LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE IDENTIFICATION AND CONSTRUCTION OF A COMPREHENSIVE STRATEGY TO INCREASE SENSITIVITY TO CHILDREN’S EVANGELISM AND SPIRITUAL DEVELOPMENT IN THE SOUTH KOREAN CHURCH

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

DOCTOR OF MINISTRY

By

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Lynchburg, Virginia
July 2011
ABSTRACT

THE IDENTIFICATION AND CONSTRUCTION OF A COMPREHENSIVE STRATEGY TO INCREASE SENSITIVITY TO CHILDREN’S EVANGELISM AND SPIRITUAL DEVELOPMENT IN THE SOUTH KOREAN CHURCH

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Liberty Baptist Theological, 2011
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The purpose of this project is to identify and construct a comprehensive strategy for children’s evangelism and spiritual development in the South Korean church. This project results from the author’s anxiety and vision regarding children’s spiritual matters while serving as a children’s minister for approximately 10 years. Based on diagnosis through a survey, case studies regarding five successful churches through interview questionnaires, and literature research, this project suggest an effective and practical strategy for children’s evangelism and spiritual development in the Korean church. This will be helpful for Korean churches that want to focus on children’s spiritual matters.

Abstract length: 98 words
ACKNOWLEDGMENTS

This thesis absolutely results from the grace of God, which has led and encouraged me to complete it. God has really been my strong help without comparison at all times. I deeply give thanks and glory to my God for everything given to me while studying at Liberty Baptist Theological Seminary.

I also give thanks to my research mentor, Dr. Michael R. Mitchell, who taught me many classes regarding children’s ministry and led me with a kind attitude and wonderful leadership to perform my thesis. My reader, Dr. Rod Dempsey, is worthy to be appreciated. He always encouraged me to be able to complete this project.

I would like to give thanks to Daeil Church and Business Mission Association in this church, which supported my study financially, spiritually, and emotionally. Especially, I thank Kilchang Youn, the senior pastor and elders of Daeil Church.

I am grateful to all the staff of Liberty Baptist Theological Seminary: D.Min program director Dr. Ron Hawkins, D.Min program coordinator Dr. Charlie Davidson, the staff of the Graduate Writing Center, especially Morgan Cassady. I am also grateful to Dr. Daniel C. Kim, Dr. David H. Jung, and Dr. Timothy Chong and all my friends in Lynchburg.

Finally, thanks to Kyungah Oh, my wife, who has greatly supported me spiritually and physically with prayer, encouragement, and diligence. My lovable children, Yewon, and Yeji have been a great source of joy and vitality to me. I also thank my relatives in Korea who have supported me financially or spiritually.

All thanks and glory to God!

H. J. L.
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CHAPTER 1
INTRODUCTION

Childhood is such a crucial period, because it is the beginning period to shape various aspects of development, such as physical, intellectual, emotional, and social development. According to the studies of many psychiatrists, people shape approximately 85% of their personalities by six years old.¹ In addition, experts think that the first five years of one’s life are the most crucial time in his or her emotional and intellectual development.² Thus, George Barna says that churches should focus on eight years, five to twelve year old age range, in which children’s lifelong habits, beliefs, and attitude are shaped.³ Therefore, Barna concludes: “If you want to have a lasting influence upon the world, you must invest in people’s lives; and if you want to maximize that investment, then you must invest in those people while they are young.” ⁴ In other words, children are the most effective population in which churches can invest. If they fail to invest in children, churches will break down in the future. On the contrary, if churches invest in children, churches’ future will be bright. Therefore, churches should put their emphasis on children. The concrete reasons can be divided into three categories: evangelism, spiritual development and church growth.

First of all, childhood is the most effective time for evangelism. Mitchell says, “Less time

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² Ibid., 47.


⁴ Ibid., 42.
and effort are necessary to win many children to Christ than one adult.”  

Thom Rainer shows at what age Christians accepted Christ through a survey of about 1,300 Christians of various backgrounds and regions as follows (Figure 1).  

<table>
<thead>
<tr>
<th>Classification</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before age 6</td>
<td>6</td>
</tr>
<tr>
<td>6-9</td>
<td>24</td>
</tr>
<tr>
<td>10-12</td>
<td>26</td>
</tr>
<tr>
<td>13-15</td>
<td>15</td>
</tr>
<tr>
<td>16-19</td>
<td>10</td>
</tr>
<tr>
<td>20 and over</td>
<td>19</td>
</tr>
</tbody>
</table>

Figure 1. Age that People Became Christians

This survey shows some interesting facts: (1) over 80% of respondents became Christian before the age of twenty, (2) 71% of them before the age of 15, (3) only 19% of them at age 20 and over, and (4) over 50% of respondents became Christians before the age of 13. This fact clearly indicates how effective churches can be if they invest in children.

George Barna’s survey supports Rainer’s results. Barna states, “We discovered that the probability of someone embracing Jesus as his or her Savior was 32 percent for those between the ages of 5 and 12; 4 percent for those in the 13- to 18-age range; and 6 percent for people 19 or older. In other words, if people do not embrace Jesus Christ as their Savior before they reach

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their teenage years, the chance of their doing so at all is slim.” 7 He also states, “4 percent of 13-year-olds were evangelicals compared to just 6 percent of adults; 34 percent of the 13-year-olds were born again, which was slightly less than the 38 percent found among adults. In other words, by the age of 13, your spiritual identity is largely set in place.” 8

The survey of Flower Garden Church 9 in South Korea also shows the same result as in Figure 2. According to this survey, 828 out of 1,328 members, 59.6% of total respondents, received Jesus at childhood, and 136, 9.8% of total respondents during youth. Consequently, childhood is the primary age for evangelism, so the church should not lose the opportunity to reach children with the gospel.

Figure 2. Comparison Ages that Received the Gospel in Flower Garden Church 10

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7 Barna, Transforming Children, 34.
8 Ibid.
9 Flower Garden Church is a direct translation of the Korean name.
10 Jongjun Kim, I Devoted My Life to Children’s Ministry (Seoul, South Korea: Kyujang, 2000), 33.
Second, childhood is the crucial time to form spiritual development. Research shows that spiritual development starts at age two. Barna’s research strengthens the importance of early spiritual development: “By age nine, most children have their spiritual moorings in place.” In other words, spiritual development forms effectively when people are young. In Precious in His Sight, Zuck supports Barna’s statement: “Because an individual’s early experiences profoundly influence his or her entire life, concern for children is critical. Children readily pick up and copy the attitudes, interests, values, beliefs, and actions of adults around them.” In addition, the Bible strongly supports this point: “Train a child in the way he should go, and when he is old he will not turn from it” (Pro.22:6). This means that childhood is the training time for spiritual development and parents must not lose the opportunity to train them. Therefore, the church should focus on children’s spiritual development more than that of adults. If the church misses the opportunity to form children’s spiritual development, it will pay a great cost in forming spiritual development in adults. It will not be an effective ministry for the kingdom of God.

Third, children’s evangelism and spiritual development positively influence both church growth, and even the Kingdom of God as a whole. Even though many churches ignore these elements, children’s evangelism and spiritual development in reality help churches be active and vital. Mitchell says, “Children’s ministry is one of the keys to church growth.” A survey was conducted of 324 American churches that have recently experienced renewed growth after a significant period of plateau and/or decline. The survey shows ten areas that rated highly in

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11 Barna, Transforming Children, 47.
12 Ibid.
14 Unless indicated otherwise, Scripture references will be taken from the New International Version.
15 Mitchell, “Why Minister to Children?”
change during comebacks: (1) Prayer (2) Children’s Ministry (3) Evangelism (4) Youth Ministry (5) Leadership (6) Missions (7) Assimilation (8) Worship (9) Sunday school/small groups (10) Organizational structure.¹⁶

This survey notes that most churches put emphasis on children’s ministry and youth ministry when they came back to renewed growth. These churches considered children’s ministry as a major element of their ministry. These results show that children’s evangelism and spiritual development can bear many positive results in the local church. First of all, children’s evangelism is connected to church growth in quantity. The number of children will become the number of youth and adults, even though some of them will drop out of the church. Children also can influence parents to come to church. Thom Rainer says, “Almost one out of five of the formerly unchurched who were influenced by some relationship indicated that their children were the most important of these relationships.”¹⁷ In addition, children’s evangelism causes church members to have passion for evangelism toward other targets such as young people and adults. According to the survey of Flower Garden Church in South Korea, 42.6 % church members attended that church because of their children.¹⁸ This proves how much children influence their parents.

Second, children’s spiritual development raises the church in quality. The emphasis on children’s spiritual development can cause teachers in children’s ministry and parents to improve themselves, because they should prepare their spiritual development for the purpose of teaching children. Their improvement in spiritual development can grow the church in quality. As a result,


¹⁸ Jongjun Kim, 5.
children’s evangelism and spiritual development lead to a church’s growth in quantity and quality.

Therefore, if today’s churches fail in children’s evangelism and spiritual development, churches in the future will be destroyed as a result. On the contrary, if today’s churches are successful in children’s evangelism and spiritual development, churches’ future will be successful. In this point, the plateau and decline of today’s churches are deeply connected with the degeneration of children’s ministry. Therefore, today’s churches should focus on children’s evangelism and spiritual development.

However, the reality of today’s churches in children’s evangelism and spiritual development is serious in the South Korean church. The following statistical data shows the reality of children’s evangelism in the Korean church (Figure 4).¹⁹

<table>
<thead>
<tr>
<th>Classification</th>
<th>1987</th>
<th>1994</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Children(A)</td>
<td>1,772,379</td>
<td>1,582,351</td>
<td>1,658,982</td>
</tr>
<tr>
<td>Number of Youth(B)</td>
<td>904,337</td>
<td>813,700</td>
<td>827,916</td>
</tr>
<tr>
<td>Number of Protestant</td>
<td>6,542,498</td>
<td>8,938,320</td>
<td>11,573,419</td>
</tr>
<tr>
<td>Christians(C)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A/C</td>
<td>27.1 %</td>
<td>17.7 %</td>
<td>14.3 %</td>
</tr>
<tr>
<td>B/A</td>
<td>51.0 %</td>
<td>51.4 %</td>
<td>49.9 %</td>
</tr>
</tbody>
</table>

Figure 3. Number of Children and Christians in the South Korean Protestant Church

¹⁹ Mira Han, *Protestant Church Education* (Seoul, South Korea: Kidokyoseohoi, 2010), 123. This statistics do not include churches that do not have self-supporting finances.
This statistic shows that the number of children in Korean churches decreased by 10.7% in 1994 and 6.4% in 2004 in comparison to 1987. Even though the number of children between 1994 and 2004 increased by 1%, this growth is meaningless, considering there was an increase of 29.5% in the number of Protestant Christians between 1995 and 2004. The more serious fact is the ratio of the number of children (A) to the number of Protestant Christians (B). A/B is 27.1% in 1987, 17.7% in 1994, and 14.3% in 2004. This means that the number of children in Korean churches is decreasing. Even though this result comes from the natural decrease in number of children in Korea, Korean churches have a responsibility for this to some extent.

The reality of children’s spiritual development in the Korean church is also serious. Many Korean children who graduate from children’s ministry drop out of the church. In figure 4, the ratio of number of youth (C) to number of children in 2004 slightly decreased in comparison to 1987 and 1994. The reasons may be various. However, one of the reasons is that the church did not influence them effectively in spiritual development. Youth will not drop out of the church if they are healthy in spiritual development, but they are not healthy. The research concerning the American church proves this point. In the American church, there is the same result: More than two-thirds (70%) of young churchgoing adults in America drop out of church between the ages of eighteen and twenty-two. The reason is that they do not consider church as essential to their lives. This shows that the church did not make students consider church life to be essential. In other words, the American church failed in spiritual development of children and youth.

20 The reason that children drop out of the church in youth ministry was exactly not revealed. However, the author has seen directly and indirectly this phenomenon through his long experience in children’s ministry.


22 Ibid.
In *New Report on Sunday School Innovation with Its Worship, Nurturing, Evangelism & System*, education specialist, Manhyung Kim stresses the crisis of Sunday school education in the Korean church and five reasons that make Sunday School education unsuccessful: lack of time, lack of facilities, lack of education philosophy, lack of education investment, and lack of education specialists. The lack of these five factors in the Korean church means that the Korean church does not have vision and passion about children’s spiritual development.

According to the results of the survey of Christian School Education Research to 998 children, Bible study time on Sunday in the Korean church is just 11-15 minutes. Furthermore, parents want Bible study time to be shortened more. There is another statistic that shows the reality of children’s ministry in the Korean church. According to the results of the survey to 1136 people including children, teachers, and education specialists, to the question of preference to program in children’s ministry 30.7% of children answered that they disliked the sermon time most of all, and 25.9% disliked the Bible study. To the question, “What do you think in your mind when you go to church?”, 26% of children answered “I do not look forward to the Sunday worship”, 21.4% “not much”, 1.9% “I do not feel happy,” 2.7% “I do not have joy at all.” In short, these statistics clearly shows that the Korean church is facing a great crisis in spiritually educating children.

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24 In Korea, Sunday school mainly refers to children’s ministry, even though it also contains youth ministry


27 Ibid.

Putting these facts together, Korean churches need a new strategy for children’s evangelism and spiritual development not only because of the serious reality of children’s evangelism and spiritual development but also of the great importance of these factors in the Kingdom of God.

The author served in children’s ministry in Korean churches for approximately 10 years as a full time minister and pastor. While the author experienced the reality of children’s ministry in local churches during that time, he realized the following: (1) children’s evangelism and spiritual development are very crucial for the Kingdom of God, (2) children’s evangelism and spiritual development are beyond the capacity of children’s ministry departments, (3) parents must play a major role in children’s spiritual development, and (4) the senior pastor and church community must have responsibility for children’s evangelism and spiritual development.

Therefore, the author has felt the necessity of a new strategy including parents and church community for children’s evangelism and spiritual development. This thesis comes from the author’s concern and passion for children’s issues as mentioned above.

The Statement of Purpose

Regarding the serious current situation of children’s evangelism and spiritual development, this thesis will deal with how a local church can overcome these problems. To overcome these problems, first of all, this thesis will reveal that the current structure of the local church for children’s evangelism and spiritual development is not absolutely biblical. In other words, children’s problems cannot be solved under the structure in which children’s evangelism and spiritual development depend on the children’s ministry department. To solve these children’s problems, the church needs an effective strategy including not only the department of children’s ministry, but also the whole church’s intentional support including the senior pastor’s
vision and passion, parents’ responsibility and participation of the whole community. This project will create this strategy through a diagnosis of the problems of children’s evangelism and spiritual development, biblical foundation, a case study of several churches which have successful children’s ministry, and literature research. This is the overarching purpose of this thesis. Moreover, this thesis will give many churches a meaningful and concrete vision for children’s ministry. Ultimately the author hopes that many churches will effectively advance God’s kingdom through this biblical strategy for children’s evangelism and spiritual development.

**The Statement of Limitations**

This project has some limitations in the following areas:

First, this project will have a limitation regarding a way of a survey to diagnose the Korean church. First, the number of churches and people who will participate in the survey may not be sufficient. Second, contents of the survey may not be enough to diagnose all factors regarding children’s evangelism and spiritual development in the Korean church.

Second, this project will not treat all aspects of children’s evangelism and spiritual development. In fact, many factors are necessary in order to improve children’s evangelism and spiritual development. Among these, this project will treat some essential factors, such as family responsibility and church responsibility, especially the senior pastor’s responsibility and church strategy.

Third, this project will have a limitation regarding the churches of the case study, four Korean churches and one American church. First of all, the number of selected churches can be a limitation because five churches may be not sufficient in evaluating and researching various principles in children’s evangelism and spiritual development. Second, the criteria of selecting
churches come from the author’s own decision because the author believes that these churches are outstanding in children’s ministry. There may be more outstanding churches than these in others’ opinions.

Fourth, the strategy that this project will suggest may not concretely apply to all churches because it will suggest a general strategy and guidelines that average churches can apply. Therefore, some specific churches may have limitations in applying it.

The Theoretical Foundation

The theoretical basis of this thesis can be divided into biblical and theological bases. The author will discuss this in chapter 3 in detail to discover biblical and theological principles from these bases. Therefore, theoretical basis will briefly be described here.

In the Old Testament, there are many evidences that strongly support children’s spiritual development. The representative passage is found in Deuteronomy 6:4-9.

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

The above passage is called the Shema which Jews consider the most important value in their faith. This shows how to pass faith onto children. First, parents have the primary responsibility for their children’s faith. In the Old Testament, God wanted to pass faith onto the next generation through their parents. Second, God commands parents to be equipped to teach children before they teach children. Third, God gave the method to teach children: Impressing

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29 William Wilson, New Wilson’s Old Testament Word Studies (Grand Rapids, MI: Kregel Publications, 1987), 211. Hebrew word, Shema means “to hear,” “to listen,” and “to give heed.” This passage begins with Shema. Therefore, this passage is called Shema.
and repetition. Therefore, God intended to set up the home as the primary place to spiritually nurture children. In fact, God committed children to the home when God created man and woman. At that time, there was no church, children’s ministry or other organizations to support children’s spiritual development, only the home. The home was the only organization for children’s spiritual development. Afterward, God created a church and community. Even though the church and community should support children’s spiritual development, the home is the primary place that God established.

Another evidence is found in Proverbs 22:6: “Train a child in the way he should go, and when he is old he will not turn from it.” This passage indicates when and with what parents should train their child as well as the result of training a child. First, parents should train their children when they are young. Second, “the way he should go” refers to the content which the child should learn from the parent: the Bible truth. Third, when a child is given effective religious training, he or she will stick to that truth when he or she is old. Therefore, parents should teach children with the Bible to lead them to obey God’s commandments.

In the New Testament, Mark 10:13-16 is one of the vital passages on children.

People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.” And he took the children in his arms, put his hands on them and blessed them.

Today’s churches and parents act like Jesus’ disciples who kept children from touching Jesus through not providing spiritually appropriate education for children. But Jesus rebukes such an attitude. Jesus commands the disciples not to hinder the children and blesses them. Jesus wants children to come near to Him and to be blessed by Him. Churches and parents have responsibilities to lead children to be blessed by Him.
Luke 2:52 reveals Jesus’ life when He was young: “And Jesus grew in wisdom and stature, and in favor with God and men.” This also shows “the family environment in which Jesus grew up, including implications regarding the success of his father and mother in the parenting task.”

This passage also shows four dimensions in raising children: mental and emotional growth (wisdom), physical growth (stature), spiritual growth (favor with God), and social growth (favor with people). Parents should take responsibility for these four dimensions for their children.

Ephesians 6:4 reveals that in the New Testament, God continues to give parents primary responsibilities to raise their children as He did in the Old Testament: “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.” This verse also shows that parents should bring up children not with their emotions and own ideas, but with God’s Word.

Consequently, God has great passion and concern for children’s evangelism and spiritual development. He also provides principles with which people can enable children to spiritually mature.

The Statement of Methodology

This thesis will take four approaches to construct a comprehensive strategy for local church ministry that improves children’s evangelism and spiritual development. These approaches are found in Figure 4.

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31 Ibid.
First of all, this thesis will diagnose the present conditions of children’s evangelism and spiritual development and derive problems of these through analysis of surveys and literature research.

Second, this thesis will draw biblical and theological principles about children’s evangelism and spiritual development through examining and discussing biblical and theological foundations. These biblical principles will provide the current problems of today’s church with clear solutions.

Third, this thesis will study five churches that are greatly sensitive to children’s evangelism and spiritual development. Through this case study, the author will evaluate each church’s strategy according to biblical basics and discover an effective strategy for children’s evangelism and spiritual development.
Fourth, this thesis will create a comprehensive strategy for local church ministry regarding children’s evangelism and spiritual development through a conclusion based on these three approaches above as well as literature research.

To these four approaches, chapter 1 discusses children’s evangelism and spiritual development and the reality of today’s churches. Chapter 2 will examine the problems of today’s churches that cause the present conditions of children’s evangelism and spiritual development to happen. Chapter 3 will produce useful principles through a biblical and theological foundation regarding children’s evangelism and spiritual development. Chapter 4 will evaluate five churches with biblical principles and discover practical ideas through these churches regarding children’s evangelism and spiritual development. Chapter 5 will provide a strategy based on the resultant principles extracted from both the studies and literature research. Chapter six will give the conclusion and useful suggestions to local churches that will intend to focus on children’s evangelism and spiritual development

The Review of the Literature

This thesis basically stands on the Bible, a survey, and case studies, but various literature including many books, lecture materials at Liberty Baptist Theological Seminary, and internet resources support this thesis theoretically and practically. This literature contains various categories such as the issue and reality of children and children’s ministry, biblical and theological foundation for children, and the responsibility of family and church for children’s spiritual development. The following represents some of literature. The review of the literature is also divided into the three categories that are mentioned above.
On the Issues and Reality of Children and Children’s Ministry

George Barna’s book *Transforming Children Into Spiritual Champions* reveals in detail why children and children’s ministry are crucial in a local church. To reveal children’s issue, Barna describes the current reality of children’s spiritual development. In addition, he suggests principles and practical ideas for children’s spiritual development. He has been engaged in church growth and leadership as a famous writer and researcher. He has also become more interested in children’s issues.

Mira Han’s book, *Protestant Church Education* is an abundant resource reservoir about Korean Protestant church education. Han, as a professor in the department of Christian education at Hoseo University in Korea, spent 18 years completing this book. This book provides systematic and various information about the history and current situation of Korean Protestant church education, especially the Sunday School system. Moreover, this book provides principles and ideas to overcome the crisis of Sunday School in the Korean church.

Manhyung Kim’ books, *Sunday School Innovation Report* and *New Report on Sunday School Innovation with Its Worship, Nurturing, Evangelism & System* that updated *Sunday School Innovation Report*, are so valuable, because there are few books dealing with problems and suggestion about children’s ministry in South Korea. These books concretely and systematically reveal the reality and problems of children’s ministry in the Korean church through various surveys and the author’s long experience of Sunday school. In addition, these books analyze characteristics of current times and children. Based on critical analysis, these books suggest comprehensive solutions from essential philosophies to specific methods. Therefore, these books can give wonderful insights to all persons who are related to children’s ministry in the Korean church.
On Biblical and Theological Foundations of Children

Larry Fowler’s book, *Rock-Solid Kids*, provides a biblical foundation for churches and parents in rearing children spiritually. This book contains a lot of instruction and insights as well as practical ideas, based on the Bible, for children’s spiritual development. Fowler suggests usefully balanced and practical ideas from his experience as the executive director of program and training for AWANA Clubs International.32

Yongsu Hyun wrote *The Forgotten Great Commission in the Old Testament, Shema Vol. I,II*. These books logically reveal biblical and theological bases of home ministry, through which an ancestor’s faith can continually be handed down to offspring. These books insist that *shema* containing Deuteronomy 6:4-9 as the Great Commission in the Old Testament is based on home ministry both in that day and in modern times. These books connect home ministry to the Great Commission in the New Testament to accomplish God’s plan. Moreover, these books describe all aspects of *shema*, and about how to apply it to home ministry in detail.

On Responsibility of Family and Church

Another of George Barna’s books, *Revolutionary Parenting*, provides the way parents can raise their children spiritually. This book is based on the research about parents who had success in rearing their children spiritually. It is divided into three parts: part one describes the crisis in American parenting; part two describes various information about parents who have raised their children spiritually such as conditions, plan, rules, and behaviors of parents; and part three describes parenting rules, drawing from the Bible and personal testimony of successful parenting.

Mark Holmen’s book, *Faith Begins At Home* describes how family can function

32 AWANA is a club for Christian children to play games and memorize Scripture verses.
spiritually according to the Bible. For this purpose, this book contains much biblical wisdom and many practical ideas; this book describes these with five categories: home, parent, child, extended family, and church. This book is very helpful to identify the home’s biblical place and function. Holmen’s other book, *Building Faith At Home*, is also crucial for home-based ministry. Peter Benson’s statement that Holmen cites in this book expresses Holmen’s enthusiasm toward home, church’s top priority: “As the family goes, so goes the future of the Church. Religious life in the home is more influential than the Church.”33 In this book, Holmen describes why home-based ministry should be a top priority in a church with biblical scriptures and statistics.

Another book by Mark Holmen, *Church+Home*, is strongly insists that the home should be the primary place to spiritually nurture children and home ministry be the top priority in the church. This book also provides an effective strategy to enable the home ministry to be successful. The following statement of Holmen well shows this strategy, “In a Faith@home-focused church, instead of adding a family ministry silo or adding family ministry to the children’s ministry director’s job description, the goal of every ministry of the church is to equip the home to be the primary place where faith is nurtured.”34 In addition, this book so valuable for ministers and churches as it provides key principles to become a home-focused church.

*Revolutionary Parenting* by George Barna reveals the necessity of spiritual parenting, a crisis in American parenting, and solutions to overcome this crisis. Above all, the primary characteristic of this book is to suggest various principles and practical methods through thorough research including surveys, literature exploration, and plentiful interviews. This intricate research can give readers reliance about this book.

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Questionnaire and Interview Questions

For this project, the author will use a questionnaire to diagnose current problems in children’s evangelism and spiritual development in the Korean church. This questionnaire can be found in Appendix A. The author will also use interview questions regarding five churches through the case study. These questions will be in Appendix B.

Summary

Children are the most basic and essential resource for the kingdom of God as a root is for a plant in the domains of evangelism, spiritual development and church growth. In addition, childhood is the most effective period for evangelism and spiritual development. Moreover, children’s evangelism and spiritual development is deeply related to church growth in both quantity and quality. If churches focus on children’s evangelism and development, churches will be successful in children’s ministry as well as church growth and even in the Kingdom of God. In other words, without the success of children’s evangelism and spiritual development, the church’s future cannot be successful. However, unfortunately today’s churches in the South Korea are losing the opportunity of childhood for evangelism and spiritual development. As a result, children’s evangelism and spiritual development in the Korean church are deteriorating.

Therefore, the Korean church needs an effective strategy for children’s evangelism and spiritual development. This strategy should be not only for children’s ministry but also the whole church community. Without the concern and participation of the whole church community, children’s evangelism and spiritual development cannot produce good fruits. Consequently, this thesis will construct a comprehensive strategy for the South Korean church in order to enlarge the Kingdom of God and glorify.
CHAPTER 2

DIAGNOSIS OF CHILDREN’S EVANGELISM AND SPIRITUAL DEVELOPMENT IN
THE SOUTH KOREAN CHURCH

Purpose of this Diagnostic Research

The medical doctor needs to diagnose what disease a patient is suffering from in order to write an appropriate prescription. In the same way, to make an appropriate prescription or strategy for children’s evangelism and spiritual development in the Korean church, an exact diagnosis for these contents is indispensable. Therefore, the purpose of this diagnostic research is to discover what problems the Korean church has in children’s evangelism and spiritual development. Furthermore, the author will make a strategy for children’s evangelism and spiritual development in the Korean church through these results.

Methods of this Diagnostic Research

The main tool of this diagnostic research is surveys of ministers and teachers who experienced the children’s ministry in Korean churches and of parents who had children who were part of a children’s ministry within the previous three years or have children who are currently part of a children’s ministry. 70 ministers from 61 churches, 125 teachers and 15 parents from 25 churches participated in this survey.1 The reason that the author selected these persons is that they can know the reality of children’s evangelism and spiritual development in the Korean church better than others. The content of the survey is found in Appendix A. The method of the survey was conducted through e-mails and hard copies. In addition to the surveys, some useful books and materials were used for this diagnosis.

1 The total number of churches includes two unknown churches. In case of participators who live in U.S.A, the author classified them according to their experiences in Korea.
Results of the Diagnostic Research

Evaluation of Children’s Evangelism and Spiritual Development

According to the results of the survey in Figure 5, 88.6% of ministers, and 79.3% of teachers and parents think that the Korean church in children’s ministry and spiritual development is currently unsuccessful; only 15.7% of all respondents think that it is successful. It is a serious circumstance. It is notable that ministers who have experienced children’s ministry personally think more negatively than others about reality of the children’s ministry in the Korean church. Every minister who takes charge of the children’s ministry is a leader in their ministry. They are connected with all persons and circumstances concerning the children’s ministry. As a result, they can know the reality of children’s ministry better than others. Therefore, the fact that they negatively regard the children’s ministry in the Korean church more than others means that children’s ministry in the Korean church is more serious trouble than most Christians generally think.

Figure 5. Evaluation of Children’s Evangelism and Spiritual Development in the Korean Church
Successful Factors in Children’s Evangelism and Spiritual Development

According to the results of the survey, few people answered that the Korean church is successful in children’s evangelism and spiritual development. General factors of the success are found in Figure 6. The top three major factors were the enthusiasm and effectiveness of children’s ministry department, the support of the church, and the support of the senior pastor. The other factors did not influence the success of children’s evangelism and spiritual development.

Figure 6. General Factors of Success in Children’s Evangelism and Spiritual Development in the Korean Church

Figure 7 specifically shows successful factors in children’s evangelism and spiritual development in the Korean church. This Figure contains the top eight out of twelve factors in the contents of the survey. Major Factors that influenced the success in children’s evangelism and spiritual development in the Korean church are passion and enthusiasm of teachers in children’s ministry, church’s strategy for children’s ministry, the senior pastor’s vision, concern and
participation, minister’s high quality of children’s ministry, church community’s concern and participation in children’s ministry. Like general factors, specific factors also contain aspects concerning children’s ministry, the senior pastor and church. These results show some implications: (1) cooperation of church, children’s ministry and the senior pastor needs to bring the success in children’s evangelism and spiritual development, (2) good human resources such as the senior pastor, children’s minister and teachers are essential in the success of children’s evangelism and spiritual development, and (3) strategy is also an important factor.

It is notable that parents and homes did not impact the success in children’s evangelism and spiritual development. It means that parents and homes are not involved in the children’s ministry.
Figure 7. Specific Factors of Success in Children’s Evangelism and Spiritual Development in the Korean Church

Factors that Cause Children’s Evangelism and Spiritual Development to Be Unsuccessful

General factors that cause children’s evangelism and spiritual development in the Korean Church to be unsuccessful according to the survey are found in Figure 8. Among seven factors, the number one general factor that causes children’s evangelism and spiritual development in the Korean church to be unsuccessful is the problem of homes and parents, even though ministers consider the problem of homes and parents to be number two in the ranking. When this result is
compared to the result that support of homes and parents was not included as major successful factor for children’s evangelism and spiritual development in the Korean church in Figures 6 and 7, it is clear that the Korean church strongly feels the necessity of involvement of homes and parents for the children’s ministry, even though homes and parents have not played a major role in the children’s ministry.

In addition, major problems in children’s evangelism and spiritual development contain the following factors: today’s circumstances that entice children, problem of the children’s ministry department, problem of the church, and problem of the senior pastor. Concerning today’s circumstances that entice children, teachers and parents consider this aspect to be more serious than do ministers in both general factors and specific factors. This is because teachers and parents have direct contact with children and see various circumstances that entice them.

It is interesting that the church and the senior pastor and children’s ministry department are major successful factors as well as major unsuccessful factors. It means that these three factors greatly influence children’s evangelism and spiritual development. Ministers consider the church and the senior pastor to be more crucial than teachers and parents do. The reason is that ministers work in the church and continuously have contact with the church and the senior pastor.
Figure 8. General Factors that Cause Children’s Evangelism and Spiritual Development in the Korean Church to be Unsuccessful.

The figure 9 shows specific factors that cause children’s evangelism and spiritual development in the Korean church to be unsuccessful. It is notable that the lack of the senior pastor’s vision, concern and participation is the most important factor of all specific factors. In other words, the Korean church has a serious problem in the senior pastor’s leadership toward children’s ministry. Daehee Kim says that the most important cause of the problems of the children’s ministry in the Korean church is that leaders of churches ignore the crisis of the children’s ministry. He also says that the Korean church focuses on adult’s ministry and is indifferent to children’s education: the Korean church financially invests for adult ministry, and first selects the budget of children’s ministry in tightening its finance. These problems mainly

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2 Daehee Kim, “Crisis and Measure of Children’s ministry that is a Dividing Ridge of Church Growth,” http://ctcg.or.kr/ctck/board/board/view_work.asp?search=&find=&page=1&DB_name=ghpc_bbs60&idx=5, Retreat Center of Korea Theological School, (accessed December, 2010).

3 Ibid.
result from the lack of the senior pastor’s concern.

The primary factor of problems in the children’s ministry in the Korean church can be the lack of people’s concern about the children’s ministry. However, Jungjun Kim, who has been successfully ministering as a senior pastor in the children’s ministry in the Korean church, insists that the problem of the children’s ministry in the Korean church does not come from the indifference of pastors, but from their ignorance.

The problem of the senior pastor about the children’s ministry also exists in the American church. George Barna writes, “Only 15 percent of the senior pastors of Protestant churches identify this ministry as one of the top priorities of their church.” This shows that the senior pastors of most churches do not consider children’s ministry to be high priority.

The problems of the church and children’s ministry department in specific areas are also the major factors that cause children’s evangelism and spiritual development to be unsuccessful in general areas. The problem of the church includes factors such as the lack of church members’ concern and participation about children’s ministry and the lack of strategy of the church about children’s ministry. The primary problem caused by the lack of church members’ concern and participation about children’s ministry is the insufficient number of teachers. The insufficient number of teachers in the children’s ministry does not seem to be more serious than other problems of church and children’s ministry, because average ranking of this factor is higher than those factors. However, the insufficient number of teachers in the children’s ministry cannot be easily or lightly dismissed. Chulhuyn Lee suggested five problems in the Sunday school from

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5 Jongjun Kim, 4.

child to youth in the Korean church: (1) students are becoming interested in the Sunday school, (2) teachers in the Sunday school consider their job to be a 3D job\(^7\), (3) parents have high enthusiasm in school education, but low in faith education, (4) seminary students and ministers want to serve in adult’s ministry, but consider children’s ministry and youth ministry to be a side job, and (5) people consider children’s ministry to be childish ministry and do not invest in it.\(^8\) Among those five factors, he insists that the greatest problem is insufficient number of teachers by considering teachers to be 3D job. In case of the American church, church’s problem about children’s ministry is serious. A survey which was conducted among random national sample of senior pastors leading Protestant churches well shows the indifference of churches regarding children’s spirituality: When asked about their church’s top ministry priorities for the current year, only 24 percent responded children’s ministry.\(^9\)

The major problems of children’s ministry include a lack of minister’s quality of children’s ministry and lack of strategy and quality of children’s ministry department. One of the education ministers’ problems in the Korean church is the lack of philosophy of ministers who take charge of education, because without philosophy, there is no direction and achievement of education.\(^10\) In addition, many ministers in children’s ministry do not have a clear vision and enthusiasm about their missions. Moreover, Manhyung Kim insists that narrow education program is one of problems in church education of the Korean church. He also states that currently church education in the Korean church is degrading because the Korean church

\(^{7}\) 3D in Korea means danger, dirty and difficult. Therefore, 3D job in Korea means hard jobs that nobody want to have.


\(^{9}\) Barna, Transforming Children, 39.

emphasized intellectual aspect too much and lost its balance of intelligence, emotion and will.\textsuperscript{11}

Factors that were not written in Figure 9 are lack of education time for children and lack of education facility for children. Each factor has 8.1 and 9.1 as a total ranking order.

\begin{figure}
\centering
\includegraphics[width=\textwidth]{figure9.png}
\caption{Specific Factors that Cause Children’s Evangelism and Spiritual Development in the Korean Church to be Unsuccessful}
\end{figure}

\begin{tabular}{|c|c|c|c|}
\hline
Factor & Ministers & Teachers and Parents & Total \\
\hline
Lack of the Senior Pastor's vision, Concern and Participation & 3.7 & 5.5 & 4.8 \\
\hline
Lack of Church Members' Concern and Participation in Children's Ministry & 3.9 & 5.4 & 4.9 \\
\hline
Lack of Minister's Quality of Children's Ministry & 4.4 & 6.1 & 5.4 \\
\hline
Lack of Strategy of the Church about Children's Ministry & 4.6 & 5 & 4.9 \\
\hline
Lack of Passion and Enthusiasm of Teachers in Children's Ministry & 5.5 & 6.1 & 5.9 \\
\hline
Lack of the Strategy and Quality of Children's Ministry Department & 5.9 & 5.2 & 5.4 \\
\hline
Lack of Parents' Concern and Participation & 6 & 5.5 & 5.7 \\
\hline
Lack of Parents' Knowledge and Training about Children's Spiritual Development & 6.2 & 5.1 & 5.5 \\
\hline
Today's Circumstance that Entices Children & 7.8 & 5 & 6 \\
\hline
Lack of Number of Teachers of Children's Ministry & 6.9 & 8.3 & 7.8 \\
\hline
\end{tabular}

\textsuperscript{11} Ibid., 41.
Score of Factors Influencing Children’s Evangelism and Spiritual Development

The author surveyed each person in order to determine score of each factor influencing children’s evangelism and spiritual development in the Korean church. The results, found in Figure 10, range from one as the lowest to ten as the highest. The factor that had the lowest score, 3.6, is “education facility for children.” It is vital to have, decorate and equip appropriate places for children according to the purpose of education, because children are greatly influenced by environments.\(^{12}\) However, according to Manhyung Kim’s survey, approximately 50% of churches in Seoul, the capital of Korea, have educational facilities for children, and the other 50% of children have children’s worship service in the same place that adults have worship services.\(^{13}\)

According to another survey by Manhyung Kim, only 16% of 581 ministers and teachers are satisfied with their education facilities for children.\(^{14}\) Time investment for children has the same phenomenon: this factor has a relatively low score. According to Manhyung Kim’s survey about churches in Seoul, 82% of churches in Seoul have less than two hours weekly as education time for children.\(^{15}\) In addition, even though a few churches have Sunday evening worship services and Wednesday worship services for children, attendance of children in these services is under 10% in comparison to attendance of Sunday worship service.\(^{16}\) Even though the reality of education facility and time investment for children is so serious, the Korean church does not consider these to be important factors according to the survey of successful factors and unsuccessful factors in children’s evangelism and spiritual development in the Korean church in

\(^{12}\) Ibid., 33.

\(^{13}\) Ibid., 32.


\(^{15}\) Kim, *Sunday School*, 29.

\(^{16}\) Ibid.
the previous Figures. Moreover, the Korean church does not invest much in these factors.

“Today’s circumstances that entice children” had the highest score, 7.9. However if the factor “Today’s circumstances that entice children” has a high score, it means that today’s circumstances are not good for children’s evangelism and spiritual development.

Factors concerning parents had low scores. The results show that parents are not equipped with the knowledge and skill to be able to spiritually rear their children, and they do not have passion and deep involvement in spiritually rearing their children. According to the survey of Christian portal site, Godpeople about family devotion of Christians in Korea, 33.96% of participants currently have family devotions: among respondents who currently have family devotions, 52.29% have family devotions every day, 31.65% approximately once per a week, 4.59% sometimes, and 2.75% once per a month. More than 65% of families in the Korean church do not have family devotions at all. It means that families in the Korean church do not rear children spiritually in their homes.

Concerning church community, the results show that the concern, participation and strategy of the church are so low. These results are natural in comparison to the result that the problem of the church is major problem in children’s development and spiritual development.

Concerning children’s ministry, “The quality of the minister for children’s ministry” had the second highest score of 6.3 out of all factors. Number of teachers for children’s ministry had 5.9. Passion and Enthusiasm of Teachers for Children had 5.7. These factors had a relatively high score in comparison to other factors, even though these factors had low scores with absolute evaluation. These results show that children’s ministers and teachers mainly have led children’s evangelism and spiritual development in the Korean church under bad circumstances.

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The factor concerning the senior pastor had 5.9. This score is a relatively high score out of all factors. The influence of the senior pastor, however, is not strong enough for children’s evangelism and spiritual development to become successful in the Korean church, because the factor of the senior pastor is still a major unsuccessful one in the previous Figure 9.

Overall, most factors had low scores, from four to six score. It means that the Korean church has problems in all domains concerning children’s evangelism and spiritual development, including the church, parents, children’s ministry and the senior pastor.
Figure 10. Score of Factors Influencing Children’s Evangelism and Spiritual Development in the Korean Church
Factors to be Improved in Children’s Evangelism and Spiritual Development

Figure 11 shows factors to be improved for children’s evangelism and spiritual development in the Korean church. This well shows what should be required as a priority to improve children’s evangelism and spiritual development in the Korean church. As a top priority, the factor of “the senior pastor’s vision and concern and participation” was selected by ministers, teachers and parents, and total survey participants. This is noteworthy. Even though the factor concerning the senior pastor was selected as the top priority by ministers and all participants among specific unsuccessful factors in Figure 9, teachers and parents did not select this factor as the top priority in the same Figure, but only number 6 in ranking. In addition, this factor was not selected top priority out of unsuccessful factors in general in Figure 8, even though it was selected as a major factor. In Figure 10, this factor had a relatively high score out of all factors. In spite of these previous results, the reason that people selected this factor as a top priority is because people think that the support of the senior pastor is indispensable above other factors to improve children’s evangelism and spiritual development. In other words, only the senior pastor can lead local churches to be successful in children’s evangelism and spiritual development.

The roles of the church, church members and children’s ministry department belong to the group of second ranking factors to be improved. They had similar average rankings. This shows that the Korean church largely depends on church and children’s ministry department in improving children’s evangelism and spiritual development. However, factors regarding the role of the parent consist of the third group in the ranking. This means that the Korean church does not recognize the power and influence of the parents in spiritually rearing children. In short, the Korean church intends to improve children’s evangelism and spiritual development through the organizations of the church rather than homes and parents.
Figure 11. Factors to be Improved for Children’s Evangelism and Spiritual Development in the Korean Church

Summary

According to this survey, 82.4% of respondents think that children’s evangelism and spiritual development in the Korean church is currently unsuccessful. This clearly shows how serious the reality of children’s evangelism and spiritual development in the Korean church is.

According to the survey, major factors of success in children’s evangelism and spiritual development in the Korean church, even though few people responded that children’s evangelism and spiritual development in the Korean church is successful, contain factors
concerning children’s ministry, the senior pastor and church. However, parents and homes do not influence the success in children’s evangelism and spiritual development in the Korean church.

According to the survey, major factors that cause children’s evangelism and spiritual development in the Korean church to be unsuccessful contain problems concerning church, the senior pastor, homes and parents, and children’s ministry. Three factors concerning church, the senior pastor and children’s ministry are common for both successful and unsuccessful children’s evangelism and spiritual development. The success of children’s evangelism and spiritual development in the Korean church absolutely depends on these three factors. However, most churches in Korea have problem in these three factors. The factor of parents and homes was the top priority factor of seven general factors that cause children’s evangelism and spiritual development in the Korean church to be unsuccessful. However, factors regarding parents were not selected to be major factors out of factors to be improved for children’s evangelism and spiritual development. (Figure 11) It is contradictory. It is reasonable that factors regarding parents should be selected as major factors to be improved. This results show that the Korean church still does not recognize the home and parents to be crucial in children’s evangelism and spiritual development in comparison to other factors such as children’s ministry, church community, and senior pastor.

On the contrary, major factors to be improved for children’s evangelism and spiritual development in the Korean church consist of the senior pastor’s vision, concern and participation, church members’ concern and participation, minister’s quality of children’s ministry, church’s strategy for children’s ministry, and passion and enthusiasm of teachers of children’s ministry. Among these factors, the number one factor is the senior pastor’s vision, concern and participation. This means that people consider the role of the senior pastor to be primary for the
According to the survey, factors that cause children’s evangelism and spiritual development to be unsuccessful also contain problems of human resources such as the senior pastor, church members, children’s ministers, parents and teachers of children’s ministry as well as other problems such as strategy, program, and circumstance.

According to the results of the survey, score of factors influencing children’s evangelism and spiritual development in the Korean church are overall low. All factors including parents, church, Children’s ministry, children, facility, time, and circumstance regarding children’s evangelism and spiritual development are serious. Among these factors, factors of education facility, parents, time investment and today’s circumstance are more serious than other factors. However, the Korean church does not consider education facility and time investment to be important factors in children’s evangelism and spiritual development.

According to the results of the survey, the essence of the problem of children’s evangelism in the Korean church is overall a problem with leadership. Above all, the senior pastor’s leadership is the primary problem because other leaderships and strategies result from the leadership of the senior pastor. Moreover, the children’s minister’s leadership and teacher’s leadership can be also major problems. Problems of church members and parents concerning children’s evangelism and spiritual development are serious in the Korean church. In addition, program, facility and time for children’s evangelism and spiritual development are problems in the Korean church. However, the survey indicates that the Korean church in general does not consider the factors of facility and time to be important.

Consequently, these results show the following: (1) the Korean church has problems throughout all factors in children’s evangelism and spiritual development, and (2) successful
children’s evangelism and spiritual development depend on not only children’s ministry in itself but the cooperation of all factors encompassing the children’s ministry.
Children’s evangelism and spiritual development need a strong foundation to stand on. The Bible provides a robust foundation regarding why and how the church should focus on children’s evangelism and spiritual development. This foundation also provides major principles that can be applied to various ministries in church.

**Biblical Foundation**

**The Old Testament**

*Genesis 18:19*

Genesis 18:19 is the word that God gave regarding Abraham: “For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him.” In this verse, God’s purpose for choosing Abraham is found. Yune Sun Park states regarding this purpose: “The purpose that God chose Abraham was to create godly people. Through these godly people He accomplishes his promise of salvation for all nations by finally having Messiah come into being.”

Wenham supports Park’s statement: “If the ground of election was God’s promise, its fuller purpose is now stated for the first time: to create a God-fearing community.”

Therefore, God’s purpose for choosing Abraham can be divided into two domains: (1) to create godly people and (2) to accomplish God’s ultimate promise to bless all people through

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Abraham. God’s promise to Abraham is found in Genesis 12:2-3; 18:18. Genesis 12:2-3 is the original promise, “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” and Genesis 18:18 repeats God’s promise, “Abraham will surely become a great and powerful nation and all nations on earth will be blessed through him.” Thus, God’s promise can be divided into two categories: (1) Abraham will be a great and powerful nation, and (2) all nations will be blessed through Abraham. In short, this means that God wants to accomplish His great salvation plan for all nations through Abraham.

It is notable to understand God’s way of creating godly people: By teaching children. Abraham taught his children and household after him with God’s Word to obey what God has commanded to them. This way enables God’s promise to be accomplished. Hartley states, “When they are obedient to God, God may work through them dynamically to achieve what he had promised Abraham.” God intended to create people obedient to God’s Word through teaching children in their homes. The duty of instructing children is continually reiterated in the law and in the wisdom literature: Exodus 12:25-27; Deuteronomy 6:1-3, 6-7, 20-25; Proverbs 1:7; 3:1.

Therefore, the essential point of Genesis 18:19 is to hand down God’s Word to posterity. This was Abraham’s major responsibility. The reason is that this action is deeply related to the prosperity of God’s people and God’s promise for salvation of all people. Therefore, in the Old Testament, teaching children with God’s Word is the foundation for God’s people and God’s kingdom.


4 Wenham, 50.
In *The Forgotten Great Commission in the Old Testament: Shema*, Hyun states that Genesis 18:19 is the Great Commission in the Old Testament. Most Christians know that the Great Commission is Jesus’ command in Matthew 28:18-20. Hyun states, “God’s heart who gives us the Great Commission in the Old Testament, ‘directs his children and his household after him to keep the way of the LORD’, is compared to Jesus’ heart at the time when Jesus who resurrected from the dead gave his disciples the Great Commission in the New Testament, ‘make disciples of all nations’” The reason that Hyun insists that Genesis 18:19 is the Great Commission in the Old Testament is found in the following:

So, the Great Commission in the Old Testament should be understood in the view of redemptive history. God’s consistent concern is salvation of human beings. So, God chose Abraham and gave him the Great Commission. So, he not only kept and acted on it, but also commanded his posterity to keep and act on it. And, his posterity kept and acted on the Great Commission in the Old Testament according to Abraham’s commandment. As a result, Jesus, the coming Messiah, came successfully through handing the law down to posterity from generation to generation. If even one generation had not kept the Great Commission in the Old Testament, Jesus would have not come, and salvation for aliens would not have been accomplished. Therefore, the purpose of the Great Commission in the Old Testament according to God’s plan for salvation of human beings is to prepare the coming Messiah and the purpose of the Great Commission in the New Testament is to spread Jesus who has come – the gospel.

Therefore, it is clear that teaching children in homes or churches with God’s Word has valuable worth. Furthermore, the primary place for teaching children with God’s Word should be the home.

*Deuteronomy 6:4-9*

Deuteronomy 6:4-9 is the most representative one regarding children’s spiritual development.

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6 Ibid., 120.

7 Ibid., 138.
Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

This is called Shema according to its meaning. Thompson says about this passage, “This small section (4-9) has been known to the Jews for many centuries as the Shema (Heb., Hear) and has been recited along with 11:13-21 and Numbers 15:37-41 as a daily prayer.” 8 Miller says, “The Shema was the touchstone for Israel’s faith and life, the plumb line by which their relationship to the Lord of history was constantly being measured.” 10 In fact, this passage contains the summary and essence that Israel should know and act. Israel was able to evaluate their faith toward God through this passage. Hyun values this passage as the Great Commission for all Jewish people.11 He says, “If the word of Genesis 18:9 is the Great Commission for Abraham, the ancestor of the chosen people, ‘Shema’ (Deu. 6:4-9) is the Great Commission for all Jewish people.”12

In short, this passage was given for Israel to remember God’s grace, which has been given to them and to love God continually. Furthermore, this passage emphasizes faith education to hand down faith in God to posterity to keep remembering God’s grace and loving Him from

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9 The Shema that Miller indicates here is found in Deuteronomy 6:4-5.

10 Patrick D. Miller, *Deuteronomy Interpretation a Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1990), 97.


12 Ibid.
generation to generation. Therefore, this passage can be divided into three domains: (1) the LORD is one (6:4), (2) Israel’s duty for God (6:5), and (3) Israel’s duty for themselves and their children (6:4-9).13

First, Israel should remember that the LORD is one. Concerning the meaning of “one,” Nelson suggests three possibilities: “On the one hand, ‘one’ may signify that Yahweh is unique in relationship with Israel, alone as Israel’s only God… On the other hand, ‘one’ may indicate incomparable (cf. 2 Sam 7:23), that is, unrivaled and unparalleled by any other god… Yet again, ‘one’ may refer to Yahweh’s unitary nature: singleness, internal oneness, and absence of plurality.”14 If these three meanings are put together, the meaning of “one” can be revealed profoundly. Israel should know and remember who God is and what relationship God has with them and what He has done for them.

Second, Israel should love the LORD with all their heart and with all their soul and with all their strength. In the New Testament, Jesus considers this commandment of love toward the LORD as the Greatest Commandment. Jesus said, “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment” (Matt. 22:37-39). The Greatest Commandment means that people should obey this commandment above all commandments. The reason that God put the Greatest Commandment prior to the commandment to teach children is that He intended to emphasize obedience to the commandment to teach one’s children. Nelson says about this love commandment: “Such love is not sentimental, but concerns the loyalty and service one owes as a

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13 Ibid., 221.

vassal to an overlord or as a child to a parent. In Deuteronomy, Israel’s love shows itself in loyally keeping the law, and is mirrored by Yahweh’s love for them.”  

Therefore, parents should show their love toward God by obeying the next commandment, teaching children God’s Word.

There are many commandments that Israel should obey besides the commandment of teaching children. The reason that God demands only this commandment in this passage is that God surely thought that teaching children with God’s word is the most crucial action of all in order to keep Israel a holy nation. This is why children’s ministry should be the first priority of all church ministries.

This verse also shows the goal of teaching children. Thompson says, “The demand of love towards God implies all other demands, and the disposition to love God implies the disposition both to obey His commandments and to impart these to the children of the following generations, so as to maintain an attitude of love and obedience among the people of God from age to age.” As Thompson said, God wants all His people to love and obey Him from age to age. This is why God demands that parents teach their children.

Third, Israel should memorize God’s Word and teach children with God’s word. (V. 6-9) That is Israel’s duty for themselves and their children. Therefore, concerning teaching children, these verses can be divided into three domains: (1) preparation of teaching, (2) method of teaching, and (3) time of teaching. Preparation of teaching is found in verse 4-6. Verse 4 shows that parents should prepare the true knowledge and faith about God. This knowledge and faith about God is the most basic element of all. The commandment regarding loving God in

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15 Ibid., 91.

16 Thompson, Deuteronomy an Introduction, 122.

17 Verse 6 can be paraphrased “memorize God’s commandments in the heart”.
verse 5 indicates that parents should be examples to their children. When parents teach their children with God’s Word while loving God, children can see a good example through their attitude and action. Fowler says about the importance of an example: “The best way a child can learn to follow God is to have a parent who sets the example.”18 He also says, “The object of family life has little to do with the family’s mind-set or skill sets (or the TV set) but rather with their ‘heart-set.’ The goal is not knowledge, material things or success. The goal is a deep conviction and a priority above all else: the development of the child’s heart, soul and strength – in other words, the child’s whole being.”19 Therefore, parents should influence the hearts of their children by showing how much they love God. However, if they teach their children without loving God, children will be confused by their parents’ actions, which are different from their words. As a result, teaching children may result in failure or ineffectiveness. In verse 6, another preparation for teaching is for the parents to memorize God’s Word in their hearts. The reason that memorization of God’s Word is necessary in teaching children is because parents can teach their children with the Word of God at any time.

Concerning method of teaching, this passage commands both an aural and a visual method. As an aural method, this passage uses two verbs: impress and talk. Mayes explains about shanan,20 the root of the verb translated as “Impress,”21 “The verb here is used in 32:41 in the sense of ‘sharpen’, and figuratively of ‘sharp words’ in Pss. 64:3; 140:3. This is the only occurrence of the term in a teaching context.”22 The reason that God’s word needs to be


19 Ibid.

20 Shanan is translated differently according to versions: KJV, NKJV, NASB, and RSV translated this word into “teach diligently”; NLT translated it into “repeat again and again”; NRSV translate it “recite”

sharpened in one’s heart is found in Hebrews 4:12: “For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” This verse explains that the sharpened words can penetrate into soul and spirit. Therefore, the purpose of the sharpened word is to penetrate into children’s soul and spirit. Mitchell explains about Deuteronomy 6:7 in the following:

In the King James Version, the first six words of this verse actually is one Hebrew word “shaman”. This word means to whet or to sharpen as you would a knife. It is not simply the idea of communicating facts, it’s not the idea of communicating knowledge and developing an IQ. It is concerned with the idea of being able to cut through and be able to discern truth from error, being able to develop a skill in judgment and great discernment. In the New Testament, in Hebrews 5:14, the author of Hebrews is exhorting the Hebrews because they are only living on milk and they’re still infants. In verse 14, he says “But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.” So in the use of God’s word, in the used of our own judgment and discernment, we train ourselves to be aware and to cut through all of the false teaching that goes round about us. So verse 7 could read, “sharpen your children.”

Mitchell’s statement above is noteworthy to interpret this verse. Holmen describes well the word “impress,” “The word ‘impress’ refers to a faith that sticks. It means constantly showing and instilling in your children an unwavering faith that will be with them their entire lives.” Consequently, one can understand this verse that parents should teach their children to the point that God’s Word is instilled in and remains in children, and through God’s Word children can distinguish good from evil and select good.

The other verb for teaching children is “talk.” Holmen explains “talk” in this passage as faith-talk, and this faith-talk needs to be a part of everyday vocabulary. The Bible emphasizes

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24 Holmen, Faith Begins, 71.

25 Ibid., 72.
parents’ faith-talk in everyday conversation with children. Schultz says about this passage, “Consequently, they were to teach their children by talking about God in their everyday conversations…” Teaching children about God can be done with not only a formal plan such as everyday family devotion but also from everyday conversation. This passage emphasizes informal opportunities more than formal ones.

As a visual method in teaching children, God commands parents to use the words as “a sign on one’s body, residence, and city.” Thompson says about the role of these words:

The small passages of scripture were ‘signs’ standing for the whole body of the law which was to be observed and taught… It was love toward God and the remembrance of all His past mercies that moved men to obedience. These were signs enough, apart from any physical reminders. The recollection of the saving acts of God and the declaration of His covenant demands would suffice to keep faith and allegiance alive.

God emphasizes visual education for children’s faith because children can remember God through seeing religious symbolism. Jesus says, “The eye is the lamp of the body. If your eyes are good, your whole body will be full of light” (Matt. 5:22).

Jesus puts emphasis on the visual function of the body. The visual function can control one’s whole body. In the same way, visual atmosphere in homes is so crucial for children’s faith. According to psychologists, people remember up to 10 percent through hearing and 50 percent when they add seeing to hearing. It is noteworthy that the combination of hearing and seeing enable people to have a memory up to 90 percent. Therefore, education through visual

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28 Thompson, *Deuteronomy an Introduction*, 124.


30 Ibid., 68.
materials has a great effect on children’s spiritual development.

Finally, concerning teaching time for children, God did not fix a specific time for it. On the contrary, He commands that every time and every place be for teaching children. Concerning this time, Hyun states that parents should not teach whenever they have opportunity for teaching, but intentionally should make every opportunity to teach children at home or outside the home. Consequently, parents always need to teach children everywhere and every time. When parents repeatedly teach children with God’s Word, it is impressed, memorized and applied in children’s hearts.

Joshua 4:4-7; 20-24

The Israelites finally arrived near Canaan, which is called the Promised Land after traveling across the desert for forty years. Joshua was the new leader after Moses. And at that time, God commanded the Israelites to cross over the Jordan. Thus, they did so by God’s miraculous method:

Now the Jordan is at flood stage all during harvest. Yet as soon as the priests who carried the ark reached the Jordan and their feet touched the water’s edge, the water from upstream stopped flowing. It piled up in a heap a great distance away, at a town called Adam in the vicinity of Zareth, while the water flowing down to the Sea of the Arabah (the Salt Sea) was completely cut off. So the people crossed over the opposite Jericho. The priests who carried the ark of the covenant of the LORD stood firm on dry ground in the middle of the Jordan, while all Israel passed by until the whole nation had completed the crossing on dry ground (Joshua 3:15-17).

After crossing the Jordan, God commanded Joshua: “Choose twelve men from among the people, one from each tribe, and tell them to take up twelve stones from the middle of the Jordan from right where the priests stood and to carry them over with you and put them down at the place where you stay tonight” (Joshua 4:2-3). The reason that God gave this order to the Israelites is for the faith education of Israel’s posterity: “In the future, when your children ask you, ‘what

31 Hyun, The Forgotten Great vol. 1, 243.
do these stones mean?’ tell them the flow of the Jordan was cut off before the ark of the covenant of the LORD. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever” (Joshua 4:6-7). Joshua 4:24 says about the purpose of these stones: “He did this so that all the peoples of the earth might know that the hand of the LORD is powerful and so that you might always fear the LORD your God.”

Through these passages, it is clear that God’s intention was for the Israelites’ posterity to continually remember God’s power and fear Him through seeing these stones. Woudstra says, “The account is written not only for the benefit of Joshua’s contemporaries, but also has in mind those who at a much later time, and often under much different circumstances, would need this reminder of God’s mighty acts.” He also says regarding the meaning of remembering God’s acts, “The notion of remembering in Hebrew is more than a calling to mind. It involves a remembering with concern; it also implies loving reflection and, where called for, a corresponding degree of action.”

In addition, in this passage God’s passion for faith education for children is strongly revealed when one considers the time when the stones were set up. At that time, the Israelites were about to start conquering Canaan. They did not occupy any territory in Canaan. In other words, they did not have a margin to pay attention to other issues except for war. A unique thing that they could devote themselves to was preparing for war against the Canaanites. However, under this situation, God commanded them to set up the stones for the faith of their children who would not know the history of the Jordan. It shows God’s priority and passion for children’s faith. God does not ignore children’s ministry at all. Rather God makes it the first priority of all


33 Ibid., 92.
ministries. Therefore, without doubt, churches should emphasize children’s ministry according to God’s intention.

*Judges 2:7-10*

In Joshua’s days, Israel conquered the land of Canaan and prospered, obeying God. However, after Joshua and the elders of his time died, Israel began to depart from God. As a result, Israel fell into a spiritual dark age for 400 years. Israel did not know God and failed to obey the Word of God. Judges 2:7-10 says:

The people served the LORD throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the LORD had done for Israel. Joshua son of Nun, the servant of LORD, died at the age of a hundred and ten. And they buried him in the land on his inheritance, at Timnath Heres, in the hill country of Epharim, north of Mount Gaash. After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the LORD nor what he had done for Israel.

The reason that Israel degenerated in its faith toward God is that the next generation of Israel did not know God and His great work for Israel. In other words, Israel failed to hand down her faith to her posterity. Her failure brought a spiritual dark age and God’s judgment. Above all, this result shows clearly that faith education for children is crucial enough for one nation to fall into God’s judgment. The Israelites missed opportunities to teach children their faith, while they were conquering Canaan, even though God emphasized children’s education.

Satan entices Christians to not pay attention to their children. For example, in Exodus, Moses said to Pharaoh, “We will go with our young and old, with our sons and daughters and with our flocks and herds, because we are to celebrate a festival to the LORD” (Exodus 10:9). As an answer to Moses’ statement, Pharaoh said, “The LORD be with you—if I let you go, along with your women and children! Clearly you are bent on evil. No! Have only the men go; and worship the LORD, since that’s what you have been asking for” (Exodus 10:10-11). Therefore,
the church should discern Satan’s scheme to exclude children from faith and make a strong stand against him.

Another insight from this result is that faith education for children is not easy. Joshua may have remembered God’s instruction about the faith education for children at the Jordan River. Nevertheless, he failed in the faith education for children after conquering Canaan. Education of children is not an easy matter. It requires a big cost such as devotion, time and money, because it deserves the investment of these resources.

New Testament

*Matthew 28:18-20 - The Great Commission*

Matthew 28:18-20 is called the Great Commission: “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’ ”

This passage is considered as one of the most important commandments that Christians should obey and accomplish. Bill Hull states about this passage, “These, the last and most important words of Christ with respect to the church’s work, form the heart of what the church is and what the church does.”  

Dempsey says, “The command is to ‘make disciples’ and the participles that indicate mode are ‘go’ (or more literally “in your going”), ‘baptizing,’ and ‘teaching them to

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observe.’ 36 “Make disciples” is the ultimate commission in this passage. Phillips states,

“Christ’s commission to His church was not to ‘make converts,’ but to ‘make disciples.’”37

The Korean church has difficulty in making disciples. Even though it has been successful in inviting people to the church and converting them, it has failed in making disciples. This is why the Korean church is now facing a serious reality. Phillips states, “Discipleship is the only way to avoid malnourishment and weakness in the spiritual children for whom I am responsible.38 It is only method which will produce mature Christians who can reverse the physical and spiritual decay in the ghetto.”39 Phillips’ statement is absolutely right. To make disciples, three participles ‘go,’ ‘baptizing,’ and ‘teaching,’ are the means to accomplish the command. Concerning baptizing, in Hull’s statement, “Baptizing converts requires that new believers make a public profession of faith.”40 Thus, baptizing indicate that those people have truly converted. Teaching them to observe is the final step for making disciples. Therefore, the church should have balance of evangelism and sanctification. Thus, the Great Commission includes these two elements.

As mentioned in chapter 1, childhood is the most effective period for evangelism and sanctification. The most effective way that churches make disciples who observe the Word of God is found in Proverbs 22:6 “Train a child in the way he should go, and when he is old he will not turn from it.” This verse clearly reveals that when children are given effective religious

36 Ibid.


38 Ibid., 15. Phillips defines discipleship as follows, “Christian discipleship is a teacher-student relationship, based on the model of Christ and His disciples, in which the teacher reproduces the fullness of life he has in Christ in the student so well, that the student is able to train others to teach others.”

39 Phillips, 14.

40 Hull, 52.
training, they will stick to the truth when they are old. Mitchell states regarding this verse:

The term translated *train* comes from a root word that literally means to restrict, funnel, or choke off. The root of the translated term *child* means rowdy, tumultuous, and busy. This verse, then, paints a word picture of a large funnel sweeping across a desert and restricting, narrowing, and directing the course of a blowing, tumbling tumbleweed. That tumbleweed, tossed about in many directions by the wind, is the child. The training or funnelling of a young child’s life provides the necessary direction and guidance in the way he should go.41

Consequently teaching children with God’s Word is the best way for making disciples. Therefore, teaching children with God’s Word is the most effective way to accomplish the Great Commission. Furthermore, the most effective way to teach children with God’s word in order to lead them to disciples is found in Deuteronomy 6:4-9 mentioned above: godly parents in their homes continually teach their kids everywhere and at all times. In this point, parents are the crucial partner of churches to accomplish the Great Commission through teaching their children with God’s Word. In other words, without the parents’ and home’s involvement in teaching children with God’s Word, churches cannot accomplish the Great Commission effectively.

*Mark 10:13-16*

This passage is about Jesus’ response toward the disciples who hindered children from coming to Jesus.

People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.” And he took the children in his arms, put his hands on them and blessed them” (Mark 10:13-16).

In this passage, there are four aspects: people’s action, the disciples’ actions, and Jesus’ action and word. The first aspect that one should know is people’s action. Little children in this

passage can refer to various ages from infants to elder children.\(^{42}\) The reason that people brought little children to Jesus is because they wanted Jesus to touch the children. The meaning of “touch” in this passage is not merely to touch physical parts, but to bless people. Hendriksen states, “There was nothing magical about Christ’s touch. It was mainly by means of his further action, his word of prayer, that infants were blessed. All the same, the touch must have been a very tender one. It was far more than a mere touch, as verse 16 clearly indicates. It may therefore be considered part of blessing the children received.”\(^{43}\) Swete expresses about people’s action, “It was a sign of the growing reverence for the great Rabbi when even infants were brought to Him for His blessing.”\(^{44}\) Two interesting lessons from this passage are the following: (1) Christians need to bring children to Jesus for blessing, and (2) the action of bringing children to Jesus for blessing shows reverence to Jesus. As a result, parents need to try to bring children to Jesus for blessing.

The second aspect is the disciples’ actions. Fowler says about the disciples’ action: “They thought children were an interruption. They thought blessing children was less important than the discussion they were having. They thought adult issues were more important than ministering to children.”\(^{45}\) Fowler indicates essential problems that the disciples had. Today’s churches tend to think and act like the disciples. They do not provide spiritually appropriate education for children. They focus on adult issues. They do not invest their resources much for children’s issues. Jesus clearly responds against this attitude in this passage. The tendency that emphasizes adults in the church is not biblically correct.

\(^{42}\) Henry Barclay Swete, *Commentary on Mark* (Grand Rapids, MI: Kregel Publications, 1977), 220.


\(^{44}\) Swete, 220.

\(^{45}\) Fowler, 16.
The third aspect in this passage is Jesus’ response toward the disciples. Jesus’ emotion was indignant. Stories of Jesus’ indignation in the Bible are rare, because he is humble and meek. However, one of a few reasons of his indignation is found here, against the disciples who prevented children from coming to Jesus. Therefore, it provides great conviction about the importance of the spiritual relationship between Jesus and children. Jesus really wants children to come to him for spiritual blessing.

Jesus’ words in this passage give insight about the importance of children’s ministry. According to his words, the reason why people should not hinder children from coming to him is that the kingdom of God belongs to such as children.

_Ephesians 4:11-12; 6:4_

Eph. 6:4 reveals that in the New Testament, God continues to give parents primary responsibility to spiritually raise their children, as in the Old Testament: “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (NASB). Col.4:21 also supports the primary responsibility of parents in spiritually nurturing their children. The apostle Paul did not commit children’s spiritual education to the church or other organizations, but to parents. Hendriksen says,

> It is improper, in this connection, to overlook the fact that according to this passage (and cf. Deut. 6:7) not the state or society in general or even the church is primarily responsible for the training of the youth, though all of them a vital interest in it and also a measure of responsibility with respect to it. But under God the child belongs first of all most of all to the parents.⁴⁶

Paul might give parents the lesson about children’s education because there was no Sunday school in the church to teach children at that time. Thus, it is reasonable that Paul

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committed children’s spiritual development to parents.

Whereas Paul commits children’s spiritual development to parents in Eph. 6:4, the role of the church is found in Eph. 4:11-12: “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.” In this passage, God gave the church some people such as pastors and teachers to equip church members to accomplish their mission. Patzia says about this passage in his commentary, “The first and immediate function of church leaders is to prepare God’s people for works of service… In the body, every member and not only the ministers must be taught to serve.” Erdman expresses the same opinion: “Ministers are not appointed to do the work for the members, but to prepare the members for their work, that the whole church may be built up as ‘the body of Christ.’” Wideman’s statement supports these two statements above: “Effective leaders don’t let themselves burn out doing everything themselves. They help others become effective in doing ministry.” Therefore the church should equip parents to rear their children spiritually. Concretely speaking, pastors in the church should train parents to accomplish their responsibility for their children. That is the principle of the New Testament regarding children’s spiritual development. Therefore, if the church trains only teachers in children’s ministry apart from parents, it is unbiblical. The church should primarily focus on parents’ training.

For the church to recognize factors that parents should be equipped with, the role of parents should be realized. According to this passage, first of all parents should not provoke their

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children to wrath. Therefore, parents should be careful to not provoke their children with words and actions before they teach children something useful. For parents not to provoke their children, they need to be patient. Patience is a fruit of the Holy Spirit. This means that parents need to form a spiritual character under the control of the Holy Spirit before they teach their children.

Second, parents should bring their children up in the training and admonition of the Lord. Training means primarily what is done to the child by means such as rules, rewards, and punishment. Admonition is “training by means of the spoken word, whether that word be teaching, warning, or encouragement.” In training and admonishing children, it is important that this training and admonition is “of the Lord,” not “of them.” O’Brien well explains about this meaning, “Ultimately, the concern of parents is not simply that their sons and daughters will be obedient to their authority, but that through this godly training and admonition their children will come to know and obey the Lord himself.”

Therefore, the church should equip parents with spiritual character, knowledge of the Bible and skills of teaching the Bible enough to bring children up spiritually. Parents should also recognize that the primary responsibility in bringing children up spiritually belongs to them and exert themselves as hard as possible for their children’s spiritual development.

**Theological Foundation**

Created by God’s Image

One needs to understand God’s creation in order to recognize children’s value. To

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50 Ibid., 262.
51 Ibid.
understand this, one also needs to recognize the value of human beings, because they are the same. O’Brien says, “A key expression used in describing the original form of humanity is that God made humankind in his own image and likeness.” God’s image is that of humans generally, and children specifically.

There are many scriptural evidences for God creating human beings in His image. The representative passage for this is Genesis 1:26-27: “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So God created man in his own image, in the image of God he created him; male and female he created them.”

In this passage, “the words ‘image’ and ‘likeness’ are used synonymously and interchangeably, and therefore do not refer to two different things.” These two words are used in Genesis 1:26, but only “image” is used in the twenty-seventh verse, as in Genesis 9:6. In Genesis 5:1, the word “likeness” is used, however in the third verse of that chapter both words are used. Berkhof says, “The usual opinion is that the word “likeness” was added to “image” to express the idea that the image was most like, a perfect image. The idea is that by creation that which was archetypal in God became ectypal in man. God was the original of which man was made a copy. This means, of course, that man not only bears the image of God, but is His very image.”


55 Ibid.

56 Ibid.
Concerning God’s image, the important consideration is that men still have God’s image after the Fall. Gen. 9:6 says, “Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.” In this verse it is interesting that “the crime of murder owes its enormity to the fact that it is an attack on the image of God.” This proves that men after the Fall still have the image of God. The fact that sinful men still have the image of God is supported by other scriptural passages, such as 1 Corinthians 11:7 and James 3:9. Erickson says, “This statement governing our behavior in relation to others was clearly made after the fall. Sinful humans, then, continued to bear the image.” Consequently, children as human beings have God’s image regardless of their sinful nature.

In the New Testament, 1 Corinthians 11:7 directly says that men are the image of God: “A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.” James 3:9 prohibits men from using the tongue to curse others on the grounds that men were created with the image of God: “With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God’s likeness.” The Bible commands men not to hurt others with their tongues, just as in Genesis 9, men should not commit murder, because men are created with the image of God. It is crucial for people to remember that men are created with the image of God in relationship with others.

Another important aspect in God’s image is that it needs to be developed. Romans 8:29

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57 Ibid.
58 Ibid., 204.
59 Ibid.
60 Ibid.
62 Ibid.
describes “the image of God in connection with what believers are becoming through the process of salvation.”63: “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.” According to this verse, men who have the image of God need to develop it in them to the likeness of Jesus Christ. In viewpoint of development of God’s image, childhood is the most effective period for developing God’s image.64

Through the foregoing considerations, some valuable conclusions which are connected with children’s ministry can be drawn. First, all human beings have the image of God. Erikson says, “The image is universal in humankind. It is found in all categories of people. Both sexes possess the image of God. Genesis 1:27 and 5:1-2 make it clear that the image was borne by both male and female. Similarly, all races are included in God’s family and thus are objects of his love. People of all ages, of all economic and marital statuses, are included as well.”65

Undoubtedly all human beings with the image of God include children. Therefore, children should rightly be considered as human beings existing with the image of God like adults. Furthermore, ministry for children should be considered as valuable as ministry for adults in the church.

Second, all human beings with the image of God should be treated with dignity. Erikson says:

The universality of the image means that there is a dignity to being human. Each individual is something beautiful, even though a distortion of what God originally intended humankind to be. The universality of the image also means that all persons have points of sensitivity to spiritual things. Although at times these points may be deeply

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63 Ibid.

64 Proverb 22:6 clearly supports this statement: “Train a child in the way he should go, and when he is old he will not turn from it”

65 Ibid., 177.
buried and difficult to identify, everyone possesses the potential for fellowship with God and will be incomplete unless it is realized.\textsuperscript{66}

In *Theology for Every Christian*, Tow and Khoo support Erikson’s statement,\textsuperscript{67}

That man is made special, in God’s image is seen in the commandment that Christians should treat other human beings with dignity and respect. We cannot say God be blessed when we curse man who is made in the image of God (Jas. 3:9). We have no right to pronounce a curse upon any man or woman. God is the only judge.\textsuperscript{67}

These two statements insist that men should receive dignity in view of the image of God. In the same way, children and children’s ministry should be also highly valued. There should be no discrimination. Bunge says, “Although children are developing, they are, at the same time, whole and complete human beings made in the image of God. This sometimes neglected theme within the Christian tradition helps to avoid mistreatment of children by reminding us they are worth of respect and dignity.”\textsuperscript{68} She also says, “When we view children as made in the image of God and as fully human, we will treat all of them, regardless of age, race, class, or gender, with more dignity and respect.”\textsuperscript{69}

Therefore it is understandable for Jesus to rebuke those who prevent children from coming to Jesus in Mark 10:13-16. Furthermore, it is noteworthy that the Bible puts high value on children, because children are biblically precious gifts that come from God.\textsuperscript{70} Bunge supports this fact, “The Bible often depicts children as gifts of God of and signs of God’s blessing.

\textsuperscript{66} Ibid.

\textsuperscript{67} Timothy Tow and Jeffrey Khoo, *Theology for Every Christian, a Systematic Theology in the Reformed and Premillennial Tradition of J Oliver Buswell* (Singapore, Singapore: Far Eastern Bible College Press, 2007), 128


\textsuperscript{69} Ibid., 18.

\textsuperscript{70} Zuck, 49.
Children are sources of joy and pleasure, who ultimately come from God and belong to God.”  

According to this fact, it is reasonable that the church should put priority on children.

Third, God’s image in children needs to be developed as the top priority in churches, even though God’s image in adults also needs to be developed.

Sinful Nature

It is necessary to recognize the sinful nature in human beings to discover the necessity of ministry for children, because the sinful nature of human beings is deeply connected to the necessity of ministry for children. To know the sinful nature in human beings, first of all it is necessary to know what sin is. The most common terms used to express sin are *chata* in Hebrew and *harmartano* in Greek. These words mean ‘missing the mark’. A literal usage of *chata* is found in Genesis in which “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it…” (Genesis 3:6). However, the penalty of the sin was serious. Roman 6:23 says, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” In this context, Berkhof states that “The death here intended is not the death of the body, but the death of man as a whole, death in the Scriptural sense of the word. The Bible does not know the distinction, so common among us, between a physical, a spiritual, and an eternal death; it has a synthetic view of death and regards it as separation from God.” Ephesians 2:1-2 supports this opinion, “As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those

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71 Bunge, 13.


73 Ibid.

74 Berkhof, 258-259.
who are disobedient.” The death in this passage is not a physical death, but spiritual death.

Spiritual death includes the following:

(a) Negatively, the loss of man’s moral constitution, began to God, or that underlying
tendency of his whole nature toward God which constituted his original righteousness.
(b) Positively, the depraving of all those power which, in their united action with
reference to moral and religious truth, we call man’s moral and religious nature; or, in
other words, the blinding of his intellect, the corruption of his affections, and the
enslavement of his will.75

Moreover, this passage describes that spiritual death influenced human beings to follow
the ways of this world and the devil. Revelation 21:8 says about the second death: “But the
cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice
magic arts, the idolaters and all liars – their place will be in the fiery lake of burning sulfur. This
is the second death.” In this passage, the second death is to go to the fiery lake of burning sulfur,
hell. This second death is usually called eternal death. Therefore, the penalty of death includes
the following: (1) spiritual death, (2) the sufferings of life, (3) physical death, and (4) eternal
death.76

Concerning sin, the more serious and important issue is that the penalty of sin is
transmitted from Adam to his posterity. Romans 5:12 proves this issue: “Therefore, just as sin
entered the world through one man, and death through sin, and in this way death came to all
men, because all sinned.” Strong says, “In other words, Adams sin is the cause and ground of the
depravity, guilt, and condemnation of all his posterity, simply because Adam and his posterity
are one, and, by virtue of their organic unity, the sin of Adam is the sin of the race”77

Consequently the penalty of the sin of Adam was imputed to all human beings after

75 Augustus Hopkins Strong, Outlines of Systematic Theology (Philadelphia, PA: The Griffith & Rowland
Press, 1908), 156.
76 Berkhof, 259-261.
77 Strong, 157.
Adam, even to children. Children are suffering from the result of sin. Thus children absolutely need to receive salvation, which is freedom from condemnation of sin. They also need spiritual development to overcome sinful influence around and within them. This is why we need to promote children’s evangelism and spiritual development.

Furthermore, there is a more important reason to emphasize children’s evangelism and spiritual development. Childhood is the most effective period for salvation and spiritual development. Bunge says,

Although it is important to recognize that children are born in a state of sin and are moral beings capable of actual sins against God and others, a third important aspect of the notion that children are sinful, emphasized by many theologians in the tradition, is that infants and young children are not as sinful as adults and therefore do not need as much help to love God and neighbor. They have not gotten into bad habits or developed negative thoughts and feelings that reinforce destructive behaviors. The positive way of expressing the same idea is that young people are more easily formed than adults, and it is easier to nurture them and set them on a straight path. This is one reason that most theologians who have emphasized that children are sinful have never concluded that children should be physically punished or treated inhumanely. Rather, they view them as “tender plants” that need gentle and loving guidance and care instead of harsh treatment.78

Bunge’s statement strongly shows the reason that the church should put first priority on children’s ministry. If the church neglects to focus on children’s evangelism and spiritual development, the cost of evangelism and spiritual development for adults is much more than the cost for children. It is not effective for the kingdom of God. Therefore, the church should emphasize children’s evangelism and spiritual development.

Community

God did not only create one person, but also created a community such as the home and the church. In a sense, community is God’s primary instrument to accomplish His purpose. Therefore, men cannot live and achieve their vision apart from community. Children and

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78 Bunge, 16.
children’s ministry are also deeply connected to the community which God created.

_God’s Three-in-Oneness: The Trinity_

The way of God’s existence clearly shows the importance of community. God exists as a Trinity, three-in-oneness. The Trinity is related to “who God is, what he is like, how he works, and how he is to be approached.” 79 It is difficult for Christians to understand, but essential to the Christian faith. Even though it is not a biblical term, it is surely a biblical truth.80 The Bible reveals that God exists as the Trinity: God the Father, God the Son, and God the Holy Spirit. Towns explains about the Trinity: “The Father, Son and Holy Spirit are each distinguishable from the other, yet everything that is true about God is true about the Father, the Son and the Holy Spirit.”81 He also says, “The Trinity is the designation of God in unity yet existing in three eternal Persons. The members of the Trinity are equal in nature, distinct in Person, and subordinate in duties.”82 Its emphasis in the Bible is seen differently according to the Old Testament and the New Testament. Chafer states, “The emphasis of the Old Testament is upon divine unity. But even there a divine plurality may be seen in the meaning of _Elohim_ (cf. Deut. 6:4), a plurality of persons and unity of essence.”83 He also states, “The New Testament lays its emphasis upon the individual Persons of the Trinity and their separate responsibilities for the purposes of redemption, yet here too there are occasional references to divine oneness of

79 Erickson, *Christian Theology*, 322.


82 Ibid.

essence.”

There are many biblical evidences for the Trinity. Genesis 1:26-27 and Matthew 28:19-20 are good evidences: “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground’” (Genesis 1:26); “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20). In Genesis 1:26, the singular term (“God said”) and the plural terms (“Let us make” and “in our image”) are found in the same verse. In the same way, in Matthew 28:19-20 “‘name’ is singular although there are three persons included.”

The Trinity, the way of God’s existence, reveals that God wants human beings to live in a community like Him. This community is like the Trinity, the divine and true community. Therefore, all human beings should live in community. In other words, they should influence and be influenced in the community. Grenz’s statement strongly supports God’s vision for community: “We may summarize God’s intention for the world by employing the term ‘community.’ Just as the triune God is the eternal fellowship of the Trinitarian members, so also God’s purpose for creation is that the world participate in ‘community.’” This can mean that human beings should learn to live spiritually and physically in and through the community. It is

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84 Ibid.
86 Ibid.
natural that children should also be included and raised spiritually in the community.

**Home as a Community**

God did not create one person but two persons that comprise a family or home. Genesis 1:27 states, “So God created man in his own image, in the image of God he created him; male and female he created them.” This verse also shows that “the basic, ordinary, and most natural state is the state of marriage.” God wanted men to be placed in marriages, and the home is the basic community that God created. The reason that God intends men to live in a home is found in Genesis 2:18: “The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’” This verse shows that in God’s sight, solitariness of human beings is not good, and separation of human beings from community is not suitable. In other words, God wanted men to live in a home as the most basic community. Slaughter’s statement clearly explains God’s purpose in creating a female for the male: “The man’s aloneness was not good in God’s eyes. It limited him in ways that would hinder his fulfillment of God’s design and purposes for his life, especially in his important responsibility to populate and cultivate the earth. Therefore, the Lord created a woman out of the man’s need for community, for relationship.”

Grenz says the following about God’s intent through community: “The goal of the divine activity throughout history is the bringing into being of the community envisioned by the Creator who took note of the solitariness of the first human in the Garden of Eden.” Consequently, God’s vision for community was clearly found in creating male and female, the home.

In addition, through the Old Testament and New Testament, God has used the home, the

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90 Grenz, 113.
most basic community, as the primary instrument that hands God’s faith from generation to generation. Slaughter says, “God’s original plan involved a man and woman in committed, intimate relationship. This husband and wife would establish an environment of loving intimacy in which their children would be nurtured and enabled to grow to their full potential.” ⁹¹

In the Old Testament, a home is seen as an essential community in Israel to preserve God’s faith from generation to generation. Deuteronomy is the book in which Moses preached again the Word of God to Israelites who failed to obey the word of God in the desert and would start to move on to the promised land, Canaan. As seen above, in Deuteronomy 6:4-9, Moses emphasized the role of the home in Israel to hand down the Word of God to posterity and to obey it. The home in Israel is the primary community to raise children spiritually and such a role of the home produces Israel’s success in obedience to God.

In the New Testament, the home as a community also has the primary function to teach the Word of God to children. Most instructions about children’s education for their faith in the New Testament are given to their parents in a home: “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord” (Ephesians 6:4).

Consequently, it is clear that children should belong to and be raised spiritually in a home as a spiritual community. The home should also be the primary place for children’s spiritual development.

Israel as a Community

God’s intent for community is well found in the establishment of Israel. God called Abram from the land of the Chaldeans to establish a faith community. Genesis 12:1-2 says, “The LORD had said to Abram, ‘Leave your country, your people and your father’s household and go...”

to the land I will show you, I will make you into a great nation and I will bless you: I will make your name great and you will be a blessing.’” Finally God established a faith community through Jacob’s descendants. This community is called Israel. Israel is the first national community based on faith toward God. In the New Testament, the Israelite community is extended into the church community containing all believers in the world. The Israelite community is a framework of the community which God wants to establish. It is God’s intent that all domains of this community should be ruled by God’s law. The Israel community has some characteristics. First of all, it has mutual responsibility shaped by law.92 Richards says, “The community unveiled in the law is a community in which individuals are responsible not only for their own actions, but also to others for the quality of their lives. The community thus shaped steps beyond the ideal of justice as a ruling principle, and in its call to active caring for one’s neighbor becomes a community shaped by love.”93 For example, Israelites should lend to their people without interest; landowners should leave part of their products from their land; unpaid debts should be exempted every seventh year.94 The law supports Israelites to be able to form an ideal community.

Another characteristic of the Israelite community is that the faith of Israel was developed in the context of the community. The faith of the Israelites was developed through some instruments: (1) festivals such as the feast of Passover, the feast of Pentecost, or the feast of Tabernacles, (2) institutions such as the central tabernacle, the priesthood based on worship, and (3) memorials such as stones near the Jordan River or writings on the doorframes and gates of

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93 Ibid., 20.

94 Ibid., 19.
each house. It is certain that God intended that Israel fear Him through religious surroundings in the community.

Therefore, children surely belonged to and were nurtured in this community. They should experience a spiritual community that spiritually influences one another, based on God’s law. In addition, children should participate in the religious events of the community to be spiritually nurtured. Richards well expresses this point, “When we look at the ideal community sketched in Exodus, Leviticus, and Deuteronomy, we find little explicit instruction on child rearing. But we do find a clear expression of the social context that God designed for the nurture of faith. That context can be simply defined. Children are intended to be brought up as participants in a loving, holy community.”

Consequently children should not be excluded from the church community. Rather, the church community should actively and intentionally create religious events in the community and let children participate in religious events of the community.

Church as a community

One of the communities that God created is the church. The church can be a representative and ultimate community of all communities. Concerning the name of the church in the New Testament, Berkhof also says,

The New Testament also has two words, derived from the Septuagint, namely, \textit{ekklesia}, from \textit{ek} and \textit{keleo}, ‘to call our,’ and \textit{sunagoge}, from \textit{sun} and \textit{ago}, meaning ‘to come or to bring together.’ The latter is used exclusively to denote either the religious gatherings of the Jews or the buildings in which they assembled for public worship, Matt. 4:23; Acts 13:43; Rev. 2:9; 3:9. The term \textit{ekklesia}, however, generally designates the Church of the New Testament, though in a few places it denotes common civil assemblies.

\footnote{Ibid., 19-21.}
\footnote{Ibid., 18.}
\footnote{Ibid., 556.}
Chafer easily explains the meaning of *ekklesia* as follows: “In early Greek democracy citizens of a city-state were called to a central meeting place to carry on their civil business. In like manner Christians are called out from the world to form the body of Christ, and local congregations are formed from those who are called out in one locality.”98

Berkhof describes an important usage concerning the term of church: “The word in its most comprehensive meaning signifies the whole body of the faithful, whether in heaven or on earth, who have been or shall be spiritually united to Christ as their Savior.”99

Ephesians 1:22-23 clearly proves Berkhof’s statement: “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.” In this passage, the church as the body of Christ is connected with not only Christ, the head of the church, but also with the saints among one another. This metaphor clearly shows that the church is a community of God’s people.100

Consequently, a church as body of Christ includes children as a part of the body. Thus, children should be involved in and connected to the whole structure and all the events of the church. Children should also be raised spiritually in a church, an organic community. Therefore the church should make a proper strategy for children to be involved and raised spiritually in the church community.

**Summary**

Children who are created as God’s images should be highly valued, even though they are still sinful and immature. Jesus also valued children by rebuking persons who prevented children

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99 Ibid.

100 In Ho Jai, “A Strategy on Small Group Leadership Development for Transitioning of Gaeumjung Church into a Cell-Based Church” (D.Min Diss., Liberty Baptist Theological Seminary, 2008), 21.
from approaching him. Therefore, children and children’s ministry should not be ignored or neglected by the church. Furthermore, childhood is a more necessary period for evangelism and spiritual development than adults, because this period is the most effective period for these. The reason is that children are sinful, yet not as sinful as adults, so that they can spiritually be transformed more easily than adults.

It is biblically crucial that children are spiritually reared. In Genesis 18:19, teaching children with God’s word in a home as an instrument of handing down God’s faith to posterity is God’s essential way, through which God intends to accomplish his purpose for salvation toward all people in the world. In Deuteronomy 6:4-9, God again emphasizes the importance of teaching children with God’s word in a home. Therefore, handing down the Word of God to the next generation can be called the Great Commission in the Old Testament, because without having kept this, Jesus would have not come for salvation.

To teach children with the Word of God should be done in spiritual communities such as the home, church, and national community in case of Israel. God who exists as the Trinity, the original community, puts children in community, through which children can be spiritually reared. The primary community that should spiritually rear children is the home in biblical times: Shema in Deuteronomy 6:4-9 clearly proves this. Parents in the home have responsibility for spiritual development of their children. Moreover, the church community also has responsibility for that. God created Israel’s community in the Old Testament and the church in the New Testament, in which children can be spiritually reared.
CHAPTER 4

CASE STUDIES

Targets of the Case Study

The author selected seven churches that have successful children’s ministries. It was difficult to select various churches because there are few churches in Korea that are successful in children’s ministry, and some churches do not respond positively for this case study. However, some of the selected churches are very famous in children’s ministry in Korea. The selected churches of this case study are shown in Figure 12.

<table>
<thead>
<tr>
<th>Classification</th>
<th>Senior Pastor</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seobu Church</td>
<td>Youngho Seo</td>
<td>Pusan, South Korea</td>
</tr>
<tr>
<td>Flower Garden Church</td>
<td>Jongjun Kim</td>
<td>Seoul, South Korea</td>
</tr>
<tr>
<td>Cheonan Galilee Church</td>
<td>Changjun Lee</td>
<td>Cheonan, South Korea</td>
</tr>
<tr>
<td>Woncheon Church</td>
<td>Joseph Kim</td>
<td>Seoul, South Korea</td>
</tr>
<tr>
<td>North Point Community Church</td>
<td>Andy Stanley</td>
<td>Alpharetta, GA</td>
</tr>
</tbody>
</table>

Figure 12. Selected Churches of Case Study

Purpose of the Case Study

This case study will be conducted to discover and evaluate principles and methods, by which they have successfully been ministering in their children’s ministries, especially children’s evangelism and spiritual development. Afterward, these principles evaluated will be applied to create a comprehensive strategy for local churches in Korea that intend to support children’s evangelism and spiritual development.
Methods of the Case Study

The methods of the case study consist of materials that recorded ministries of these five churches and interviews with the people who are familiar with children’s ministry, such as pastor, minister, elder, and director. The interviews were conducted face to face, on the phone, or through e-mails.

Results of the Case Study

Seobu Church

History and Current Reality in Children’s Ministry

Seobu Church was the most famous church of all children’s ministry in Korean churches. In the 1970s and 1980s, this church was once the largest church in the world in children’s ministry, which had 8,500 children in attendance and 915 teacher members.\(^1\) At that time, the senior pastor, Younghee Baek, was leading this great growth of children’s ministry. He focused the entire church system on children’s ministry.\(^2\) The reason that he focused on children’s ministry is to make children who are still apart from secularism true children of God through imparting faith to them.\(^3\) As a result, this church had great success in children’s ministry. In addition, this church greatly influenced many churches in Korea: planting approximately 120 churches through ministers who were teachers of the children’s ministry and gave great challenges to many churches.

In these days, this church has 3000 adults in attendance, 550 students who belong to the

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2 Ibid., 73.

3 Ibid., 73-74.
middle department, and about 900 children in attendance. Unfortunately the number of children in attendance is gradually decreasing. The change of the number of children in attendance is shown in Figure 13.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Children Attendance</th>
<th>Changing Number per year</th>
<th>Ratio of Changing Number per year (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>1,849</td>
<td>– 309</td>
<td>– 14.3</td>
</tr>
<tr>
<td>2001</td>
<td>1,691</td>
<td>– 158</td>
<td>– 8.5</td>
</tr>
<tr>
<td>2002</td>
<td>1,563</td>
<td>– 128</td>
<td>– 7.5</td>
</tr>
<tr>
<td>2003</td>
<td>1,610</td>
<td>+ 46</td>
<td>+ 3.0</td>
</tr>
<tr>
<td>2004</td>
<td>1,587</td>
<td>– 22</td>
<td>– 1.4</td>
</tr>
<tr>
<td>2005</td>
<td>1,397</td>
<td>– 190</td>
<td>– 12.0</td>
</tr>
<tr>
<td>2006</td>
<td>1,344</td>
<td>– 53</td>
<td>– 3.8</td>
</tr>
<tr>
<td>2007</td>
<td>1,241</td>
<td>– 103</td>
<td>– 7.7</td>
</tr>
<tr>
<td>2008</td>
<td>1,073</td>
<td>– 168</td>
<td>– 13.5</td>
</tr>
<tr>
<td>2009</td>
<td>978</td>
<td>– 95</td>
<td>– 8.8</td>
</tr>
<tr>
<td>2010</td>
<td>877</td>
<td>–102</td>
<td>– 10.4</td>
</tr>
</tbody>
</table>

Figure 13. Statistics of Children Attendance in Seobu Church

The reason that the number of children in attendance at the Seobu Church is dramatically decreasing is that people who live in the area near this church are moving out due to occupation, living circumstances and education quality. In addition, young people are also moving out to seek college and occupation. Even though this situation can be directly applied to Seobu Church, the above statistics show that the circumstances of children’s evangelism in the Korean church are becoming worse.

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4 The middle department in Seobu Church contains the middle school students, the high school student and the freshmen in a college.
The attitude of the worship service of children in this church receives a score of 5 out of 10 from this interview. About 60 children read the entire Bible once per year and many other children participate in reading the Bible. Moreover, 500 children participate in the church’s Bible study every day during the summer and winter vacations. This result shows that children in this church are good at reading and studying the Bible, however they are not good at focusing during worship services.

**Vision and Strategy of Children’s ministry**

The vision about children’s ministry in this church was started by the former senior pastor, Younghee Baek. He had the view that the deviation of the youth can be corrected when children receive the Gospel. Also, he did not discriminate between adult and child, and he emphasized the importance of the teacher in children’s ministry.

Children’s ministry in this church is primarily managed by teachers. Teachers are the essence of the children’s ministry, appointed to serve for their whole lives, not a temporal period. They continue to be responsible for students whom they evangelized, regardless of the ages of the children. In this circumstance, children with different ages can belong to the same teacher. They continue to pray for children, visit them and teach them the Bible. They also do the same thing even for children who stop believing God for years. After children graduate from elementary school, they go to youth group, which is what this church calls the middle department. In the middle department, teachers who will become a pastor teach and visit students. However, teachers in children’s ministry, like a spiritual mother, still take care of students in youth group who were evangelized during childhood. Teachers in children’s ministry visit students in youth group every week. After students graduate from the middle department, they participate in the small group that their teachers belong to. As a result, teachers take care of
children from a young age into adulthood.

The education method for children of this church is to teach children repeatedly with the cramming method. The lesson that was already taught to children on the first Sunday is taught twice or a third time for the second or third Sunday. The purpose of this method is to implant the truth in the hearts of children. Concerning the worship service, children attend not only Sunday worship service but also Wednesday worship service and early prayer meeting every day. Worship service focuses on God’s word, without games, dancing, food, etc. This church does not focus on pleasing children by doing something that children like, but this church focuses on God.

Role of Senior Pastor and Parents

The senior pastor in this church is deeply concerned about children’s ministry. First, he creates the lesson for children directly. Through sermons, he teaches teachers and all church members the lessons for children. The next Sunday, teachers teach the lesson that they heard one week ago. Second, he presides over teachers’ meetings, and educates, encourages, and rebukes teachers every day. The late senior pastor Younghee Baek also created “the three laws of teacher’s duty”: (1) teachers should live with true faith, (2) teachers should pray for their students, and (3) teachers should visit their students. As teachers obeyed these laws, children’s ministry became successful.

Concerning parents and homes, this church does not have any special strategies and programs that train parents and make them more involved in the home. Instead, this church made an atmosphere that leads parents to be concerned about children’s ministry. First, parents assist children’s evangelism. They are also trying to encourage their children to be involved in reading

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5 Ibid., 85.
6 Ibid.
the Bible and attending the worship services and Bible studies.

Role of Church and Church Community

The church and its members fully support children’s ministry. Concerning financial support, the budget for children’s ministry is covered by the offering of children. However, this church supports the finances for twenty-four worship places, which are used for afternoon worship services on Sunday in the city. In addition, small groups and other institutions in the church support children’s ministry. Small groups to which teachers belong support teachers not only financially but also in other issues, such as evangelizing children’s parents and taking care of children’s homes. Other institutions in the church variously support children’s ministry. They support the cost of vehicles that transport children from their homes to the church and unsparingly help children’s ministry when they are requested in the times of special events, such as Vacation Bible School or Christmas events. They also serve as a traffic safeguard in the time of children worship service.

Role of Children’s Ministry Department

This church has 180 teachers in the children’s ministry. The children’s ministry has many times for worship services: Sunday morning, Sunday afternoon, Wednesday afternoon and every early prayer meeting. In addition, each teacher visits children during the week to take care of their students.

Concerning evangelism, there is no special strategy. The children’s ministry has a simple way: visiting and meeting children. Teachers in children’s ministry should visit their children every Saturday. They seek for children whom they are going to evangelize, wandering around some areas in the city. They also visit children’s homes to meet their parents and persuade them
to allow their children to come to the church.

Concerning education, teachers spiritually educate children through worship service, counseling, and prayer while they visit them every Saturday or week-day if necessary. Teachers can continue to educate the children according to children’s characteristics and circumstances, because teachers and their students are unchangeable yearly. The children’s ministry does not have a special curriculum for children’s education, except for the lessons that are made from the senior pastor’s sermon. However, this lesson is the same with the middle department and adult department. Worship services are conducted by teachers and, at that time, directors of departments and each class teacher preaches to the children.

Other Characteristics

The growth of children’s ministry brought about the church’s growth. The growth of children’s ministry is connected to the growth of the youth department, and the growth of the youth department is connected to the growth of the adult department. There are many adults who came from children’s ministry. In addition, relational evangelism through children led the parents, relatives, and friends to the church.

Successful Factors

There are many factors that have led this church to success in children’s ministry. These factors are shown in Figure 14.
<table>
<thead>
<tr>
<th>Section</th>
<th>Ranking</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>1</td>
<td>Support of the senior pastor</td>
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<td>2</td>
<td>Enthusiasm and effectiveness of children’s ministry department</td>
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<td>Support of the church</td>
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<td>4</td>
<td>Sufficient time investment and good education facility</td>
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<tr>
<td>Specific</td>
<td>1</td>
<td>The senior pastor’s vision, concern and participation</td>
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<td>2</td>
<td>Minister’s high quality of children’s ministry</td>
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<td></td>
<td>3</td>
<td>Passion and enthusiasm of teachers in children’s ministry</td>
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<td>Number of teachers of children’s ministry</td>
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<td></td>
<td>5</td>
<td>Church’s strategy for children’s ministry</td>
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<td>6</td>
<td>Sufficient time investment for children’s education</td>
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<td>Good children’s facility</td>
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<td></td>
<td>8</td>
<td>The strategy (program, curriculum, etc) and high quality of children’s ministry department</td>
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<td>Parents’ sufficient knowledge and training about children’s spiritual development</td>
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<td></td>
<td>11</td>
<td>Enthusiasm and participation of children</td>
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</tbody>
</table>

Figure 14. Successful Factors of Children’s Evangelism and Spiritual Development in Seobu Church.

As Figure 14 shows, the number one successful factor of children’s ministry in this church is the senior pastor. The second factor is the minister of the children’s ministry. The third factor is the teachers of children’s ministry. In this church, human resources are more influential than other aspects, such as strategy and facility in the success of the children’s ministry. However, parents and children’s involvement in children’s ministry is relatively low.

It is interesting that that Figure compares with factors to be improved for children’s evangelism and spiritual development in this church. Factors to be improved are shown in Figure
In Figure 15, teachers’ problems, such as passion, enthusiasm, and number are the first and third problem factors to be improved in this church for children’s evangelism and spiritual development. In Figure 14, these factors are high ranking of successful factors. This point means that teachers were the primary successful factor for children’s ministry in this church, but in these days, their passion, enthusiasm, and number are decreasing. In the same way, a minister’s quality of children’s ministry seems to decrease, because this factor is not only the top two elements for successful factor, but also the top two factors to be improved. However, the senior pastor’s role is not the primary problem to be improved. It means that the senior pastor is still trying to do his role. It is noteworthy that today’s circumstances are found to be one of the major hindrances of children’s ministry. It is also found that parents’ concern and involvement is not an important issue for children’s ministry because children’s ministry in this church has not depended much on the parents’ role.
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<thead>
<tr>
<th>Section</th>
<th>Ranking</th>
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<tbody>
<tr>
<td>General</td>
<td>1</td>
<td>Today’s circumstances that entices children</td>
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<td></td>
<td>2</td>
<td>Lack of time and education facility</td>
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<td></td>
<td>3</td>
<td>Problem of the children’s ministry department</td>
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<td>4</td>
<td>Problem of the church</td>
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<td></td>
<td>5</td>
<td>Problem of the senior pastor</td>
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<td></td>
<td>6</td>
<td>Problem of homes and parents</td>
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<td>7</td>
<td>Problem of children</td>
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<td></td>
<td>1</td>
<td>Lack of passion and enthusiasm of teachers in children’s ministry</td>
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<td>2</td>
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<td>Number of teachers of children’s ministry</td>
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<td>4</td>
<td>Today’s circumstance that entices children</td>
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<td></td>
<td>5</td>
<td>A decrease in childbirth</td>
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<td></td>
<td>6</td>
<td>Lack of strategy of the church about children’s ministry</td>
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<td>Lack of church members’ concern and participation in children’s ministry</td>
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<td>13</td>
<td>Problem of children’s enthusiasm and participation</td>
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<td></td>
<td>14</td>
<td>Lack of education time for children</td>
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Figure 15. Factors to be Improved for Children’s Evangelism and Spiritual Development in Seobu Church

**Summary and Evaluation**

The children’s ministry in Seobu Church depends on human resources, such as the senior
pastor, the minister in the children’s ministry, and the teachers in the children’s ministry. Above all, the senior pastor’s vision and passion have been the primary factor in the success of the children’s ministry. Through the senior pastor’s leadership, all church members have devoted themselves to the children’s ministry. In addition, a teacher-centered system in the children’s ministry and the teachers’ passion have been very successful factors in the children’s ministry. These teachers continue to take care of their students with visitation, prayer, and God’s word. Concerning the curriculum in the children’s ministry, this church has a simple curriculum and education system, regardless of the students’ ages. This church repeatedly uses simple lessons, which come from the senior pastor’s sermon for children. Moreover, all church members are educated with the same lesson. A consistent lesson throughout all generations is a great merit in this church. Moreover, this church has a system that when a teacher evangelizes children, the teacher can worship with God.

However, there may be some problems in this church. First, the curriculum and system have been unchangeable from the past to this day. Even though the content of the Bible is not changeable, system and curriculum, which contain the content of the Bible, can be flexible according to circumstances. A good system and curriculum can be major factors of success in children’s ministry. However, this church did not try to develop the system and curriculum. Second, the children’s ministry in this church excessively depends on teachers. The enthusiasm and passion of teachers are very important factors for successful children’s ministry. However, if teachers are over burdened, they can be easily burned out and cannot keep their enthusiasm. Third, this church needs to cooperate with parents and students, because the involvement of parents and students in this church is weak. It is not biblical. This church needs to create a system in which parents and students can fully participate in the children’s ministry.
Cheonan Galilee Church

History and Current Reality in Children’s Ministry

Cheonan Galilee Church was founded in 1971 by Changjun Lee who is now the senior pastor. Now this church has 3500 adults and 1500 children in attendance. The number of children in attendance was about 2000 in the early 2000s, but decreased to about 1000 in the middle of 2000s. The number of children who were evangelized is about 1000 per year. The number of youth attendance is 300-400 on Sunday and 100 on Saturday. These statistics show how this church focuses on children. Children’s spiritual development of this church is judged to some extent through level of worship service, Bible reading and prayer, evangelism and service for the church. According to interview results, children’s spiritual development in this church is found in Figure 16.

Figure 16. Status of Children’s Development in Cheonan Galilee Church

Even though these four factors do not show children’s spiritual development completely, these factors are helpful to distinguish children’s spiritual development. Children of this church
are at a high level in Bible reading and prayer, evangelism and serving for the church. However, the level of worship service is just average.

*Vision and Strategy of Children’s Ministry*

The vision of this church for children’s ministry is to change the stream of historic water through setting up the next generation who will change history and nation. This vision came from Joseph and Daniel: even though Joseph and Daniel lived in a prison or an alien territory, they kept their faith. Therefore, this church is trying to set up children who change the history like Joseph and Daniel.

Concerning evangelism strategy, first of all, this church encourages all church members to have the vision to make five children disciples. Second, this church encourages church members to be involved in teaching children. In addition, all church leaders must serve as teachers. Third, this church evangelizes children through a child-leader group, which is called “Sunjang.”

Concerning the strategy of spiritual development, this church has various programs as follows: (1) mountain prayer, (2) dessert prayer, (3) meditation on the Word, and (4) children leader group training. This church has 200 children leaders and they are trained every Friday while they are sleeping in the church.

Children’s ministry in this church does not have a system which is divided according to grade or age. All departments and all classes in children’s ministry have children with all ages. However, this church has special programs to prevent children from dropping out of the church when they will go up to the middle school. The church establishes a vision department for sixth grade students.⁷ Sixth grade students participate in the worship service of vision department from May to the next February. In addition to the worship service, the vision department has special programs.

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⁷ In Korean elementary school, six grade students are the highest grade. They start on March and graduate on February.
vision trip and spiritual training. Especially, this church makes children to be familiar with the youth department through the vision department.

Role of Senior Pastor and Parents

The senior pastor of this church has great passion for children’s ministry. He plays a major role in supporting children’s ministry. He emphasizes children’s ministry every worship service. He also makes a slogan, band, and sticks them around the church. He also encourages church members to be involved in children’s ministry. He often participates in the programs of children. He guides entirely summer and winter training for children. In addition, he participates in programs such as teacher training, director training, and program development.

Concerning parents’ role, 40 % of parents in this church are involved in training their kids’ spiritual development. Parents spiritually train their kids through meditating on a text, which is called “God Time” with their kids. Since 90 % of parents in this church are teachers, the teachers’ training that the church provides also trains most of parents. This church has programs which are connected with parents for children’s evangelism and spiritual training as follows: (1) regular worship service in which parents and children are involved, (2) training with parents in retreats for children, and (3) retreats in which all disciples and parents are involved every quarter of the year.

Role of Church and Church Community

This church strongly supports the children’s ministry. Above all, the church encourages all church members to be involved with teachers of the children’s ministry. Teachers include all associate pastors, pastors’ wives, the senior pastor’s wife, elders and elders’ wives. This church also provides various teacher training programs one time or two times per month, or one time
every quarter of the year. Concerning the budget, the church provides an unlimited budget for children’s ministry as necessary. The church and church members fully support the events for children’s ministry. The church also gives opportunities for children to be involved in adult worship services. On Sunday evening and Wednesday evening worship services, children participate in adult worship services. This church permits the children’s choir to perform at least one time per month on Sunday evening. At that time, about 300 children attend. This church also permits all departments of the children’s ministry to perform various activities such as worship, praise and drama every Sunday for the evening service. Through this performance, children can attend the worship service with their parents, and parents whose kids will participate in the performance can attend that service. Especially, parents without faith are evangelized through the children’s performance. This church encourages parents to attend children small group meetings.

Role of Children’s Ministry Department

The system of children’s ministry in this church has some characteristics. First of all, it has the system of the early Church. This system greatly focuses on faith, passion, conviction and grace which are basic in the church like the early Church. Second, this church school uses children education of Jewish educational system. Third, this system consists of one class without considering a grade level and a child’s age. As a result, children of all ages can belong to one class. This church does not consider a child’s development level or a child’s educational

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8 Worship services of most Korean churches are adult-centered. They rarely give opportunity to children during worship services.


10 Ibid.

11 Ibid.
ability. Concerning this system, this church leadership says:

Of course this system has demerit. But, our discovery proves that this system has more merit. A spontaneous organization among children themselves consists, and since one or two of oldest children are nominated as a ‘Sunjang’, they become a self-governing system. As a result, they themselves take children to worship service, and visit and evangelize children. If there is a class which consists of children of the same age, children make noise and play with one another in a class time. But, this system that we choose is beneficial.  

Fourth, this system is a teacher-centered system. Teachers allow children who have been evangelized to enter their classes. Fifth, this church encourages children to be involved in small group meetings at home on Saturday or Sunday afternoons. Sixth, each department in the children’s ministry has the ritual formation of an adult worship service. The worship service for children emphasizes choir, prayer, and corporal prayer. In addition, the children’s ministry department encourages children to thoroughly memorize a main point of a sermon.

The following are those that this church does before children worship service on Sunday morning: (1) Every teacher has prayer meetings at 7:30 am every Sunday, (2) The senior pastor guides this prayer meeting, delivering a summary of the sermon that will be delivered on that day, and 120 –150 children members attend this prayer meeting, (3) There is a short training and prayer meeting for the children Sunjang group, (4) After that, all teachers and Sunjang children

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12 Ibid.

13 Ibid.

14 Ibid.

15 Ibid.

16 Ibid.

17 Ibid.

18 Ibid.
visit the children’s home and bring children to the church.\textsuperscript{19}

This church thinks that the growth of children’s ministry depends on the number of teachers. Therefore, this church is trying to increase the number of teachers. Presently, this church has 800 teachers in the children’s ministry department. In addition to the number of teachers, this church also thinks that the growth of the children’s ministry depends on how much teachers have a sense of mission and love. The sermon for children is the same as the sermon which the senior pastor preached one week ago. The primary part of the worship service and Bible class is to memorize in the head and heart the content of the Bible. Because this church focuses on this simple memorization, this church thinks that the number one requirement of teachers is to be filled with the Holy Spirit to let children be effectively involved in the memorization. This church rejects prizes for children as much as possible. Instead, this church anticipates the pure Word and the work of God. This church uses a text that small groups for adults use as curriculum for children during the week. All departments of the children’s ministry have the same curriculum. A major characteristic of the curriculum is consistency in all departments at all ages.

Other Characteristics

This church has grown through the children’s ministry in quality and quantity. In quality, church members have had Jesus’ mind of service and love. In quantity, this church has won many parents who were unbelievers.

Successful factors

There are some factors which have led this church to the success in children’s ministry. These successful factors are shown in the following Figure 17.

\textsuperscript{19} Ibid.
<table>
<thead>
<tr>
<th>Section</th>
<th>Ranking</th>
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<td>3</td>
<td>Support of the church</td>
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<tr>
<td>Specific</td>
<td>1</td>
<td>The senior pastor’s vision, concern and participation</td>
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<td></td>
<td>2</td>
<td>Church members’ concern and participation about children’s ministry</td>
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<td></td>
<td>3</td>
<td>Passion and enthusiasm of teachers in children’s ministry</td>
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<td>4</td>
<td>Sufficient time investment for children’s education</td>
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Figure 17. Successful Factors of Children’s Evangelism and Spiritual Development in Cheonan Galilee Church

As Figure 17 shows, the number one successful factor of children’s ministry in this church is the senior pastor. The second factor is support of the church. The third factor is teachers of children’s ministry. In summary, the senior pastor’s vision and passion led church members and the church to be involved in children’s ministry and support it in all aspects. As a result, many church members became enthusiastic teachers. These are successful factors for this church.

Factors to be improved for children’s ministry in this church are shown in Figure 18. According to this Figure, today’s circumstances and lack of education facility need to be improved for children’s ministry in this church.
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<td></td>
<td>2</td>
<td>Lack of time and education facility</td>
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<td>1</td>
<td>Today’s circumstance that entices children</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Lack of education facility for children</td>
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Figure 18. Factors to be Improved for Children’s Evangelism and Spiritual Development in Cheonan Galilee Church

Summary and Evaluation

Cheonan Galilee Church has have been successful in children’s ministry through the support of the church. All church members and teachers in children’s ministry are based on strong leadership of the senior pastor. All church parts, such as the worship service, sermon, small groups, and parents support the children’s ministry. This coordination of all church parts brought a synergy effect in the children’s ministry. A teacher centered system brought great growth to the children’s ministry. Above all, the church’s circumstance and regulation encourage many church members to be involved as teachers in the children’s ministry. The number of teachers is the primary factor of the success of the children’s ministry in this church. In addition, the early Church’s system based on fervent prayer greatly influenced children’s spiritual development. Education based on repeated memorization of the Word is a peculiar system. Consistency in curriculum among the children’s ministry departments and between the children’s ministry and other ministries is also an important system. The children’s ministry in this church influenced the growth of adults.

Even though this church is excellent in the children’s ministry, there are some factors to be improved. First of all, the worship service for children needs to be prepared for children to be easily involved in, because the children’ attitude of worship service is lower than other factors
such as reading the Bible, evangelism, and service. It may be caused by the system of worship service. Second, the curriculum for children needs to be developed to fit each age. Even though the content of the curriculum is the same, the format and the degree of difficulty need to be changed according to each age. Third, homes play a major role of supporting children’s spiritual development. The current system of this church for children’s spiritual development primarily depends on the church. However, homes and parents need to be a partner of the church in children’s spiritual development. In the long term, healthy and strong homes and parents influence children more than the church.

Flower Garden Church

*History and Current Reality in Children’s Ministry*

Flower Garden Church is the representative church of child-focused churches in Korea. This church was planted in 1986 by Jongjun Kim. This church became a big church and child-focused church that has about 5,000 adults, about 1,600 youth, and about 2,400 children in attendance on Sunday. The number of children who this church evangelizes per year reaches to about 500. Moreover, about 80-90% of children in this church are involved in youth ministry after leaving the children’s ministry. This ratio can be very high. According to these statistics, this church is effective in the evangelism of children.

According to the interview result, the children’s spiritual status of this church is found in Figure 19. Children in this church rate high in worship service, Bible reading and prayer, evangelism, and serving for the church. This means that this church is effective in spiritual development.
The vision of the senior pastor, Jongjun Kim, when he started this church, was to evangelize children. Therefore, the vision of this church became world evangelization through children’s evangelism. Today, this vision has come true: this church built up approximately fifty schools in various countries throughout the world.\textsuperscript{20}

Representative strategies in this church for children’s evangelism are the Gospel Festival and the Moody department. The Gospel Festival is the program that invites all children and youths every year in May to the church. The Moody department is the department that has only a minister, director, and teachers without children to evangelize children. Therefore, the primary thing that this department should do is to evangelize children.

In addition, this church evangelizes through an after school church program and through the English department. Above all, this church encourages all church members to evangelize children: for example, this church fixes Saturday for children’s evangelism and encourages all church members to be involved in it. Even ministers for adults are involved in taking care of children. Through children’s evangelism, this church has won many parents. According to a survey of 1,162 members of this church about the decisive cause which led them to the church, 42.6% of them answered that they came to the church due to children: 32% due to the ministers, and 15.7% due to evangelism of their neighbors. This survey shows how effectively children’s evangelism evangelizes parents.

Role of Senior Pastor and Parents

The senior pastor of this church has great enthusiasm for children’s ministry, because he planted the church with the vision of children’s evangelism. The senior pastor is the primary person who brought about the incredible success of the children’s ministry in Flower Garden church. He plays various roles for children’s ministry. First of all, he often mentions children’s evangelism and spiritual development in his sermons. Second, he often visits each children’s ministry department in children’s ministry, where he preaches and encourages children. Third, he holds a national summer and winter camp, and he preaches and educates many children who came from not only this church but also various churches.

Concerning parents and the home, a considerable number of parents train their children through family convocations, family Bible readings, and Bible study. Through seminars, this church often provides parents with necessary information for parenting. The church also

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22 Jongjun Kim, 165.
evangelizes children through informal home meetings, which is called Sarangbang evangelism. Saranbang evangelism is the process of evangelizing children through opening a home, inviting children, giving them something to eat, and presenting the gospel.

Role of Church and Church Community

This church and community supports children’s ministry in various aspects. First of all, this church encourages all church members to be teachers in the children’s ministry. Second, this church trains teachers through quarterly teacher seminars and continual teacher’s schools. Third, 25% of the total budget in the church is given to children’s ministry. Fourth, the church and church members positively participate in children’s events. In case of the Gospel Festival, all church members financially and heartily support this festival. Also, small groups are deeply connected to children’s ministry and devote themselves to children’s evangelism. Fifth, this church gives departments in children’s ministry opportunities to perform a special song, through which children can participate in adult worship services.

Role of Children’s Ministry Department

The children’s ministry department in this church is divided according to each age, and each age department is also divided into three departments according to the adult’s worship service times. Currently, there are about 1500 teachers in the children’s and youth ministries. The children’s ministry evangelizes through such strategies as the Gospel Festival, Moody department evangelism, and rewards for people who evangelize children. Concerning children’s spiritual development, the children’s ministry uses leader’s school on weekend and church school after school. As a curriculum, the children’s ministry uses a “standard lesson text,” which is appropriately written according to the level of each age. This lesson text is designed for
corporative education, not for cramming education. This lesson text is also connected from children to youth. As an education program, the children’s ministry uses the following programs: (1) worship service and small group Bible study on Sunday, (2) leader’s school on weekends, and (3) church school after school. Concerning the worship service, the children’s ministry allows children to lead all worship times except for preaching. It helps children to recognize what the worship service is: it educates children that worship is not to be observed but to be participated in.

**Successful Factors**

Flower Garden Church has grown as a big church through children’s evangelism. The success in children’s ministry in this church is caused by many factors. According to the interview results, these factors are found in Figure 20.

The number one successful factor of children’s ministry in this church is the senior pastor. The second factor is church members. The third factor is the children’s ministry. The fourth factor is parents. This means that the senior pastor in this church influences all church members, children’s ministry department and parents to make them devote in children’s ministry. It is clear that the senior pastor focuses on church members and children’s ministry department including ministers and teachers more than parents. However, the senior pastor emphasizes children’s involvement relatively less than other domains such as church members and teachers.
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<td>Church’s strategy for children’s ministry</td>
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<td>The strategy (program, curriculum, etc) and high quality of children’s ministry department</td>
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<td></td>
<td>12</td>
<td>Good children’s facility</td>
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Figure 20. Successful Factors of Children’s Evangelism and Spiritual Development in Flower Garden Church.

Factors that this church needs to improve are contrary to the successful factors according to the interview results. These factors are found in Figure 21.
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<td>Specific</td>
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<td>Lack of education time for children</td>
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<td>children’s ministry department</td>
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<td>8</td>
<td>Lack of passion and enthusiasm of teachers in children’s ministry</td>
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Figure 21. Factors to be Improved for Children’s Evangelism and Spiritual Development in Flower Garden Church

According to Figure 21, this church mainly needs to improve the factors of the facility and time management. The next factors to be improved are those dealing with children and parents. It proves that this church has strengths in the factors, such as the senior pastor, church members, and teachers, but it relatively has weaknesses in children and parents.
Summary and Evaluation

Flower Garden Church was built by the founding pastor, Jongjun Kim, with the vision “the world evangelization through children’s evangelism.” This church has grown in children’s ministry. In addition, this church has grown in adult ministry and the world mission through children’s ministry.

The primary successful factor in the children’s ministry in this church is the senior pastor’s vision and enthusiasm. Teachers in the children’s ministry, all church members, and small groups in this church participate in evangelizing children through the senior pastor’s leadership, vision, and enthusiasm. This total participation of church members has caused the children’s ministry to grow in quantity. Moreover, this church has various and creative programs that are able to attract children and meet their need not only on Sunday but also weekdays. This church has some characteristics about education regarding the children’s spiritual development. First of all, this church educates children on the weekend and weekdays.

This church has various programs for children’s spiritual development both on Sundays and weekdays: church school after school on weekdays, Sunday school and leader’s school on weekends. Second, education for children in this church is effective. Curriculum in the children’s ministry is made according to children’s development level. It is also connected among each level. This consistency in curriculum helps children to understand and memorize the truth. Third, this church encourages children to participate in the truth. The teaching method used in the children’s ministry is a cooperative education, which enable children to participate in Bible study. In addition, children in this church participate in worship services.

However, there are some factors to be improved for children’s ministry. First of all, this church needs to improve parents’ role. Currently, this church focuses on the church members and
teachers more than parents. As a result, parents do not play a major role on the children’s ministry. This, however, is not biblical. Therefore, this church should emphasize the parents’ role more until the parents will be the primary partner with the church in children’s ministry. Second, this church needs to let children be an important factor in the success of their children’s ministry. Even though this church educates children with various programs, children’s influence among successful factors in the children’s ministry is not a high ranking. This means that this church does not consider children to be an important factor in the children’s ministry. Therefore, this church should focus on training children effectively.

Woncheon Church

*History and Current Reality in Children’s Ministry*

Woncheon Church is specially planted in comparison to other churches, because it was planted after the establishment of Suwon Christian Elementary School in 1994. After that, Woncheon Church was started by the faculty and parents of the elementary school in 1995.23 Currently, this elementary school has become a very famous school, and this church has 2500 adults, 250 youth, and 1300 children in attendance. The number of children was increased about 200-300 per year since 2007: the number of children in attendance was 700 in 2007, 800 in 2008, 1000 in 2009 and 1300 in 2010. These statistics show that this church is based on children. In addition, about 70% of children become involved in youth ministry after leaving the children’s ministry. Concerning the status of children’s spiritual development in this church, the interview results are shown in Figure 22.

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Figure 22. Children’s Spiritual Status of Woncheon Church

According to Figure 22, the children of this church rate high in Bible reading and prayer, but low in evangelism and serving for the church. The reason that the score of evangelism is low is that children do not have the opportunities for evangelism because children cannot live near this church.

Vision and Strategy of Children’s Ministry

The vision of this church is to be a community that sincerely hands down the biblical faith to the next generation as an inheritance. This church started with the motto, “To spiritually nurture children through Jungang Christian School, the home and the church together.”

The strategy for children’s evangelism in this church is to evangelize children through their parents. Jungang Christian School of this church is very famous school, where many parents want their children to study. However, parents must attend and serve the church for one

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24 Mintaek Hong, interview by the author through e-mail, May 6, 2011.
year to let their children enter the school. Through this process, parents who do not believe in Jesus come to the church, and their children also come to the church.

The strategy for children’s spiritual development is through the cooperation of the Christian school, the home, and the church. In this, the primary responsibility of children’s development belongs to parents, and the school and the church play the role of helper. Therefore, this church focuses on teaching parents how to develop their children spiritually.

*Role of Senior Pastor and Parents*

The senior pastor of this church has great vision and enthusiasm about children’s spiritual development. He influences the children’s spiritual development through their parents. To do this, he preaches the theme that parents should live with faith toward God. In addition, he teaches parents to live faithful lives. He also personally visits children in the school.

Parents spiritually train their children through family devotions and personal quiet times with God, which is called QT. Most of the parents make an effort to let their children have QT.

*Role of Church and Church Community*

This church encourages parents to be teachers in the children’s ministry. As a result, 95% of the children’s ministry’s 400 teachers in this church are parents. Teachers who are parents are very effective in teaching children in the church and the home. This shows that the church community strongly supports the children’s ministry. The church also supports children when they attend an adult worship service by preparing an appropriate part for children at the beginning of the worship service. In addition, this church prepares a program that children can participate in small group meetings. Other institutes of the church, such as the Heritage Cultural Agency, also support the children’s ministry by providing Christian culture activities for
children.

Role of Children’s Ministry Department

The departments of the children’s ministry are divided according to ages: 0-2, 3-4, 5, 6-7, 1st - 2nd grade, 3rd - 4th grade, and 5th - 6th grade. The worship service for children is designed according to children’s development level. The same curriculum is used in each department of children’s ministry. Teachers guide the worship services in small groups consisting of 10-15 children from birth to fourth grade; however, from fifth grade, ministers guide worship services in large groups of 150-200 numbers. The children’s curriculum is connected with that of the adults to some extent: the children of Jungang Christian School use same QT text as the adults. This shows that concerning the education curriculum, the children’s ministry is deeply connected with each department in the church. The major educational characteristic of the children’s ministry is that it provides education programs every Friday. Most Korean churches do not have educational programs on Fridays. Every Friday is used as the times of prayer meeting or small group meeting for adults. However, this church uses Friday for adults as well as children. Like Sunday, parents attend adults’ program, and children attend their program every Friday night: Friday night is the most convenient time during the week for families to attend the church programs. Every Friday, the church provides programs for a baby nurturing program for children ages 1-2, educational time with fathers for children ages 3-5, and AWANA for children from age 6 to sixth grade.

Successful Factors

Wooncheon Church has grown through its success in children’s ministry. The successful factors in children’s ministry are found in Figure 23.
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<tr>
<th>Section</th>
<th>Ranking</th>
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<tbody>
<tr>
<td>General</td>
<td>1</td>
<td>Support of the senior pastor</td>
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<td>2</td>
<td>Support of the church</td>
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<td>3</td>
<td>Enthusiasm and effectiveness of children’s ministry department</td>
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<td>4</td>
<td>Support of homes and parents</td>
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<td>5</td>
<td>Sufficient time investment and good education facility</td>
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<td>6</td>
<td>Children’s enthusiasm</td>
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<tr>
<td>Specific</td>
<td>1</td>
<td>The senior pastor’s vision, concern and participation</td>
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<td></td>
<td>2</td>
<td>Church’s strategy for children’s ministry</td>
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<td>3</td>
<td>Minister’s high quality of children’s ministry</td>
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<td>Church members’ concern and participation about children’s ministry</td>
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<td>Parents’ concern and participation</td>
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<td>Passion and enthusiasm of teachers in children’s ministry</td>
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<td>Number of teachers of children’s ministry</td>
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<td>Parents’ concern and participation</td>
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<td>10</td>
<td>Sufficient time investment for children’s education</td>
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<td>11</td>
<td>Good children’s facility</td>
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<td>12</td>
<td>Enthusiasm and participation of children</td>
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Figure 23. Successful Factors of Children’s Evangelism and Spiritual Development in Woncheon Church.

The number one successful factor of the children’s ministry is the support of the senior pastor. The second factor is the support of the church. The third factor is the support of the children’s ministry. It shows that the children’s ministry in this church has been influenced by the supporting factors more than the children’s ministry itself. The most interesting factor is the support of parents and homes. Even though this church put priority on the role of parents more
than others factors, the parents’ role does not rate high. According to Figure 24, the number one factor to be improved for children’s ministry is problem of parents and homes. This means that parents have not been well involved in role for children in this church. It also shows that it is not easy for parents and homes to play a right role for children, even though the church recognizes parents and homes as the primary partner of the church for children. Moreover, the children’s ministry needs to be improved according to Figure 24. The problem of the children’s ministry department is the second factor to be improved.

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<tr>
<th>Section</th>
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<tr>
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<td>Problem of the children’s ministry department</td>
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<td>Problem of the church</td>
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<td>Problem of the senior pastor</td>
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<td>5</td>
<td>Today’s circumstances that entices children</td>
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<tr>
<td>Specific</td>
<td>1</td>
<td>Lack of parents’ concern and participation</td>
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<td>Lack of parents’ knowledge and training about children’s spiritual development</td>
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<td>Lack of passion and enthusiasm of teachers in children’s ministry</td>
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<td>Lack of the strategy (program, curriculum, etc) and quality of children’s ministry department</td>
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<td>Lack of church members’ concern and participation about children’s ministry</td>
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<td>9</td>
<td>Lack of the senior’s vision and concern and participation</td>
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<td>Lack of education facility for children</td>
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Figure 24. Factors to be Improved for Children’s Evangelism and Spiritual Development in Woncheon Church
Summary and Evaluation

Woncheon Church started with the motto, “To spiritually nurture children through corporation of Jungang Christian School, the home, and the church.” Jungang Christian School has played a primary role in attracting parents and their children into the church. This is the most unique characteristic at this church. The senior pastor and the church members have strongly supported the children’s ministry. The support of the senior pastor and the church is the number one and two factors in the success of the children’s ministry. In other words, the success of the children’s ministry greatly depends on these two factors. The home and parents also have supported the children’s ministry. Most teachers consist of parents. Above all, the church focuses on teaching parents to spiritually nurture children. Most parents also try to spiritually train their children. As a result, this church has grown into a big church. In short, cooperation of the school, the church, and parents grew the growth of children’s ministry, as well as the church.

The children’s ministry provides an appropriate education for children according to a level of an age. Departments of the children’s ministry are divided according to an age group and provide an appropriate worship service style for children. In addition, they have the consistency in curriculum: they have the same curriculum.

However, this church still has the problem of parents who lack in spiritually nurturing their children because the problem of parents is the number one factor to be improved according to the interview results. This shows that even though parents’ role is very crucial in spiritually nurturing children, it is not easy at all. The dependency of the children’s ministry in this church needs to be changed from the church and the school to the parents, so that the children’s ministry can be more effective in the future. Furthermore, the children’s ministry needs to effectively develop its passion and strategy.
Northpoint Community Church

*History and Current Reality in Children’s Ministry*

Northpoint Community Church was founded by Andy Stanley, the senior pastor in 1996. Now it has 12,500 in attendance, including 1800 children in attendance. Over the last 10 years, children who are attending the children’s ministry on Sunday have grown from 600 to 1800. The status of children’s development of this church can be estimated in Figure 25.

![Figure 25. Children’s Spiritual Status of Northpoint Community Church](image)

According to Figure 25, the children of this church rate high in worship service, Bible reading, prayer, and evangelism, but low in serving for the church. Concerning the good results of three factors, Mandee Young, upstreet director, says, “I think the fruition of these things are heavily based on the involvement of the parents at home.”

25 Mandee Young, Interview by the author through e-mail, June 25, 2011.
the church is low is because this church does not allow children to serve until they are in sixth grade, and they can serve alongside a parent in the preschool ministry. In this church, high school students and adults can serve in an elementary-aged environment.

**Strategy of Children’s Ministry**

The mission of this church is “to lead people into a growing relationship with Jesus Christ.”26 The strategy of this church is “to create environments where people are encouraged and equipped to pursue intimacy with God, community with insiders, and influence with oursiders.” 27 The strategy of children’s evangelism in this church is similar to the strategy above in the point of “create environments.” Mandee Young states the strategy of children’s evangelism: “Creating a fun and irresistible environment where kids go home talking about it and can’t help but want to invite their friends! Also, twice a year we have an event called KidVenture that we create for kids to come and just connect relationally and have fun (no lesson) with their small group and invite friends”28 Creating a fun and irresistible environment refers to Upstreet on Sunday. The leadership describes about Upstreet, “UpStreet is our Sunday morning environment for elementary-aged kid (K- 5th grade). On UpStreet, we believe the Bible should never be boring, worship can be really loud and good leaders always care.”29

This church has various programs such as KidStuf and Jump Start for children’s spiritual development. The leadership says about KidStuf:

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27 Ibid.

28 Young, Interview by the author.

Jump Start exists to partner with parents. We believe that parents are ultimately responsible for the spiritual development of their children (Deuteronomy 6:4-9). We also recognize that parents have a whole lot more time with their kids than anyone at church. In fact, each year kids spend about 3,000 hours with their parents versus the 40 or so that they will spend attending church on Sunday. As a result, no one has more influence over a child than his or her parent. Because of this, we believe that what happens at home is more important than what happens at church. We believe that it is our role to partner with parents by providing a plan that will give them the tools they need to lead their kids spiritually. This plan launched at KidStuf Live on the first Sunday of the month. During the rest of the month, it continues with Upstreet, KidStuf Take-Out and KidStuf Online.30

KidStuf is a representative program for the involvement of parents and the cooperation between church and parents. Jump Start is a program that “is designed to help kids begin their spiritual journey. It is a 30-minute presentation where parents and kids learn together about what it means to have a personal relationship with Jesus Christ.”31

In addition, this church has consistent small groups with the same leader and the same kids for a year on every Sunday. Mandee Young states, “We believe life change happens in the context of a relationship.”32 Because of this reason, this church places children in small groups. Through relationships in small groups, this church teaches, guides, and develops children individually.

Role of Parents

The involvement of parents is the most important characteristic in this church in comparison to other churches. Parents participate in KidStuf monthly and learn what they will teach their children all month and pick up tools to apply Bible lessons at home. Parents can watch KidStuf again online. This church also encourages parents to be involved in children’s

30 Leadership of Northpoint Community Church, “FAQs,” KidStuf Online, http://kidstuf.com/about/faqs/#q3 (accessed 2011). The KidStuf Take-Out is a creative application tool designed to assist and equip families as they apply the Big Idea in their home, all month long


32 Young, Interview by the author.
spiritual development.

*Role of Children’s Ministry Department*

The children’s ministry department supports children through various programs mentioned above. The major contents for children include worship, small groups, and education with parents. Adults and high school students serve children. Concerning curriculum, Upstreet in this church has the same curriculum. The theme changes monthly except for summer vacation. Children can learn the same theme for a whole month. However, Upstreet’s curriculum is different from the preschool curriculum. Moreover, it is not connected with other age ministries, such as youth and adults. This is why this church believes that teaching should be age-appropriate from the Word of God, and there are different needs from each age group.

*Successful Factors of Children’s Ministry*

The successful factors of this church in the children’s ministry are found in Figure 26. The number one factor of success is the support of the senior pastor. The number two factor is the children’s ministry department, because this factor ranks second out of general factors. In addition, even though church members’ concern and participation in children’s ministry ranks second out of specific factors, the interviewee, Anna Simmons, considered this factor as volunteers to children’s ministry from the church community. Therefore, this factor has the same meaning with the number of teachers of children’s ministry that ranked second out of specific factors. The strategy and high quality of the children’s ministry department ranked third out of specific factors. Factors regarding parents ranked relatively low. This is an unexpected result, because this church has an excellent program, KidStuf, for the involvement of parents.
### General

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<td>Enthusiasm and effectiveness of children’s ministry department</td>
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<td>3</td>
<td>Sufficient time investment and good education facility</td>
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<td>Support of homes and parents</td>
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<td>6</td>
<td>Children’s enthusiasm</td>
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### Specific

|         | 1       | The senior pastor’s vision, concern and participation   |
|         | 2       | Church members’ concern and participation in children’s ministry |
|         | 2       | Parents’ concern and participation                      |
|         |         | Number of teachers of children’s ministry               |
|         | 3       | The strategy (program, curriculum, etc) and high quality of children’s ministry department |
|         | 4       | Parents’ concern and participation                      |
|         | 4       | Parents’ sufficient knowledge and training about children’s spiritual development |
|         |         | Enthusiasm and participation of children                 |

Figure 26. Successful Factors of Children’s Evangelism and Spiritual Development in Northpoint Community Church.

**Summary and Evaluation**

Northpoint Community Church is being successful in children’s evangelism and spiritual development through a fun and irresistible environment for children, children small groups, and the involvement of parents. A fun and irresistible environment attracts children and makes them...
stick to the church. Small groups spiritually influence children in relationship. Above all, the program called KidStuf encourages parents to participate in learning the Bible lesson to teach in turn their children. The involvement of parents in this church is the most important characteristic. However, there are more important factors in the success of children’s evangelism and spiritual development than these programs. The support of the senior pastor is the number one successful factor in children’s evangelism and spiritual development. The number two factor is the children’s ministry department. These factors influence children more than programs. However, even though the involvement of parents in this church is very crucial, the support of parents influence in children’s evangelism and spiritual development is less than the senior pastor and children’s ministry. It may show that the involvement of parents mainly results from the senior pastor and children’s ministry, not the parents themselves. In other words, the senior pastor may encourage and lead parents to be involved in spiritually rearing their children, and children’s ministry strongly supports parents to teach their children.

Summary

Through the results of case studies of five churches, the most important finding is that the support of the senior pastor is the number one factor of success for children’s evangelism and spiritual development in all churches. In other words, churches that want to be successful in children’s evangelism and spiritual development should have senior pastors who have concern, enthusiasm, and leadership for children’s evangelism and spiritual development.

Another important factor that successful churches in children’s evangelism and spiritual development have is the support of the church community. This is also a common factor in the five targeted churches of this case study. Without the support of the church community, churches have difficulty in being successful in children’s evangelism and spiritual development.
This case study shows that in targeted churches, passion and effectiveness of the children’s ministry department in teachers and programs plays an important role in children’s evangelism and spiritual development. Success in children’s evangelism and spiritual development highly depends on the children’s ministry.

Concerning the curriculum, there are differences among successful churches. Some churches, such as Seobu Church and Cheonan Galilee Church, do not have child-appropriate curriculums, but have strong connections with the adults’ curriculum. However, some churches, such as Flower Garden Church and Northpoint Community Church, have children appropriate curriculum, but do not have connections with the adults’ curriculum. Woncheon Church has a child-appropriate curriculum and has connection with adults’ curriculum to some extent.

Concerning the support of parents, this case study shows that the support of parents for children’s evangelism and spiritual development is relatively low in comparison to the other factors, such as the support of church community and children’s ministry. Even though there is a great emphasis on parents in the Bible, the emphasis of the four Korean churches in the case study is low. In addition, these targeted Korean churches did not develop good programs for the involvement of parents. Moreover, some of the Korean targeted churches did not recognize the necessity of the involvement of parents. On the contrary, Northpoint Community Church developed a program for the involvement of parents.

Consequently, for children’s evangelism and spiritual development in the Korean church to be successful, above all, cooperation of the senior pastor, church community, and the children’s ministry is absolutely needed. In addition, the Korean church needs to recognize the necessity of the involvement of parents and to develop programs for the involvement of parents for children’s evangelism and spiritual development.
CHAPTER 5
SUGGESTED STRATEGIC RESPONSE

The purpose of this chapter is to create a comprehensive strategy for children’s evangelism and spiritual development in the South Korean Church. The strategy will be the guideline that will lead children’s evangelism and spiritual development to be successful in any local church in Korea. The strategy is based on the diagnosis of the problems in children’s evangelism and spiritual development in the Korean church in chapter 2, the principles that come from biblical and theological foundations in chapter 3 and a case study of various churches that have a successful children’s ministry in chapter 4. In addition to these three elements, literature research is added.

Overall Direction of the Strategy

To make a comprehensive strategy for children’s evangelism and spiritual development in the Korean church, above all the direction of the strategy is needed. Without direction, the strategy can lose its way and priority. This direction is a picture and frame of the strategy. The following is the overall direction of the strategy.

Senior Pastor Centered Structure

Most churches in Korea entrust children’s evangelism and spiritual development to the children’s ministry department, yet they do not strongly support children’s spiritual matters. Therefore, children’s evangelism and spiritual development in the Korean church have depended on the children’s minister and teachers. This structure has various problems. Above all, even though children’s ministry is successful by the passion of the children’s minister and teacher, its success will not continue because the children’s minister and teachers may be easily changed.
Second, since children’s ministry appropriates unique functions of homes and church community, their functions become weakened. As a result, the children’s evangelism and spiritual development become unsuccessful, because it is not supported by various domains of the church.

The key solution to this problem is the senior pastor. Dempsey says, “Without the senior pastor’s full support and involvement, any significant ministry is doomed to mediocrity.”¹ In the same way, the children’s ministry needs the senior pastor’s full support and involvement to become successful. Roehlkepartain states, “The senior pastor sets the congregation’s priorities. If the pastor makes children a priority, the church will too. But if the pastor doesn’t take the children’s ministry seriously, neither will the congregation.”² Missiologist Philp Connor writes, “Of most crucial importance is that churches with successful children’s evangelism describe their senior pastor to be very supportive of children’s ministry. In fact, over 90 percent of churches describe the senior pastor’s support to be at this level, regardless of church size.”³ Frank states regarding the importance of involvement of the senior pastor, “You will never be effective in ministry until you stop surviving and start thriving with your senior pastor.”⁴ Therefore, the role of the senior pastor is absolute in children’s evangelism and spiritual development.

Chapters 2, 3, and 4 clearly showed that the senior pastor should lead children’s evangelism and spiritual development. Major evidence that the senior pastor should lead


children’s evangelism and spiritual development through the previous chapters is found in figure 27.

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<tr>
<th>Chapter</th>
<th>Evidence</th>
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</table>
| 2       | (1) The factor of the senior pastor’s vision, concern and participation is the top three factors out of twelve specific factors of success in children’s evangelism and spiritual development in the Korean church.  
(2) Lack of the senior pastor’s vision, concern and participation is the number one factor out of all specific factors that cause children’s evangelism and spiritual development in the Korean church to be unsuccessful.  
(3) The factor of “the senior pastor’s vision, concern and participation” is the number one factor out of all factors to be improved for children’s evangelism and spiritual development in the Korean church. |
| 3       | In Joshua 4:4-7; 20-24, Joshua set up twelve stones from Jordan river for the next generation. Joshua in Israel played the same role as the senior pastor in the church. |
| 4       | Number one factor out of all successful factors in children’s ministry in all churches that participated in the case study is the support of the senior pastor. |

Figure 27. Major Evidence that the Senior Pastor Should Lead Children’s Evangelism and Spiritual Development in the Previous Chapters

Up to this time in the Korean church, most of the senior pastors have never had a role in children’s evangelism and spiritual development. As found in figure 27, however, the senior pastor should play the central role in these ministries.

The reason that the senior pastor should play a central role for children’s evangelism and
spiritual development is because the senior pastor is the primary leader who can lead and control all of the people and resources in the church. Therefore, the senior pastor should have leadership of children’s evangelism and spiritual development. Oswald Sanders says about leadership, “Leadership is influence, the ability of one person to influence others to follow his or her lead.”5 Mitchell defines leadership in view of administration, “I define leadership as ‘as aspect of administration in which others are induced and influenced to come, follow, and contribute to the accomplishment of a mission.’”6 In a sense, children’s evangelism and spiritual development depend on the senior pastor’s leadership. Therefore, the problems of children’s evangelism and spiritual development are caused by the leadership problems of the senior pastor.

The senior pastor as a central leader influences all people, such as the children’s minister, teachers of children’s ministry, parents, and other church members who devote themselves to children’s evangelism and spiritual development. Figure 28 shows the relationship between the senior pastor and other people in the church. At that time, the senior pastor should be under the guidance of the Holy Spirit, because only the Holy Spirit can influence the senior pastor as well as other people. Sanders says, “The personality of the spiritual leader influences others because it is irradiated, penetrated, and empowered by the Holy Spirit.”7 The Holy Spirit influences the senior pastor and other people, and He directs the way that God intends for them to go.

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5 J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: The Moody Bible Institute, 1994), 27.


7 Sanders, 28.
Concerning the home, God primarily committed children’s spiritual development to parents in biblical times as chapter 3 showed in detail. In other words, the Bible clearly says that parents and homes should be the primary factors in spiritually rearing children. Holmen says, “The home is the primary place where faith is nurtured and that parents are to be the primary nurturers.” There can be no objection against this issue.

According to the results of chapter 2, parents and homes were not major factors of success in children’s evangelism and spiritual development in the Korean church. However, it was the top factor of seven general factors that cause children’s evangelism and spiritual development in the Korean church to be unsuccessful. These results show that even though

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8 Holmen, *Faith Begins*, 121.
Christians in Korea consider the problem of home to be serious in children’s spiritual matters and the home should play an important role for it, the Korean church did not utilize the home in children’s spiritual matters.

In addition, the case study of chapter 4 shows that even successful Korean churches in children’s ministry do not recognize the home as a primary place for children’s spiritual matters. They do not know fully how to utilize the home to spiritually raise children. Instead, they mainly depend on children’s ministry and the church community.

The Korean church has a serious problem regarding the role of homes and parents. Most of the churches in Korea have committed children’s evangelism and spiritual development to the children’s ministry department. In biblical times, children’s ministry did not exist in Israel. It just started in the 19th century. It is true that children’s ministry was God’s blessing toward His church and has greatly influenced children’s evangelism and spiritual development in the Korean church. However, in the Korean church, it has taken the role of parents in spiritually rearing children. This is clearly unbiblical and against God’s will. This phenomenon also happens in the American church. Barna says, “A majority of churches are actually guilty of perpetuating an unhealthy and unbiblical process wherein the church usurps the role at the family and creates an unfortunate and sometimes exclusive dependency upon the church for a child’s spiritual nourishment.”9 One of the reasons that the church commits children’s spiritual matters to children’s ministry is because some churches are successful in children’s ministry due to effective children’s ministry departments or the strong support of the church community, in spite of the weak support of parents. This success can entice the Korean church to not put the home as the primary place for children’s spiritual matters. However, success without the influence of the home will weaken the function of the home, so that the church may finally lose its health and

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9 Barna, *Transforming Children*, 81-82.
growth. Wallace’s statement warns against the initiative of an age-segregated program like children’s ministry, “Note that the kind of individual identity that we see in our multitudinous age-segregated programs has no place in the history of the church until recently. These programs have done very little to contribute to the long-term effectiveness of the gospel and spiritual maturity.”\textsuperscript{10} If the Korean church puts the home as the primary place for children’s spiritual matters, it would be much more successful. Holmen says, “Parents are 2 to 3 times more influential than any church program.”\textsuperscript{11} Therefore, even though other major factors such as children’s ministry and church community greatly influence children’s spiritual development more than parents, parents should have the priority for children’s spiritual development in the Korean church.

The following are reasons that the home should be the primary place for children’s spiritual development. First of all, in reality children shape their spiritual characters in their homes. Thompson also says, “The family, more than any other context of life, is the foundational arena of spiritual formation for children.”\textsuperscript{12} Holmen says, “The moral and spiritual nature of every human being is predominately shaped by his or her family experience.”\textsuperscript{13} Without question, the home is the primary place where children experience their spiritual formations.

Second, children’s spiritual development needs sufficient time. In children’s ministry or church community, children do not have sufficient time for their spiritual development. Holmen says, “For all their specialized training, church professionals realize that if a child is not receiving basic Christian nurture in the home, even the best teachers and curriculum will have

\textsuperscript{10} Eric Wallace, \textit{Uniting Church and Home} (Lorton, VA: Solutions for Integrating Church and Home, 1999), 105.

\textsuperscript{11} Holmen, \textit{Building Faith at Home}, 14.

\textsuperscript{12} Marjorie J. Thompson, \textit{Family the Forming Center} (Nashville, TN: Upper Room Books, 2004), 20.

\textsuperscript{13} Holmen, \textit{Church + Home}, 10.
minimal impact. Once-a-week exposure simply cannot compete with daily experience where personal formation is concerned.” 14 Deuteronomy 6: 7 clearly commands how much time parents should invest to teach their children: “Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” The Bible requires everyday for children’s spiritual development. Therefore, there is no place to establish children’s spiritual development except home.

Third, children’s spiritual development comes from relationships and modeling in the home, not just teaching. Barna states, “One of the essential child-rearing behaviors identified by the parents of spiritual champions themselves – and confirmed as critically important by the spiritual champions themselves – was the modeling of the principles upheld by the parents.” 15 According to Holmen, “Lasting faith is a lifestyle that must be ‘caught’ at home. It is not something that is simply taught at a church.” 16 Thompson concretely states about this, “We know that children learn more from what adults do that from what adults say; they are sensitive to the ‘hidden curriculum’ behind teaching – those lesson embodied in method and structure that either reinforce or contradict the content.” 17 There is no place like the home that spiritually nurtures children. The home is not an organization like a worldly society, but on organism that is influencing each other through relationship. In addition, modeling in a home enables children to do things on their own accords, that the spontaneity of children can be raised. 18 Therefore, home is the most effective place to teach children through modeling of parents. The home in the

14 Holmen, Faith Begins, 44.
15 Barna, Revolutionary Parenting, 92.
16 Holmen, Church + Home, 35.
17 Thompson, Family the Forming Center, 22.
Korean church should be the primary place for children’s spiritual development.

In addition, the home is also the most effective place for children’s evangelism. The situation for evangelizing children in Korea is growing worse; therefore, a more effective way to evangelize children is needed. A home is the effective place to evangelize children, because friends of parents’ kids and children who live near the home can easily visit the home. As chapter 4 already mentioned, Flower Garden Church uses a home by the name Sarangbang to evangelize children. Sarangbang is one of major methods for children’s evangelism in this church.

Figure 29 shows that the Korean church should make the home the primary place for children’s spiritual matters. The senior pastor needs to lead the children’s ministry and church community to focus on supporting the home. Children’s ministry and church community should not control the home. The main purpose of children’s ministry and church community needs to build the home, so that it can do its primary function for children. Holmen said that every ministry in a church should support the home to be the primary place for children’s spiritual matters. In a conclusion, children’s ministry and church community should focus on supporting the home for children’s spiritual matters.

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19 Holmen, *Church + Home*, 79.
For children’s evangelism and spiritual development in the Korean church to be successful, the home as well as the church is necessary. The church includes children’s ministry and church community, as far as children’s evangelism and spiritual development is concerned. Chapter 3 proved that God also committed children’s matter to the church community. Dendy supports this, “It is not parents alone or those assigned to specific teaching tasks that are responsible for the Christian nurture of children. Each member of the covenant community is called to teach through the Bible and the life of the church.” According to Scottie May, in the Old Testament, “God intended that the life of a God-honoring community and nation would nurture the faith of children.” In the New Testament, the Christian community also influenced children’s spiritual development. May also says, “As Christians spread out from Jerusalem, they met regularly in homes, whole households, including children, gathered as the church to learn,

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21 Scottie May, *Children Matter: Celebrating Their Place in the Church, Family, and Community* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2005), 130
worship, and enjoy one another.” 22 Beckwith states, “Forming relationships with children is the responsibility of all members of the community, not just those who work with them in educational programs.” 23

In addition, according to chapter 2, children’s ministry and church community were major factors that cause children’s evangelism and spiritual development to be successful or to be unsuccessful in the Korean church. It shows that children’s evangelism and children’s spiritual development in the Korean church mainly have depended on these factors. Moreover, in the case study of chapter 4, children’s ministry and the support of church community were major successful factors in children’s evangelism and spiritual development in various churches. In the age of the Bible, even though Moses and Joshua emphasized the importance of handing down God’s faith to the next generation, in the age of the Judges, the Israelites failed to hand down God’s faith to the next generation. This means that this is not easy, as is usually thought. The church should invest all resources for that as much as possible.

Therefore, the key for successful children’s evangelism and spiritual development is the cooperation of parents, church members and children’s ministry. Joiner says, “There are two primary influences responsible for the spiritual formation of a generation: The church, the family.” 24 He also says, “When you combine these two influences, you make a greater impact than either of these influences will make individually.” 25 Therefore, strategic cooperation of these three factors, home, children’s ministry and church community can make children’s

22 Ibid., 130.


24 Reggie Joiner, Think Orange (Colorade Springs, CO: David C. Cook, 2009), 109.

25 Ibid.
evangelism and spiritual development successful through the synergy of these factors. The senior pastor should strategically lead these three factors to cooperate among themselves for children’s evangelism and spiritual development.

This matter that these three factors can cooperate strategically is not easy. Figure 30 shows how they are cooperated. For them to be cooperated, first of all these three factors need to go to one direction according to one vision and one strategy by the senior pastor. Joiner and Nieuwhof say, “Working on the same thing at the same time is not as effective as working on the same thing at the same time with the same strategy” 26 Therefore, these factors should cooperate according to the same strategy with the same vision. Second, as mentioned above, the home as the primary place for children’s spiritual development needs to be supported by children’s ministry and church community. Third, the children’s ministry needs to be supported by home and church community in professional tasks. It needs to play a role as a partner to the home. It also needs to communicate with the other factors. Fourth, the church community mainly supports home and children’s ministry, but needs to be supported by the other factors in some special events in which the church community takes charge.

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26 Reggie Joiner and Carey Nieuwhof, *Parenting Beyond Your Capacity: Connect Your Family To a Wider Community* (Colorado Springs, CO: David C. Cook, 2010), 34.
Balance of Various Factors

The Korean church needs to have a balance of various factors regarding children’s evangelism and spiritual development. (Figure 31) Even though human resources such as the senior pastor, children’s minister, and teachers are crucial in children’s evangelism and spiritual development, other factors such as time, facilities, programs, and finances should not be ignored. Of course, the church can be successful in children’s evangelism and spiritual development to some extent with the limitation of some factors. In the case study in chapter 4, targeted churches were successful in children’s evangelism and spiritual development, even though they were limited in some factors. However, it cannot be said that these limited factors are unnecessary in children’s evangelism and spiritual development. If the limited factors are developed, the success in children’s evangelism and spiritual development will be greater than before. In *Natural Church Development*, Christian A. Schwarz says, “The minimum strategy assumes that the
growth of a church is blocked by the quality characteristics that are least developed. If a church focuses its energy primarily on these minimum factors, this alone can lead to further growth.”27 Factors such as facilities, time, and finances are not quality characteristics. However, these factors can influence the quality of children’s ministry. Therefore, limitation of these factors can restrict children’s evangelism and spiritual development in the Korean church. The reality of educational facilities and time investment for children’s evangelism and spiritual development in the Korean church is serious according to the results of chapter 2, even though most applicants of the survey in chapter 2 did not consider these factors more important than human resources. Therefore, it is clear that children’s evangelism and spiritual development will be more successful if these limited factors are developed.

Consequently, a balance of various factors for children’s evangelism and spiritual development is necessary. Figure 31 shows well the balance of various factors. The Holy Spirit controls the balance of all factors according to the circumstance of each church.

Figure 31. Balance of Various Factors for Children’s Evangelism and Spiritual Development

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In a different aspect, there is another balance between leadership, evangelism, discipleship, and administration. This balance should be accomplished for the following reasons: First, the churches in the case study in chapter 4 have balance of these four factors. Second, these factors are biblically essential to church growth. Third, literature supports this balance. As mentioned above, Christian A. Schwarz’s minimum strategy supports this balance. In addition, according to Elmer Towns, there are four laws for Sunday school growth: (1) the law of outreach, (2) the law of discipline, (3) the law of organization and administration, and (4) the law of leadership.²⁸ He says, “Balance is the key to the mature life and Sunday school is no exception to that rule. Each area of growth should be balanced with the other three.”²⁹ He also says, “When one of these four forces is out of balance, there is no growth. When the body loses its equilibrium, it sick; likewise, when the Sunday school loses its balance, it stops growing.”³⁰ Therefore, children’s evangelism and spiritual development in the Korean church needs balance of the four factors.

Specific Role of Senior Pastor, Home, Children’s Ministry, and Church Community

Four major factors for children’s evangelism and spiritual development in the Korean church are the senior pastor, home, children’s ministry, and church community. As mentioned above, these factors should cooperate with one another. In order to do this, they should recognize their unique roles and do their responsibilities. The following is their specific roles.


²⁹ Ibid.

³⁰ Ibid., 75.
Senior Pastor

Vision

The senior pastor should cast the vision for children’s evangelism and spiritual development because its success depends on the senior pastor’s vision. According to Barna, “Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances.”

The senior pastor without the vision for children’s evangelism and spiritual development cannot lead church members to be involved in children’s evangelism and spiritual development. Barna states, “Without vision, there is no leadership.” However, the senior pastors of most Korean churches do not have a vision for children’s evangelism and spiritual development, so that they cannot influence church members to be involved in children evangelism and spiritual development. When the children’s pastor has the vision in place of the senior pastor, all church members cannot move into it. Only the senior pastor’s vision can influence all church members to move into the vision.

The next step that the senior pastor should do is to make the vision stick to church members. Andy Stanley says, “It is the leader’s responsibility to ensure that people understand and embrace the vision of the organization.” To make the vision stick to church members, first of all the senior pastor should present the vision in clear and short statements. Andy Stanley says, “For your vision to stick, you may need to clarify or simplify it.”

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34 Ibid., 19.
35 Ibid.
vision statement is short and clear is so that church members can easily remember it and be impressed in their heart. Stanley says, “People don’t remember or embrace paragraphs. They remember and embrace sentences.” 36 Rick Warren also supports short church statements: “Condensing your purpose statement into a single sentence is absolutely important. Why? Because it will have limited value if people can’t remember it.” 37 Therefore, the senior pastor should make a simple but clear statement containing his vision regarding children’s evangelism and spiritual development.

The next thing that the senior pastor should do is to cast it to church members. Barna says, “To make the most of the vision that God reveals to you, protect it and convey it to those who will partner with you in pursuing it.” 38 Tina House says, “Leaders who fail to see the importance of casting a vision are setting themselves up for a lonely failure.” 39 When the senior pastor successfully casts the vision to church members, all church members will have a common vision according to the senior pastor’s vision. A common vision is “the corporate vision that brings the team together and facilitates its passing to move forward as one.” 40 Children’s evangelism and spiritual development in the Korean church can be successful when all church members have the common vision, because “a common vision enables a team to row in the same direction at the same time.” 41 Therefore, without a common vision, there is no unity in mind,

36 Ibid.

37 Rick Warren, Purpose Driven Church: Growth Without Compromising Your Message & Mission (Grand Rapids, MI: Zondervan, 1995), 99

38 Barna, The Power of Team, 50.


devotion or great success among church members in children’s evangelism and spiritual development.

Another important factor that makes the vision stick to church members is repeating the vision. The influence of the vision depends on how often it is cast. The senior pastor should cast the vision to church members as often as possible. First, he can cast the vision through sermons and announcements in worship services. Second, he can cast it through banners inside and outside the church. Third, he can cast it through teaching and training times. Fourth, he can cast it through e-mail and text messages.

Passion

The senior pastor should have passion for children’s evangelism and spiritual development. Continuous passion of the senior pastor is required to accomplish children’s evangelism and spiritual development, because these tasks need a lot of investment for long time. Craig Jutila says, “With passion, we have the energy to drive through to the finish line of accomplishment…With passion that believes in the power of God, the possibilities are endless.” 42 Therefore, the senior pastor without a passion for children’s evangelism and spiritual development cannot accomplish the vision that God gave him.

Encouragement

The senior pastor should encourage church members to have concern about and participate in children’s evangelism and spiritual development, because only he can lead all church members. In the case study in chapter 4, most senior pastors of successful churches in children’s ministry positively encouraged church members to be involved in children’s

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evangelism and spiritual development. The following is what the senior pastor needs to do to encourage church members to be involved in children’s evangelism and spiritual development.

(1) Announcement

The senior pastor repeatedly needs to make announcements about children’s evangelism and spiritual development in public and private meetings. These announcements can awaken people to recognize the importance of children’s evangelism and spiritual development.

(2) Sermon

The sermon is the strongest spiritual instrument that the senior pastor can use to encourage church members to be involved in children’s spiritual matter. Therefore, he should often preach about children’s spiritual matters.

(3) Visitation

The senior pastor should often visit the children’s ministry and programs concerning children to encourage ministers, volunteers and children. Church members can recognize the value of children’s matter through the visitation of the senior pastor.

(4) Participation

The senior pastor should participate in special events such as Vacation Bible School. Even though he cannot participate in all events regarding children, he needs to participate in major events. Participation of the senior pastor greatly encourages people regarding children’s ministry to devote themselves to these events, and church members to be involved in these events.

Make a Strategy Combining Home, Children’s Ministry and Church Community

The senior pastor as a senior leader should make a strategy combining home, children’s ministry and church community according to his vision for children’s evangelism and spiritual
development. The following principles should be contained in this strategy.

(1) Make a church’s system for church members to be able to participate in children’s spiritual matter. For example, the senior pastor can make a regulation that church members cannot become deacons and elders without participating in family worship services. Under this regulation, church members cannot help being involving in children’s spiritual matters, whether they like it or not.

(2) Combine children’s ministry with family ministry, because the home should be the primary place for children’s spiritual development. To do this, he should make a strategy with the directors of the family ministry and children’s ministry. It is reasonable that family ministry should take charge of children’s ministry, and children’s ministry should support family ministry.

(3) Plan training programs for church members to become teachers and staffs in children’s ministry and for parents to spiritually rear their children. Training programs are very crucial for success in children’s evangelism and spiritual development, because they can make church members be devoted in children’s spiritual matters. Freudenburg and Lawrence state, “The church must be ready to train and support parents and the home to be the primary nurturers of kid’s faith. It needs to be less concerned about building good churches and more concerned about empowering parents to build good families.” Therefore, the senior pastor should take charge of this training program, not committing it to the children’s ministry.

(4) Lead children’s ministry to have a concrete strategy and programs according to the senior pastor’s vision. The senior pastor regularly needs to communicate with a director of children’s ministry and evaluate programs that the children’s ministry chose.

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(5) Combine church worship with children’s ministry. The senior pastor needs to intentionally plan adult worship services for children to be easily involved in the worship service. In addition, he needs to decide how often children can be involved in adult worship services.

(6) Combine small groups with children’s ministry. The senior pastor needs to plan for children to be involved in adult small groups and for adults to support children’s evangelism and spiritual development.

(7) Make curriculum consistency and connection between children and other age groups. Flower states, “Ministry to children and ministry to adults must be integrated so that parents learn how to fulfill their role as spiritual teachers.”44 Consistency of curriculum is crucial for children’s spiritual development, because it enables adults to repeat the Bible lesson in homes or small groups. He also states, “Without integrating content, parents are less equipped to follow up on what their children are taught in children’s ministry.”45

(8) Combine church decoration with children’s ministry. Church decoration is very useful for children to experience Bible instruction.

(9) Plan appropriate time, finances and facilities. The senior pastor should control these three factors to support children’s spiritual matters. These resources greatly influence the success in children’s evangelism and spiritual development. For example, when church members do not have time for children’s spiritual matters, the senior pastor needs to eliminate unnecessary meetings in the church or ask parents to save their time to set time for parents to have a spiritual

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44 Fowler, 30.

Homes

Homes should take responsibility with children as the primary place in children’s spiritual development. It is also an effective function for children’s evangelism. Therefore, homes need to recognize their own responsibilities and do their best for these. In addition to homes’ own jobs, homes need to cooperate with children’s ministry and church community according to the senior pastor’s leadership.

Responsibility for Children’s Spiritual Development

Homes and parents should spiritually rear their children in their homes, because God committed this to them. The following is the responsibility of homes and parents for children’s spiritual development.

(1) Make family mission statement

The home needs a family mission statement. In *Family to Family*, Pipes and Lee well define a family mission statement: “A family mission statement is a way for a healthy family to make Christ’s priorities its priorities." A family mission statement can continue to lead the home in one direction with one purpose.

(2) Make a whole plan

The home needs to make a whole plan for children’s spiritual development to regularly do according to the family mission statement like a church. Without this plan, it cannot continue to do spiritual responsibility for children.

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(3) Family worship with child

The home is the place where children learn to worship. Parents should have their children participate in a family worship. For children to be easily involved in family worship, parents need to plan it in consideration with children’s status, such as the ages and spiritual maturity of the children. Kamrath states, “A family worship that’s kid-focused is a great way for children to share their style of music and activities with parents.” Therefore, family worship is essential for children’s spiritual development.

(4) Faith talk with children at all times

Parents in the home need to have a faith talk with their children at all times. Deuteronomy 6:7 strongly supports this faith talk. The following are examples of faith talk: (1) “Tell your child about your own experiences with God,” (2) “Talk with your child alone about his relationship to Christ,” and (3) “Explain and interpret daily events in the light of the Bible.”

(5) Create spiritually visual symbols in the home

Visual symbols in the home are crucial for children’s spiritual development. Deuteronomy 6:8-9 commands parents to use visual symbols for children. Therefore, parents need to develop visual symbols in the home for children’s spiritual development.

(6) Be a modeling to children

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48 Ng and Thomas, 66.


52 Ibid., 11.

53 Ibid., 18.
Without question, modeling is a biblical and effective way to spiritually nurture children in the home. Parents should be an example of godliness to their children.\(^{54}\) Above all, the church should focus on equipping parents to become good models to their children.

**Effective Role for Children’s Evangelism**

As mentioned above, the home is an effective place for children’s evangelism. The strategy of using a home for children’s evangelism has various strengths. First, children can easily visit a home, because they already know the parent’s children or are familiar to the home. Second, parents are the most effective persons to evangelize children, because they know well how to handle children and are familiar with children. Third, many parents can be involved in evangelizing children. Children’s evangelism has difficulty in being successful with a few of teachers in the children’s ministry. More people are needed to evangelize children. If parents are involved in children’s evangelism, there will be great results in children’s evangelism. Fourth, parents can be teachers of children’s ministry through the involvement of children’s evangelism. According to chapter 2 and 4, the number of teachers of children’s ministry is an important factor for successful children’s ministry. Therefore, the Korean church needs to make strategy for a home as effective place for children’s evangelism. The following is an effective strategy for children’s evangelism in a home:

1. The church makes a strategy of children’s evangelism for a home.
2. The church trains parents and their children for children’s evangelism.
3. Parents and their children invite kids to the home according to the program that the church provides.
4. Parents and their children lead kids to the church.

\(^{54}\) Ibid., 20.
(5) Parents and their children continually take care of kids.

**Partner with Children’s Ministry**

Homes and parents should play a role of a partner with children’s ministry, even though the home is the primary place for children’s spiritual development. The reason is that the home has difficulty in spiritually nurturing children without assistance of children’s ministry. Therefore, it is crucial that homes cooperate with the children’s ministry. The following are what parents and homes need to do for cooperation with the children’s ministry.

1. Parents need to communicate regularly with the children’s ministry and know their children’s spiritual situations.
2. Parents need to repeat the Bible lesson of children’s ministry for their children at home and apply it to them.
3. Parents need to learn teaching skills from children’s ministry.
4. Parents need to receive various educational materials for their children from children’s ministry to teach their children in their homes.
5. Parents evangelize and spiritually nurture kids who live near their houses through the support of children’s ministry.
6. Parents pray for their children and children’s ministry, and give donations for events of children’s ministry.
7. Parents need to support children’s ministry throughout various dominions such as volunteers of children’s ministry, children’s evangelism, and donations.

**Partner with Church Community**

Homes also should partner with the church community, because homes and parents need
the support of the church community, and likewise need to give support to the church community. Therefore, homes should consider the church community to be a major partner for children’s spiritual development. The following is what homes need to do for cooperation with the church community.

(1) Parents need to attend training programs for parents in the church.

(2) Parents regularly need to bring their children to adult worship services that require children’s participation.

(3) Parents need to bring their children to adult small groups.

(4) Parents need to bring their children to special events that are spiritually helpful to their children.

(5) Parents need to teach their children through spiritually visual symbols in the church.

(6) Parents need to receive spiritual resources from the church. These resources contain family worship materials, visual symbols for the home, and materials for children in adult small groups.

Children’s Ministry Department

Children’s ministry is so crucial for children, because it directly influences children to continually attend the church. For example, if it is boring for children, or children do not have friends in the church, they may drop out of the church. It especially has influence on children who come from unchurched families. Larson says, “The child who does not find friends or is bored by what he finds at church will probably drop out of church during the later elementary or junior high years.”

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Children’s ministry needs to cooperate with parents and the church community. It professionally provides spiritual resources to children and parenting resources to parents, because it has more professional knowledge and skill than parents and church community. The major characteristic of children’s ministry is that it professionally plays a role for children’s evangelism and spiritual development. In addition, children’s ministry can effectively evangelize parents. Chromey says, “A vibrant, energetic children’s ministry will naturally attract adults to your church, and the most receptive adults are the parents themselves.”56 In the case study in chapter 4, many parents came to Flower Garden Church and Wonchoen Church because of children. Therefore, children’s ministry should be an important partner of parents and the church community for children’s evangelism and spiritual development. The results of chapter 2 and 4 showed that children’s ministry played a great role in children’s spiritual matters. In addition, chapter 4 also showed that children’s ministry as a major factor influenced church growth in the Korean church.

On the other hand, the results of chapter 2 also showed that children’s ministry in the Korean church still has various factors to be improved, such as quality of minister and children’s ministry, enthusiasm and passion of teachers, and strategy. Based on these results, children’s ministry in the Korean church needs to improve their weaknesses.

*Visional, Passionate and professional Staff*

There are various staff members, such as minister, director, and teachers in children’s ministry. These people greatly influence children’s evangelism and children’s spiritual development. Thus, it is vital for the church to equip them to become a visional, passionate and

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Above all, children’s ministers should have vision, passion, and professional knowledge and skills, because they directly influence other staff members and children in children’s ministry. Vision and passion are common characteristics of all staff in children’s ministry. They need to have a common vision with the senior pastor regarding children. Children’s ministers should also have professional knowledge and skills, because they should provide professional knowledge and skill for teachers and staff of children’s ministry, parents and church members, and support the senior pastor’s strategy regarding children’s ministry. Therefore, children’s ministers should be specialists for children’s evangelism and spiritual development.

Directors of children’s ministry should have administrative abilities, because they manage children’s ministry through cooperation with children’s ministers in accordance with the vision of the senior pastor. Directors should also cooperate with teachers, parents and church community. In a sense, their primary role is to coordinate with others. Directors should be selected among lay persons, because they need to keep managing the children’s ministry. If children’s ministers manage the children’s ministry, continuity of strategy in children’s ministry easily will cease. The reason is that children’s ministers in the Korean church are easily changed. Directors as lay persons can serve children’s ministry for long time, not easily leaving their church. Therefore, children’s ministers need to focus on spiritual factors and support children’s directors regarding a strategy and administration. Children’s directors take charge of administration and create the strategy with children’s ministers, controlled by the senior pastor. For example, in Flower Garden Church in Korea, directors as a layman take charge of children’s ministry.

The number and quality of teachers and staffs are so crucial for children’s ministry. The
number of teachers and staff was an important successful factor for children’s evangelism and spiritual development in three churches in the case study of chapter 4. Children’s ministry needs to recruit as many teachers as possible in cooperation with the church community and parents. If parents are involved in children’s ministry as teachers, the children’s ministry will be very effective. In addition, the children’s ministry regularly needs to train teachers and staffs in cooperation with the senior pastor.

Development of Curriculum

Children’s ministry as a professional organization should develop an appropriate curriculum for children’s evangelism and children’s spiritual development. Mitchell states about curriculum, “While content gives refers to the universe of messages available to the educator, curriculum refers to the actual messages chosen to transmit to the student.”\(^{57}\) He also says, “These messages may be in the form of exposures to texts and teachers, or they may be experiences with the environment and life situations. The sum of these exposures and experiences forms the curriculum”\(^ {58}\) The following is a guideline that children’s ministry should consider in developing the curriculum.

(1) Curriculum must be biblical and contain all domains such as spiritual, emotional, intellectual, social, and physical domains.

(2) Curriculum should be developed according to the vision and guideline that the senior pastor suggested.

\(^{57}\) Mitchell, Leading, Teaching, 273.

\(^{58}\) Ibid.
(3) Curriculum should provide for child’s active involvement and participation.\textsuperscript{59}

(4) In developing the curriculum, the children’s ministry should coordinate with other partners such as parents, church community, or other ministries.

(5) Consistency of curriculum, especially Bible lessons between children’s ministry and others ministries is necessary, because it helps parents and adults effectively teach any children again with the same content during week days. If consistency in all church ministries including adults is possible, it will more effective.

(6) Curriculum should be age-appropriate and designed to meet children’s character. Choun, Jr. states, “The child is not a miniature adult, but a unique individual with special characteristics and needs at each age-level.”\textsuperscript{60} Miller and Staal state, “An important thing to keep in mind about the fun value is the danger in assuming that activities appealing to one age group will play well in others.”\textsuperscript{61} Therefore, the curriculum should consider and meet the child’s own character and age-level.

\textit{Cooperation with Parents}

Children’s ministry should cooperate with parents for effective work. It should communicate with the parents. Above all, the work that children’s ministry provides useful resources for parents is one of its primary works. These resources include the following:

(1) Reports about children’s spiritual, emotional, and social status in children’s ministry

(2) Content of Bible lesson that children learned every Sunday.

(3) Materials with which parents will teach children in homes according to the weekly


\textsuperscript{60} Ibid., 121.

\textsuperscript{61} Sue Miller and David Staal, Making Your Children’s Ministry the Best Hour of Every Kids Week (Grand Rapids, MI: Zondervan, 2004), 81.
Bible lesson.

(4) Training conferences for parents about how to evangelize and spiritually rear children in their homes.

Cooperation with Church Community

Children’s ministry should cooperate with the church community. This cooperation encourages church members to be involved in the children’s ministry and make evangelism and spiritual development effective. The church community can support the work of children’s ministry through volunteers, small groups, adult worship services, and visual circumstances. These will be explained in detail in the next part. Children’s ministry also needs to support the church community for children’s evangelism and spiritual development. The following are those that children’s ministry supports the church community for children’s evangelism and spiritual development.

(1) The children’s ministry gives information about its current situation to the church community. It can regularly present results of its special events and its regular work in adult worship services.

(2) The children’s ministry provides the church community with materials containing children’s evangelism and children’s spiritual development.

(3) The children’s ministry encourages children to attend adult worship services and adult small group with their parents. Children can participate in adult worship services or special events through choir, worship dance, and performance.

Church Community

Children belong not only to children’s ministry, but church community. Thus, the church
community should take care of children. Lester says, “We must be reminded that children are parishioners too. And therefore they have a right to be recipients of our pastoral care. We have responsibility to be intentional in our pastoral care of children by taking seriously their unique needs and experiences.”

In case of Flower Garden Church in Korea, ministers of each parish take care of children who belong to their parishes. However, most of churches in Korea think that taking care of children does not belong to the church community, but children’s ministry. Freudenburg and Lawrence’s statement expresses the current reality of the Korean church: “One of the biggest challenges in developing any children’s ministry involves persuading the church community to accept that this is the responsibility of the whole church.”

Participation of the church community in children’s spiritual matters is essential in children’s ministry and home. Without participation of the church community, children’s evangelism and spiritual development may be not successful. Benson says, “Asset building has less to do with hiring more professionals and starting new programs than it does with activating and enhancing the capacity of community members to build sustained, informal positive relationships with children and teenagers.”

Beckwith supports Benson’s statement: “Faith communities need to offer their diverse generations the opportunity for shared experiences. In my experience, there is no better way to build community among people than through shared experience.”

Today’s churches in Korea tend to focus on segregation of ages for effective education and evangelism without the participation of the church community. This phenomenon is very

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63 Freudenburg and Lawrence, *The Family Friendly Church*, 106.


dangerous and unbiblical. Stonehouse states, “Age-level activities are important; children, teenagers, and adults need to develop peer friendships. Various age groups are interested in particular content areas and are helped by exploring concepts at age-appropriate levels. However, healthy spiritual growth also calls for participation in the life and events of the faith community as a whole.”\textsuperscript{66} Without question, the church community deeply needs to participate in children’s spiritual matters.

The previous chapters showed how important the involvement of the church community is for children’s evangelism and spiritual development. Therefore, the Korean church needs to identify and recognize involvement and responsibility of the church community for children’s evangelism and spiritual development. The following are those things that the church community should do for children’s evangelism and spiritual development.

\textbf{Involvement as Volunteers}

The success in children’s evangelism and spiritual development depends on the number of church members’ involvement to some extent. Successful churches in children’s ministry in the case study of chapter 4 had many volunteers from church community. Therefore, the church community should be involved in children’s ministry as volunteers such as teachers and staffs. The senior pastor needs to encourage church members to be involved in children’s ministry. Furthermore, he needs to make a church system for church members to participate in children’s ministry as volunteers.

\textbf{Support with Small Groups}

A small group is essential in the ministry of the church. Earley says, “Your small group is

a very big priority to God.” In the Korean church, the small group is becoming crucial, because it has various strengths such as fellowship, discipleship and evangelism. Thus, most churches in Korea are trying to develop small group ministries. Many church members participate in and spend a lot of time in small groups. However, small groups have difficulty in supporting children, even though small groups are valuable in spiritually building up people, and the church invests much in it. Therefore, the Korean church needs to use small group that strongly influence quality and quantity of the church for children’s evangelism and spiritual development.

When the small group supports children, there are many advantages. First, children can experience spiritual things by observing adults. Second, children can be effectively nurtured in various families. Third, children can be evangelized through the small group, because children who visit small groups with their parents easily come to Jesus through the small group program. Therefore, small groups in the Korean church need to be intergenerational small groups.

An intergenerational small group is a small group “that welcomes children as full members.” Ralph Neighbour’s statement supports intergenerational small group, “In his plan for families, God planned that children would be mixed in ages” The following are suggestions that intergenerational small groups in the Korean church should do in order to support children’s evangelism and spiritual development.

(1) Small groups should have a clear vision and strategy for children, which are given by the church. In other words, the vision and strategy of small groups should include children’s

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69 Ralph W. Neighbour, Jr. and Lorna Jenkins, Where Do We Go from Here?: A Guidebook for Cell Group Churches (Houston, TX: Touch Publications, 1990), 292.
evangelism and spiritual development.

(2) Small groups should have a specific program every week for children. Without the preparation of program for children, small groups cannot support children. It is proper that children first have some time with adults in the beginning and ending, and have time with children themselves for the middle time.\(^{70}\)

(3) Small groups should have children’s helpers and coordinator.\(^{71}\) Children’s helpers should be “volunteers who take turns each week to lead” children’s own meeting.\(^{72}\) The children’s coordinator should be “the team leader for the adult children’s helpers.”\(^{73}\) Coordinators should “arrange the roster, remind helpers of their turn each week, and distribute to the helpers the material supplied by the children’s ministry.”\(^{74}\) They also should cooperate with the children’s ministry and parents.

(4) Small groups should have an appropriate time and place for children. Time needs to be “a day when the children do not have to get up early the next morning.”\(^{75}\) The place needs to be “a home which is large enough for the children to meet in a separate area.”\(^{76}\)

(5) Small groups should financially support children’s ministry, especially special events. Small groups also need to financially support children’s special needs.

(6) Small groups should regularly pray for children’s evangelism and spiritual

\(^{70}\) Jenkins, 29.

\(^{71}\) Ibid., 41-42.

\(^{72}\) Ibid., 42.

\(^{73}\) Ibid., 41.

\(^{74}\) Ibid.

\(^{75}\) Ibid., 24.

\(^{76}\) Ibid.
development.

Plan Adult Worship Services that Children Can Be Involved in

Participation of children in adult worship services is important for children’s spiritual development, because children can learn a worship attitude through observing adults worship God. In addition, children need to directly experience God in worship services. Stonehouse states, “Whatever a church decides on children’s worship, children need to be part of some congregational worship experiences throughout the year.”

For children to experience God in worship services, the church should plan appropriate worship services for children. These are suggestions for appropriate worship services for children.

(1) The most appropriate worship time for children is Sunday evening worship services. The church needs to plan a worship service for children every Sunday evening. However, if the church thinks that every Sunday evening worship service for children is too often, it is reasonable that children participate in adult worship services for the half year. Children can have their own program on Sunday evening service for the other half year.

(2) Worship services should allow children to participate in worship services, not just see. For children to participate in worship services, it is suggested that children have special times such as special song, worship music, or worship dance.

(3) Church community continues to need to encourage and bless children in every worship service. The senior pastor regularly needs to give children blessings and encouraging words. Church members also need to bless children through a prayer and a song.

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77 Stonehouse, *Joining Children on the Spiritual Journey*, 40
Create Visual Circumstance

Visual circumstance in a church is useful both for children and adults. Especially children are greatly influenced by visual circumstance. In the Old Testament, there were many sensory symbols of religion including national monument and tabernacle in Israel. These symbols encouraged people to remember God and God’s work. In today’s Korean churches, visual materials like these symbols are needed to remind children of God and God’s work. The following are ways that the Korean church can use visual materials for children.

(1) The church creates visual materials in and outside of it in accordance with the church calendar. The church strategically creates visual symbols for especially major seasons such as East day season or Christmas season. During these seasons, parents, teachers and church members need to teach their children God’s faith through these visual symbols.

(2) The church creates visual symbols according to the themes of sermons. Whenever the church changes the sermon themes, it needs to change visual symbols. Children can learn the theme of the sermon through such visual aids.

(3) The church should utilize a special team to support visual symbols. The team needs to consist of some specialists of visual symbols, because visual symbols should play a role like a message.

Support Special Events

The church community should support special events of children’s ministry such as Vacation Bible School and Friend Invitation Day for children’s evangelism. These special events greatly affect children’s evangelism and spiritual development. Therefore, the church community needs to focus on these, and strongly support them with human resources and finance. In the case

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78 Stonehouse, 30.
of Vacation Bible School, the church community needs to consider it as whole church festival, and focus on it, ceasing other events and ministries during that time. In Friend Invitation Day, all church members need to invite children to the church.

**Summary**

To overcome problems in children’s evangelism and spiritual development in today’s Korean churches, a new strategy is needed. This new strategy needs a new direction. As a new direction for the strategy, first of all, the Korean church should follow the senior pastor centered direction. Without the leadership of the senior pastor, children’s evangelism and spiritual development will not be easily successful. Second, the home should be the primary place for children’s spiritual development. The Korean church has not effectively utilized the home for children’s spiritual development. The church should recover the function of the home for children’s spiritual development. Third, the cooperation of home, children’s ministry, and church community is necessary for children’s evangelism and spiritual development. These three factors should communicate and cooperate with one another for children’s spiritual matters. Fourth, the balance of all factors regarding children’s spiritual matters is necessary for children’s evangelism and spiritual development. Factors include the following: human resources, time, facility, curriculum, and finance. In addition, the church needs another balance between leadership, evangelism, discipleship, and administration. The church should not ignore any one of these factors.

The senior pastor, home, children’s ministry, and church community that are major factors in children’s evangelism and spiritual development in the Korean church have their own roles. For the Korean church to be successful in children’s evangelism and spiritual
development, they should identify their roles and do their responsibilities. While they do their responsibilities, the important issue is that they should cooperate with one another according to the same vision and the same strategy.
CHAPTER 6
CONCLUSION AND SUGGESTIONS

Conclusion

Childhood is the most effective period for evangelism and spiritual development. This fact was proven by the Bible and various researches in this thesis. However, the Korean church did not utilize this effective period. As a result, the reality of children’s evangelism and spiritual development became a serious problem according to the results of chapter 2. One of the evidences is that 82.4% of respondents of the survey in chapter 2 consider children’s evangelism and spiritual development in the Korean church to be unsuccessful. Until today, children’s ministry department has been responsible for children’s evangelism and spiritual development. This structure should be changed, because this is not biblical. Therefore, the Korean church needs to make a new strategy for children’s evangelism and spiritual development to overcome this serious reality, not new and temporary program. To construct a new strategy in chapter 5, the author had to research biblical and theological foundations in chapter 3, case study in chapter 4, and literature research. Consequently, the author suggests eight guidelines from the results of this thesis as a conclusion for the Korean church to be successful in children’s evangelism and spiritual development. These guidelines follow the acrostic “C.H.I.L.D.R.E.N.”

- Cooperate with homes, children’s ministry, and church community
- Homes should be the primary place for children’s spiritual development
- Invest sufficient resources in a balance
- Leadership of senior pastor is a primary factor
- Do responsibilities of home, children’s ministry, and church community
- Relate children’s curriculum to curriculums of other ministries
Encourage and train church members regularly to be involved in children’s spiritual matters.

Notice to continually put priority on children’s evangelism and spiritual development.

Cooperate with Homes, Children’s Ministry, and Church Community.

Cooperation with homes, children’s ministry and church community is essential for children’s evangelism and spiritual development to be successful in the Korean church. There are various reasons: (1) God committed children to the whole church community including parents, not part of it according to the Bible, (2) Only one organization cannot take care of children’s spiritual matters with its own ability, because children’s spiritual matters are not easy enough for one organization to handle, (3) successful churches in children’s evangelism and spiritual development prove this cooperation is needed, and (4) this cooperation brings a synergy effect. Therefore, without this cooperation, children’s evangelism and spiritual development cannot be successful. To make the cooperation effective, a strategic plan that drives these three factors to one direction with the same vision is absolutely needed.

Homes Should be the Primary Place for Children’s Spiritual Matters.

Even though children’s ministry and church community is necessary for children’s spiritual matters, home should be the primary place. The reason is that the Bible clearly commands the home and parents to take responsibility for their children’s spiritual development. In addition, the home has enough time to spiritually be able to rear children in comparison to other organizations. Another reason is that the home is the places, in which parents can spiritually rear their children through modeling, the most effective way of teaching. In addition, the home is the most effective place for children’s evangelism. Therefore, the church needs to
create the structure, in which children’s ministry and church community support the home, so that the home can play the primary function for children’s spiritual matters.

**Invest Sufficient Resources in a Balance**

There are many resources in the church: human beings, facilities, finances, time, programs, etc. Success in children’s evangelism and spiritual development depends on investment of these resources. Therefore, for children’s evangelism and spiritual development in the Korean church to be successful, the church should invest sufficient resources. Currently children’s evangelism and spiritual development in the Korean church is experiencing a lack of these resources, which cause them to be unsuccessful. Therefore, the Korean church should invest these resources sufficiently. Concerning human resources, above all a specialist of children’s minister and trained staff and teachers are needed. In addition, sufficient time and facilities are absolutely needed in the Korean church since there is currently a serious lack of educational time and facilities.

In investing resources in children’s evangelism and spiritual development, the resources should be also balanced. To balance resources, the church needs to evaluate which resources are the most sufficient and the least insufficient. On based on this evaluation, the church does not have to invest or reduce overflowing resources, and invest the least insufficient resource. Without balance of resources, efficiency of ministry will become low and waste valuable resources.

**Leadership of Senior Pastor is a Primary Factor**

Leadership is a very essential matter in every ministry. In children’s evangelism and spiritual development, leadership is so important. Above all, the leadership of the senior pastor in
the Korean church is one of the most important factors for successful children’s evangelism and spiritual development in the Korean church, because only the senior pastor can control all resources of the church to support children’s evangelism and spiritual development. In fact, without much investment, children’s evangelism and spiritual development cannot be successful. For the senior pastor to strongly support children’s evangelism and spiritual development, above all he should have a clear vision and passion for children. He also needs to cast the vision repeatedly to make his vision stick to church members, so that they can go in one direction with the same vision. The primary role of the senior pastor is to combine the home, children’s ministry, and church community to focus on children’s evangelism and spiritual development. There is no person who can combine them. To combine them, the senior pastor should create a specific plan throughout all domains, according to his vision, discussions with them, and evaluations of them. Consequently, children’s evangelism and spiritual development depends on the leadership ability of the senior pastor.

Do Responsibilities of Home, Children’s Ministry, and Church Community

Home, children’s ministry, and church community have their own responsibilities for children’s evangelism and spiritual development. For them to effectively cooperate with one another, they should recognize and do their unique responsibilities. To recognize their unique responsibilities, a job description, concerning their responsibilities, is needed. According to the job description, they should support children’s evangelism and spiritual development. They should pay attention not to invade others’ responsibilities, because invasion to others’ responsibilities may result in the weakness of the organization that was invaded. For example, if children’s ministry invades parents’ responsibilities, the parents’ function will weaken in the future and cooperation of these three organizations will also collapse. When cooperation of these
three organizations collapses, children’s evangelism and spiritual development will not be successful. Therefore, the home, children’s ministry and church community need to do their parts.

Relate Children’s Curriculum to Curriculums of Other Ministries

The church needs to relate children’s curriculum to curriculums of other ministries, such as youth, young adults, and adults. If the children’s curriculum is not related to other ministries, other ministries will have difficulty in supporting children’s spiritual development. Especially in homes, parents and family can repeat, share and apply the same or similar Bible themes, if the curriculum is related in different age groups. Consistency and connection of curriculum between children and other age groups enable efficiency of Bible lessons and family to be elevated. Therefore, the church needs to create a curriculum plan for the long term to connect all age groups, so that all age groups can support children’s spiritual development. If the church has difficulty in learning the same Bible content every week, it will be reasonable that all age groups learn the same theme each month. The following are suggested methods: (1) every age group has same daily meditation books for everyone, (2) every age group learns the same theme monthly, and (3) every age group reads same Bible content daily, at least one chapter.

Encourage and Train Church Members Regularly to be Involved in Children’s Spiritual Matters

The Success of children’s evangelism and spiritual development in the Korean church can depend on how many church members can be involved in them. Therefore, the church needs to make a strategic plan for church members to be involved in children’s evangelism and spiritual development. For church members to be involved in children’s evangelism and spiritual development, first of all, the church should encourage them through various methods: casting vision regularly, announcement, sermon, visitation, reward, compliment, senior pastor’s
participation, etc. Second, the church needs to train church members to be involved in children’s evangelism and spiritual development, because church members cannot be involved if they lack knowledge and skill about children’s evangelism and spiritual development. Therefore, the church should make a creative program to train church members from the basic to an advanced level. In addition, the church needs a mandatory system, in which church members should be involved in this training.

Notice to Continually Put Priority on Children’s Evangelism and Spiritual Development

Church ministry depends on what priority is, because the church invests its resources according to the priority in ministry. For children’s evangelism and spiritual development to be successful in the Korean church, churches need to make them a priority. Sadly, the Korean church has not put its priority on children’s evangelism and spiritual development. There are clear reasons that the Korean church should put the priority on children’s evangelism and spiritual development: (1) the Bible puts a priority on children’s spiritual development, (2) childhood is the most effective period for evangelism and spiritual development of all ages, and (3) children’s evangelism and spiritual development influence church growth. Therefore, the church should continually put priority on children’s evangelism and spiritual development. Continually putting priority on children’s evangelism and spiritual development, not just temporarily, can make them successful in the long term. The senior pastor and church need to make a strategy for church members to be continually reminded of the vision and value of children’s evangelism and spiritual development and put their priority on them.
Suggestion

When Korean local churches apply these guidelines to their ministries, there are some considerations. These considerations may come from various church situations or wrong application without sound understanding about children’s evangelism and spiritual development.

First of all, when a local church is an existing church that has a conservative structure, the church keep it in mind that application of these guidelines should be cautiously progressed step by step. The church should not change the structure of the church all of a sudden. The reason is that the church members need to have enough time to understand these guidelines. Therefore, the senior pastor should take time to make church members understand and change the structure of the church according to the understanding ability of church members.

Second, churches who want to apply this guideline to their ministries should keep it in mind that the church should not focus only on children. Putting priority on children does not mean that the church should focus only on children’s ministry. Without spiritually healthy adults in the church, there is no success in children’s evangelism and spiritual development. Therefore, the church should balance children and other ministries. In a sense, a newly planted church needs to focus on adults more than children, and the church needs to focus on children after adults ministry is shaped to some extent, because success in children’s ministry absolutely require many adults’ devotions.

Third, the senior pastor should apply this guideline after recognizing adequately this guide and preparing a blueprint for changing an existing structure into child-focused church. If the senior pastor applies this guideline to his church without adequate recognition, plan, and preparation, he will not be successful. Therefore, the senior pastor should take times to be fully equipped with knowledge and plan that can handle this guideline.
Fourth, the church should recognize that child-focused church according to this guideline will not be constructed for a short time. It will take a long time. When the church tries to apply this guideline and does not see positive results in a short time, it will not be disappointed. Children’s ministry may not produce fruits immediately, yet it will produce wonderful fruits in the future. Therefore, the church needs to apply this guideline in the long view.

Currently, the Korean church is facing a serious crisis in children’s evangelism and spiritual development. The church should overcome this crisis with a new identification and strategy about children’s evangelism and spiritual development. The author hopes that this thesis will help the Korean church to go forward to the next step in children’s evangelism and spiritual development.
APPENDIX A

QUESTIONNAIRE

Questionnaire on the cause of problems of children’s evangelism and spiritual development in the Korean church.

* The purpose of this survey is to discover the cause of problems of children’s evangelism and spiritual development in the Korean church. The participants of this survey are children’s ministers (pastors), teachers and parents. (Minister (pastor) and teachers who currently serve for children’s ministry or have served in the past are eligible. Parents who have children who have been involved in children’s ministry department within three years are also eligible.)

Status : ____________ (minister, teacher, parent) Church: ____________

* Please read following questions and answer.

1. Are children’s evangelism and spiritual development successful in current Korean church?
   
   A. Yes
   
   B. No

2. In grading children’s evangelism and spiritual development in the current Korean church, what score would you give them?

   Very bad (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very good

   (If yes in question 1, go to question 3. If no, go to question 4)

3. If you think that children’s evangelism and spiritual development are successful, what do you think has led to the success of your children’s ministry? (Please write down 1, 2, 3, etc)
from the greatest to the least)

(1) General

A. Support of the senior pastor (    )
B. Support of the church (    )
C. Enthusiasm and effectiveness of children’s ministry department (    )
D. Support of homes and parents (    )
E. Enthusiasm of children (    )
F. Sufficient time investment and good facility
G. Others _________________________(    )
    ___________________________ (    )

(2) Specific

A. The senior pastor’s vision, concern and participation (    )
B. Church community’s concern and participation in children’s ministry (    )
C. Church’s strategy for children’s ministry (    )
D. Minister’s high quality of children’s ministry (    )
E. Number of teachers of children’s ministry (    )
F. Passion and enthusiasm of teachers in children’s ministry (    )
G. The strategy (program, curriculum, etc) and high quality of children’s ministry department (    )
H. Parents’ concern and participation (    )
I. Parents’ sufficient knowledge and training about children’s spiritual development (    )
J. Enthusiasm and participation of children (    )
K. Sufficient time investment for children’s education (          )

L. Good children’s facility (          )

M. Others __________________________(          )

___________________________(          )

4. If you think that children’s evangelism and spiritual development are unsuccessful, what do you think are the problems? (Please write down 1, 2, 3, etc. from the strongest problem to the weakest problem)

(1) General

A. Problem of the senior pastor (          )

B. Problem of the church (          )

C. Problem of the children’s ministry department (          )

D. Problem of homes and parents (          )

E. Problem of children (          )

F. Today’s circumstances that entice children (          )

G. Lack of time and education facility (          )

H. Others __________________________(          )

___________________________(          )

(2) Specific

A. Lack of the senior pastor’s vision, concern and participation (          )

B. Lack of church members’ concern and participation about children’s ministry (          )

C. Lack of strategy of the church about children’s ministry (          )

D. Lack of minister’s quality of children’s ministry (          )

E. Lack of number of teachers of children’s ministry (          )
F. Lack of passion and enthusiasm of teachers in children’s ministry (          )

G. Lack of the strategy (program, curriculum, etc) and quality of children’s ministry department (          )

H. Lack of parents’ concern and participation (          )

I. Lack of parents’ knowledge and training about children’s spiritual development (          )

J. Today’s circumstance that entices children (          )

K. Problem of children’ enthusiasm and participation (          )

L. Lack of education time for children

M. Lack of education facility for children

N. Others __________________________(          )

___________________________(          )

* Give a score by circling number with 1 being the lowest and 10 as the highest. (5-18)

5. What do you think of the senior pastor’s vision, concern and participation about children’s evangelism and spiritual development?

Very weak (1,  2,  3,  4,  5,  6,  7,  8,  9,  10) Very strong

6. What do you think of the church members’ concern and participation about children’s ministry?

Very weak (1,  2,  3,  4,  5,  6,  7,  8,  9,  10) Very strong

7. What do you think about the strategy of the church for children’s ministry?

Very weak (1,  2,  3,  4,  5,  6,  7,  8,  9,  10) Very strong

8. What do you think about the quality of the minister for children’s ministry?

Very weak (1,  2,  3,  4,  5,  6,  7,  8,  9,  10) Very strong
9. What do you think about the number of teachers for children’s ministry?
   Too small (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Too many

10. What do you think about the passion and enthusiasm of teachers for children’s ministry?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

11. What do you think about the strategy and quality of children’s ministry?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

12. What do you think of the parents’ concern and participation about children’s spiritual development?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

13. What do you think of the parents’ knowledge and training about children’s religious education?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

14. What do you think of today’s circumstances that entices children?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

15. What do you think of children’s enthusiasm and participation?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

16. What do you think of time investment for children education of the church?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

17. What do you think of education facility for children?
    Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

18. If you wrote down others in question 3 or 4, what do you think of these?
Other 1 ________________________________________

Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

Other 2 ________________________________________

Very weak (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very strong

19. What is the element that the church must endeavor to improve in children’s evangelism and spiritual development? (Please write down 1, 2, 3, etc from the strongest to the weakest)

A. The senior pastor’s vision and concern and participation (           )
B. Church members’ concern and participation about children’s ministry (          )
C. Church’s strategy for children’s ministry (        )
D. Minister’s quality of children’s ministry (        )
E. Number of teachers of children’s ministry (        )
F. Passion and enthusiasm of teachers in children’s ministry (        )
G. The strategy (program, curriculum, etc) and improvement in quality of children’s ministry department (        )
H. Parents’ concern and participation (        )
I. Parents’ knowledge and training about children’s spiritual development (        )
J. Investment for children’s education time (        )
K. Investment for children facility (        )
L. Others __________________________ (       )

__________________________(       )
**APPENDIX B**

**INTERVIEW WITH THE CHURCHES WITH SUCCESSFUL CHILDREN’ MINISTRY**

* The purpose of this interview questionnaire is to create a strategy for children’s evangelism and spiritual development in a Korean church. Please answer these questions accordingly.

**I. Current Reality in a Church**

1. When was your church founded and how many adults, youth, and children do you have? (Number of total membership and attendance)

2. How many children come to the church through evangelism per year? (Number of children who come to the church through evangelism every year for ten years)

3. How is the attendance of children in your church changing every year? (Number of average attendance of children every year for ten years)

4. How many children were involved in the youth ministry department (middle and high school department) after leaving the children’s ministry department?

* Please give a score by circling number with 1 being the lowest and 10 as the highest according to the following questions .(5-8)

5. What do you think of worship service attitude of children in your church?

   Very bad (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very good

6. How much do you think children in your church read the Bible and pray to God?

   Very bad (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very good

7. How much do you think children in your church evangelize friends?
Very bad (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very good

8. How much do you think children in your church serve in the children’s ministry department?

Very bad (1, 2, 3, 4, 5, 6, 7, 8, 9, 10) Very good

II. Vision and Strategy of Children’s ministry

9. How did your church make a good effort with the vision for children’s evangelism and spiritual development?

10. What is your church’s vision for children’s evangelism and spiritual development?

11. What is your church’s specific strategy for children’s evangelism?

12. What is your church’s specific strategy for children’s spiritual development?

13. Does your church have a special strategy for preventing children from dropping off from church at youth age? If yes, what is it?

III. Role of the Senior Pastor

14. How often does the senior pastor refer to children’s evangelism and spiritual development in his sermons?

15. Does the senior pastor visit children’s worship service on Sunday, Vacation Bible School or other events for children and encourage people?

16. Does the senior pastor have a vision and strategy for children’s evangelism and spiritual development?

17. What does the senior pastor do concretely for children’s evangelism and spiritual development?
IV. Role of Parents

18. What percentage of parents train their children for spiritual development in their homes?

19. How do parents train their kids spiritually in their homes?

20. Does the church train parents for children’s spiritual development? If yes, how does the church do this?

21. Does the church have a strategy for children’s evangelism and spiritual training that is connected with homes? If yes, what is it?

V. Role of Church and Community

22. How does the church select the minister for children’s ministry?

23. How does the church select teachers for children’s ministry?

24. How does the church train teachers for children’s ministry? (Please explain about the subject (church or children’s ministry department and the method of teacher training)

25. What is the percentage of the children’s ministry’s budget compared to the total budget of the church?

26. How do the church and the church members support children’s ministry events?

27. Do children attend the adult’s worship service? If yes, how does the church support for children to be well involved in the worship service?

28. How do small groups (cell groups) support children’s evangelism and spiritual development?

29. How do other departments support children’s evangelism and spiritual development?
VI. Role of Children’s Ministry Department

30. How is the children’s ministry department divided?

31. What is the major strategy for the children’s ministry department for children’s evangelism?

32. What is the major strategy for the children’s ministry department for children’s spiritual development?

33. Does the children’s ministry have a curriculum for children’s spiritual development? Which curriculum does it use?

34. Do each department in children’s ministry department have the same curriculum? If not, do their curriculums connect with the others?

35. Does the curriculum for children connect with both youth and adult’s curriculums?

36. How is the children’s ministry department managed on week days and Sunday?

37. Which program does the children’s ministry department manage on week days and Sundays?

38. Who leads children’s worship service, and how is it led?

39. How many teachers for children’s ministry does your church have?

VII. Other Things

40. How much does children’s evangelism and spiritual development influence your church growth in quantity and quality?

41. How many parents does your church evangelize through children? How does your church do it?

42. What does your church think is the most important factor to accomplish children’s
evangelism and spiritual development? And in reality what is the cause that most strongly influences children’s evangelism and spiritual development in your church?

43. If you think that children’s evangelism and spiritual development in your church are successful, what do you think of the elements of the success of your children’s ministry? (Please write down 1,2,3, etc from the greatest to the least)

(1) General

A. Support of the senior pastor ( )
B. Support of the church ( )
C. Enthusiasm and effectiveness of children’s ministry department ( )
D. Support of homes and parents ( )
E. Children’s Enthusiasm ( )
F. Sufficient time investment and good education facility ( )
G. Others _________________________ ( )

(2) Specific

A. The senior pastor’s vision, concern and participation ( )
B. Church members’ concern and participation in children’s ministry ( )
C. Church’s strategy for children’s ministry ( )
D. Minister’s high quality of children’s ministry ( )
E. Number of teachers of children’s ministry ( )
F. Passion and enthusiasm of teachers in children’s ministry ( )
G. The strategy (program, curriculum, etc) and high quality of children’s ministry department ( )
H. Parents’ concern and participation (    )
I. Parents’ sufficient knowledge and training about children’s religious education (    )
J. Enthusiasm and participation of children (    )
K. Sufficient time investment for children’s education (    )
L. Good children’s facility (    )
M. Others __________________________(    )  
___________________________(    )

44. If your church has something that needs to be improved in children’s evangelism and spiritual development, please write down from the greatest to the least (Please write down 1,2,3, etc in parentheses from the greatest to the least)

(1) General
A. Problem of the senior pastor (    )
B. Problem of the church (    )
C. Problem of the children’s ministry department (    )
D. Problem of homes and parents (    )
E. Problem of children (    )
F. Problem of today’s circumstances that entice children (    )
G. Lack of time and education facility (    )
H. Others __________________________(    )  
___________________________(    )

(2) Specific
A. Lack of the senior pastor’s vision and concern and participation (    )
B. Lack of church members’ concern and participation in children’s ministry (  )

C. Lack of strategy of the church about children’s ministry (  )

D. Lack of minister’s quality of children’s ministry (  )

E. Lack of number of teachers of children’s ministry (  )

F. Lack of passion and enthusiasm of teachers in children’s ministry (  )

G. Lack of the strategy (program, curriculum, etc) and quality of children’s ministry department (  )

H. Lack of parents’ concern and participation (  )

I. Lack of parents’ knowledge and training about children’s religious education (  )

J. Today’s circumstances that entice children (  )

K. Lack of children’s enthusiasm and participation (  )

L. Lack of education time for children (  )

M. Lack of education facility for children (  )

N. Others __________________________(  )

___________________________(  )
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