 이유는 무엇입니까?
_________________________________________________________
_________________________________________________________
수고하셨습니다.
BIBLIOGRAPHY


Frost, Michael, and Alan Hirsch. *The Shaping of Things to Come: Innovation and Mission


Walvoord, John F. *Daniel.* Edited by Charles H. Dyer and Philip E. Rawley. The John


May 11, 2017

Jinwook Kang
IRB Exemption 2867.051117: Nurturing Church as a Biblical Strategy to recover a Healthy Church within South Korean Churches

Dear Jinwook Kang,

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

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

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

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

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

Sincerely,

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