

LIBERTY BAPTIST THEOLOGICAL SEMINARY

REFLECTIONS UPON KOREAN AND AMERICAN EVANGELICAL CHURCH
MODELS FOR EFFECTIVE STRATEGY IN DEVELOPING MISSIONAL
CHURCHES

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ABSTRACT

REFLECTIONS UPON KOREAN AND AMERICAN EVANGELICAL CHURCH MODELS FOR EFFECTIVE STRATEGY IN DEVELOPING MISSIONAL CHURCHES

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The purpose of this project is to present my reflections upon Korean and American evangelical church model for effective strategy in developing missional churches. God is reviving Korea and North America with missional churches. Some churches in Korea and America are changing their paradigm, not focusing on church buildings and programs but on missions and outreach. This thesis offers reflections about the missional church concept by presenting a set of case studies of well-known missional churches. The result of the case studies provides helpful insights on establishing a missional church. Drawing from case studies of missional Churches and a literature search, this author suggests seven strategic process of a missional church's transformation from traditional church to missional church.

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CHAPTER ONE

INTRODUCTION

South Korea has rapidly grown into the world's second largest source of Christian missionaries. As seen in Figure 1, only 93 South Koreans were serving as missionaries in 1979. In 2008, South Korean churches sent 19,413 missionaries to 168 countries.¹ Within the last two decades, South Korea became the second largest country in sending missionaries, following the United States and being ahead of the United Kingdom. Many people usually say that "as Koreans settle down in a new place, they establish a church; the Chinese establish a restaurant; the Japanese, a factory."

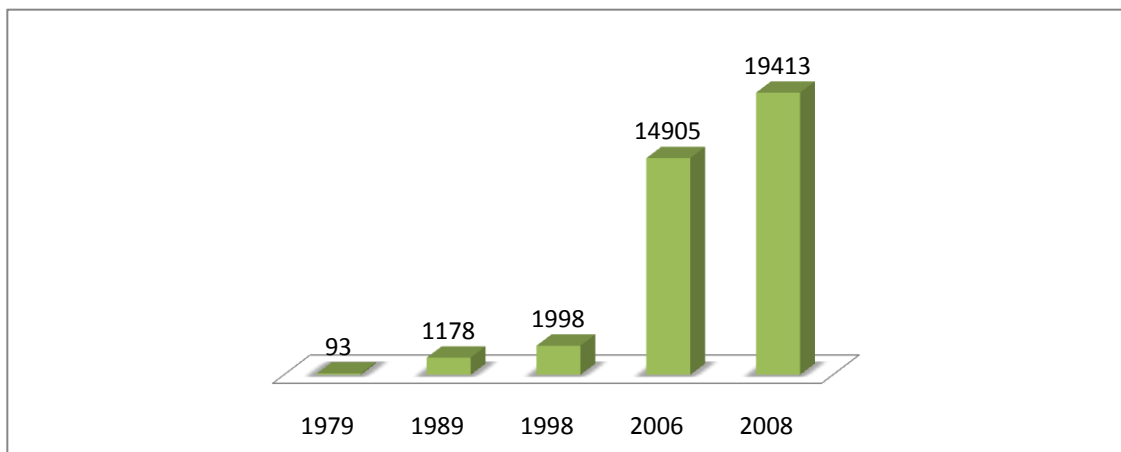


Figure 1. Number of South Korean Missionaries, Korea World Missions Association²

¹ In January 2009, the result of the census called "2008 Research of Korean Missionaries" executed by the Korea World Missions Association was announced. <http://www.kwma.org> (accessed at April 2009)

² Ibid.

The Korean church needs to be awakened with missional passion. Without local churches, it is impossible to achieve the Great Commission. The Korea Missions Association had a goal to send out 100,000 full-time missionaries by 2030.³ The number seems impossible if one judges from the fact that only a small percentage of Korean churches are involved in missions. Roughly 15-20% of churches in Korea are involved in sending missionaries. Tom Telford, the author of *Today's All-Star Missions Churches*, describes churches which may be helpful in the Korean church as the following: "They're like the guy who shoots an arrow into the wall and draws a bull's eye around the arrow. He then claims that he hit the target."⁴ Many churches engage in various types of complex activities for missions, but they have lost their target. They send missionaries without strategies, structures, or methods. Paul Borthwick, the professor of missions at Gordon College, says,

Let's be realistic: sometimes the local church doesn't seem too desirable when looking for partners in missions service - whether long-term or short-term. Mission outreach often seems like "just one more thing" on a vast menu of church programs. Why bother to build relationships with people who may not seem informed, excited about, or supportive of missions?⁵

Most churches in Korea and America focus on constructing modern buildings and updated programs. All the church members wish to see are beautifully decorated churches, convenient parking facilities, and the newest programs. These factors are considered essential elements that make churches grow. A new national survey in a

³ You can see more information. <http://www.kwma.org> (accessed April 5, 2009)

⁴ Mark Shaw, *10 Great Ideas from Church History: A Decision-maker's Guide to Shaping Your Church* (Downers Grove, Ill: InterVarsity Press, 1997), 170.

⁵ Paul Borthwick, "Bridge Building To Our Local Church" <http://www.urbana.org/articles/bridge-building-to-our-local-church> (accessed at April 5, 2009)

sample of 1,168 U.S. churches conducted by NationalChristianPoll.com for the magazine *Your Church* reveals budgeting priorities. Figure 2 shows the responses to the question, “Of your current church operating budget, please indicate, in percentages, approximately how much goes to each of the following.” According to this statistical data, 38 percent of the church operating budget, which is the largest part of the expense, was spent on salaries and wages. The building expense was 12 percent, as the second largest part. Utilities were eight percent and ministries and supports were seven percent. Domestic missions and international missions were five percent each.⁶

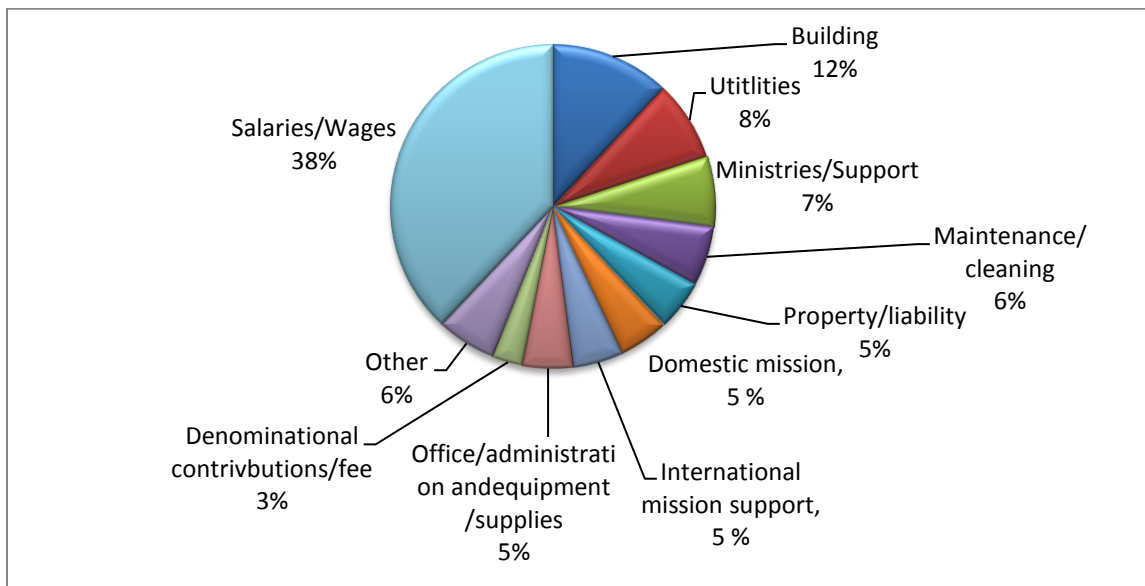


Figure 2. Responses to “Your Current Church Operating Budget, Please Indicate, in Percentages, Approximately How Much Goes to Each of the Following”, *Your Church*⁷

⁶ *Christianity Today* International’s Your Church Media Group, conducted by: NationalChristianPoll.com, “Church Budget Priorities Survey Executive Report” *Your Church*, July/August 2009, 15-21, http://www.christianitytoday.com/special/ycresources/pdf/exec-report_churchbudgetpriorities.pdf (accessed August 10, 2009) with a total sample of 1,168 completed questionnaires, the maximum margin of error is +/- 2.9 percentage 95% of the time. With a sample less than 1,168, the margin of error is greater than +2.9 percent 95% of the time.

⁷ *Ibid.*, 16.

Recently, some churches in Korea and America are changing their paradigm, not focusing on buildings and programs but on missions and outreach. For example, Geonju Antioch Church in South Korea is spending 74% of the budget for the ministry of missions, rather than spending it for building a new church. The church is using a hangar as a sanctuary for 20 years. People call the church a “Can (hanger) Church.” The church is fully supporting 400 missionaries in 84 countries. The church has grown to be a mega church of 5,000 believers. This thesis project will include a study of these churches.

THE STATEMENT OF THE PROBLEM

The terms, *mission* and *missions*, need to be clarified. This thesis distinguishes between *mission* and *missions*: the former describes God’s purpose for the world, while the latter describes the activity of missionaries and evangelists, church planters and laypeople, who reach unbelievers with the Gospel of Jesus Christ. Mission involves the statement of doing or accomplishing the organization’s future. Missions involve the activity of doing. Missions can be divided into domestic missions and foreign missions. Domestic missions may include such things social work, church planting, and projects supporting racial reconciliation. World (Foreign) missions involve sending, supporting, and praying for missionaries.

The need to articulate the relationship between the terms *evangelism* and *missions* is a significant problem because the terms *evangelism* and *missions* are understood differently by different people. There are two ways of defining them: missions and

evangelism as synonyms and evangelism distinguished from missions.⁸ David J. Bosch addresses this issue, “On the whole I would align myself with those who regard mission as the wider and evangelism as the narrower concept.”⁹ The English word *evangelism* comes from the Greek word, *euaggelidzo*, which is often translated in English as to “preach the Gospel.” *Euaggelidzo* comes from the word *euaggelion*, which means “Gospel.” Thus, “evangelize” literally means “to gospelize.”¹⁰ Evangelism is the authoritative proclamation of the gospel of Jesus Christ with the definite purpose of making Christian converts.¹¹ Evangelism reflects the essence of all the ministries in the church, because it means proclaiming the good news of Jesus Christ. The scope of local outreach (social action) involves the Gospel reaching the local community. The scope of domestic missions involves the Gospel and world missions reaching the nations. The core of all parts of missions is evangelism. It is impossible for evangelicals to explain missions without evangelism.

There are many different terms used instead of the term missional church, such as world Christian church, mission-oriented church, mission-minded church, and mission-centered church. Joon ho Lee, who is serving as an assistant pastor at the Open Door Presbyterian Church in Herndon, Virginia, in the book *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*, writes,

⁸ You can see more information. Paul Wesley Chilcote and Lacey C. Warner, general editors, *The Study of Evangelism: Exploring a Missional Practice of The Church* (Grand Rapids, MI: William B. Eerdmans Publishing, 2008). 4-17.

⁹ Chilcote and Warner, general editors, *The Study of Evangelism: Exploring a Missional Practice of The Church*, 8.

¹⁰ John Mark Terry, *Church Evangelism* (Nashville TN: Broadman & Holman Publishers, 1997), 2.

¹¹ George W. Peters, *Biblical Theology of Missions* (Chicago IL: Moody Press, 1972), 11.

Although the Korean church has not used the term “missional church.” it has been widely accepted that evangelism was the main purpose of the church’s existence, and the Korean church was missional from the beginning – at least in this regard. So far, the Korean church has considered evangelism as the primary responsibility of the church and the highest calling for every believer. This was shown in the Korean church’s overwhelming interest in world mission.¹²

The Korean church has not used the term *missional church* because it has always been missional and evangelical, contrary to the North American church. According to the book, *Planting Missional Churches*, by Ed Stetzer, the term *mission-minded* refers more to an attitude of caring about missions. *Missional* means “doing mission right where you are.”¹³ The term missional is hard to define. However, the author decided to use the term “*missional*” because the term is used extensively besides its being popularized by Darrell Guder in 1998 and in 2004 by the Lausanne Committee for World Evangelization through her global consortium on World evangelization at Pattaya, Thailand.¹⁴ The author’s definition of a missional church is that most church members know and participate in their missions and outreach. The church’s mission statement is to fulfill the Great Commission and Great Commandment. The church’s budget grants a priority to missions and outreach. All small groups must adopt missionaries or mission agencies. Missional churches focus on God’s mission (*missio Dei*) through their mission statement, worship, discipleship, prayer, fellowship, and ministry. This thesis project proposes that developing a missional church is the best way to strengthen missions and outreach.

¹² Craig Van Gelder, editor, *The Missional Church in Context: Helping Congregations Develop Contextual Ministry* (Grand Rapids, MI: William B. Eerdmans, 2007), 181.

¹³ Ed Stetzer, *Planting Missional Churches*, (Nashville, TN: Broadman & Holman, 2006), 19.

¹⁴ The Lausanne Committee for World Evangelization, Article 39, “The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Global Context and the Opportunities Offered Through Tentmaking Ministry,” http://www.lausanne.org/documents/2004forum/LOP39_IG10.pdf (accessed May 15, 2010)

THE STATEMENT OF LIMITATIONS

The project will be presented with the following limitations. First, the models were chosen by a subjective judgment of the churches influenced by the researcher's ministry experience. The researcher served as a youth pastor in Yoido Baptist Church for six years. This church is one of the missional churches in the Korea Baptist Convention. This author also served the Shining Star Community Church in Falls Church, VA, as a youth pastor. The church has 800 members. The church is also a missional church and spends 60% of its budget on missions and outreach. Based on experience, about nine churches will be evaluated to determine their ministry of missions, budget, evangelism, church planting and local outreach.

The sample of the study will be limited to nine churches known as missional churches in a Korean context. The researcher was seeking for good models of congregations with mission programs effectively integrated and operated. Good missional churches are hard to find. The church budget includes missions and evangelism; outreach is viewed as a useful alternative for a missional church. The present annual mission's budget of the sample missional churches in this research is approximately more than 20% of the total budget.

Last, the researcher does not attempt to present theological issues. This thesis has been discussed practical ways to develop a missional church. Through focusing on practical issues, this thesis will suggest a guideline for the missions and outreach of a local church.

THE STATEMENT OF METHODOLOGY

This project will be developed in the following manner.

Chapter one will address the basic introduction to the thesis project.

Chapter two will provide a study of biblical and theological foundation.

Chapter three will provide a case study of nine missional churches: five Korean churches and four Korean-American churches.

Chapter four will provide principles to develop missional churches. The researcher will examine seven principles through case research and literature study. The principles can be applied to all ministries employing missional orientations.

Chapter five will provide effective (practical) strategies of becoming a missional church. This chapter will begin by discussing practical ways in which the church can reach out to her community and the world.

Chapter six will provide a conclusion and suggestions.

THE REVIEW OF THE LITERATURE

The main sources for the review of literature of the study contained books, internet articles and magazines, interviews with missionaries and outreach pastors. The methods were mainly interviews with the senior pastors or associate pastors. The researcher interviewed via e-mails, telephone calls or direct contacts.

Being a missional church indicates that the church actively follows six elements: evangelism, local outreach, church planting, world missions, discipleship, and the missional church movement.

Darrell E. Guder, editor of, *Missional Church: A Vision for the Sending of the Church in North America*, sought to explore how the discipline of missiology is related to ecclesiology. This book originated from six missiologists. It is about discussions of the church and missions. This book introduced the concept of missional ecclesiology and the missional church.

Elmer Towns, Edward J. Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future*: Various kinds of ministries are in local churches nowadays. This book introduced the eleven types of innovating churches.

Robert E. Coleman, *The Master Plan of Evangelism*: Robert E. Colman points out that Jesus' definition of evangelism is broader than our own and involves mentoring people to a place of maturity.

Rick Rouse and Craig Van Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation*. This book provides a helpful guide for churches to be missional. There are seven transformational keys:

1. Develop a vision for God's mission.
2. Focus on God's mission and discipleship.
3. Cultivate a Healthy Climate.
4. Build a supportive team of staff and lay leadership.
5. Stay the course when facing conflict.
6. Practice stewardship to build financial viability.
7. Celebrate successes and the contributions of all.¹⁵

¹⁵ Rick Rouse and Craig Van Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation* (Minneapolis, MN: Augsburg Fortress, 2008), 43-121.

Rick Rouse insists that these keys help to cultivate a biblical and theological imagination in congregations about how God desires to be at work.¹⁶

Jonathan Falwell, general editor, *Innovate Church*: Jonathan Falwell stated that to innovate means to “introduce something new.” The goal of innovation should come through methods of invigorating worship experience or finding new means to plant churches and discovering new methodologies. This book introduced new methods for innovation in the church. The writers attempted to make the innovating case with eight basic indicators: leadership, worship, discipleship, outreach, church planting, apologetics, and culture. While studying innovative churches, they wanted to see how future churches can be focused on the mission of God without losing the foundational messages of the Gospel. The foundational truths of the faith include five elements: the inspiration and inerrancy of the Scriptures, the virgin birth and deity of Christ, the substitutionary atonement of Christ, the bodily resurrection of Christ, and the imminent return of Christ.¹⁷

Edward J. Stetzer and David Putman, authors of *Breaking the Missional Code*, wrote, “Many churches are experiencing growth because they are learning new methods and models.”¹⁸ This book introduced a new way to connect to their communities, called a “missional code.” Stetzer and Putman stated that “no longer can we distinguish between the mission field and North America.”¹⁹ They did not distinguish evangelism from

¹⁶ Ibid., 15.

¹⁷ Jonathan Falwell, Gen. Ed. *Innovate Church* (Nashville, TN: Broadman & Holman, 2008), 6.

¹⁸ Edward J. Stetzer and David Putman, *Breaking the Missional Code* (Nashville, TN: Broadman & Holman, 2006), 1.

¹⁹ Ibid., 85.

missions. Moreover, they insisted, “What is really needed is not just an understanding of missiological thinking but a commitment to apply missional thinking as well.”²⁰ This book is a great handbook for missional churches.

Tom Telford, *Today’s All-Star Missions Churches*, The author studied the best churches whose emphases is on missions in the United States. Through the examples, Telford suggested a variety of unique ideas for enhancing missions programs, improving the support of current missionaries, and working effectively with mission agencies. He made nine suggestions in the book. He pointed out that obviously, not every church will do all nine things well. The nine suggestions are as follows:

1. The church must have an outward focus and strategy.
2. At least 30 percent of the church’s budget must go to missions.
3. The church must have an ongoing training program for missionary candidates.
4. Missions education must be integrated into all the programs of the church.
5. The church must send its own people.
6. The church must be concerned about and pray for the lost.
7. The church must have a pastor who leads them in vision and outreach.
8. The church must be interested in helping other churches in missions.
9. The church must have a strong evangelism program in its community.²¹

Lausanne Occasional Paper No. 39, “The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Global Context and the Opportunities Offered through Tentmaking Ministry”: This paper was made by thirty leaders from many organizations around the world. They communicated for six months via email, and then met together in Pattaya, Thailand for seven days. This paper answered the question: “What is a missional congregation?” The following are the characteristics of missional congregations:

²⁰ Ibid., 3.

²¹ Tom Telford and Lois Shaw, *Today’s All-Star Missions Churches: Strategies to Help Your Church Get Into the Game* (Grand Rapids, MI: Baker Books, 2001), 134.

1. Missional congregations abandon a Constantinian model of church life.
2. Missional congregations build relationships.
3. Missional congregations address different cultures.
4. Missional congregations meet needs.
5. Missional congregations maintain a long-term perspective.
6. Missional congregations are called by the Holy Spirit.
7. Missional congregations pray for renewal.
8. Missional congregations pray with those outside the community.
9. Missional church structures.
10. Missional congregations create holistic structures.
11. Missional congregations structure for a lay-leadership orientation and broad delegated authority.
12. Missional congregations structure for worship, community and mission.
13. Missional congregations structure for clan, synagogue and temple.
14. Missional congregations structure for come and go.
15. Every member can serve in mission.
16. Missional congregations reflect the priesthood of all believers.
17. Missional congregations create multiple options for maximum involvement.
18. Missional congregations train their members as missionaries.
19. Members are trained to be disciples.
20. Leadership for missional congregations.
21. Missional leadership flows out of a new understanding of priesthood of all believers.
22. Missional leaders share leadership.
23. Missional leaders model a way of life.
24. Missional congregations utilize many models of leadership.
25. Leaders remind the congregation of their vision.
26. Missional congregations are interconnected.
27. Missional congregations connect with other congregations.
28. Missional congregations connect with mission organizations.²²

Alan Hirsh and Darryn Altclass are the authors of *The Forgotten Ways Handbook*.

This book was a practical guide for developing missional churches. Hirsh and Altclass suggested the APEST assessment which is a profiling instrument in relation to the philosophy of the fivefold ministry of Ephesians 4 (Apostles, Prophets, Evangelists,

²² The Lausanne Committee for World Evangelization, Article 39, "The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Global Context and the Opportunities Offered Through Tentmaking Ministry," http://www.lausanne.org/documents/2004forum/LOP39_IG10.pdf (accessed May 15, 2010), 2.2-2.28.

Shepherds, and Teachers). Hirsh and Altclass explained that this fivefold ministry has emerged from ten years of practical application of this model in various ministry contexts.

Hirsh introduces the APEST assessment on his website as the following:

APOSTLES extend the gospel. As the “sent ones,” they ensure that the faith is transmitted from one context to another and from one generation to the next. They are always thinking about the future, bridging barriers, establishing the church in new contexts, developing leaders, networking trans-locally. Yes, if you focus solely on initiating new ideas and rapid expansion, you can leave people and organizations wounded. The shepherding and teaching functions are needed to ensure people are cared for rather than simply used.

PROPHETS know God's will. They are particularly attuned to God and his truth for today. They bring correction and challenge the dominant assumptions we inherit from the culture. They insist that the community obey what God has commanded. They question the status quo. Without the other types of leaders in place, prophets can become belligerent activists or, paradoxically, disengage from the imperfection of reality and become other-worldly.

EVANGELISTS recruit. These infectious communicators of the gospel message recruit others to the cause. They call for a personal response to God's redemption in Christ, and also draw believers to engage the wider mission, growing the church. Evangelists can be so focused on reaching those outside the church that maturing and strengthening those inside is neglected.

SHEPHERDS nurture and protect. Caregivers of the community, they focus on the protection and spiritual maturity of God's flock, cultivating a loving and spiritually mature network of relationships, making and developing disciples. Shepherds can value stability to the detriment of the mission. They may also foster an unhealthy dependence between the church and themselves.

TEACHERS understand and explain. Communicators of God's truth and wisdom, they help others remain biblically grounded to better discern God's will, guiding others toward wisdom, helping the community remain faithful to Christ's word, and constructing a transferable doctrine. Without the input of the other functions, teachers can fall into dogmatism or dry intellectualism. They may fail to see the personal or missional aspects of the church's ministry.²³

Comeback Churches: How 300 Churches Turned around and Yours Can Too was written by Edward Stetzer and Mike Dodson. This book helps readers to be missional in

the present context. Stetzer and Dodson developed the survey based on leaders' knowledge of churches and how they grow. Stetzer and Dodson surveyed 324 churches across ten different denominations. What they discovered was an exciting method of missional congregations, which they describe in the book. They said being missional is when "churches are rediscovering the need to focus on the mission of God and be missionaries in their communities."²⁴ In this book, Stetzer and Dodson use a term *comeback*, which means missional church.

Stephen Macchia wrote, *Becoming a Healthy Church*. Macchia investigates important principles for churches. He visited a hundred churches and generated 1,899 surveys over an eighteen-month period. This study suggests ten characteristics of a healthy church. He examines what a healthy church looks like and how sick churches can recover. The ten characteristics extend across three basic levels: how I relate with God, how I relate with my church family, and how my church ministers and manages. The following are the ten characteristics of a healthy church.

1. God's Empowering Presence.
2. God-exalting Worship.
3. Spiritual Disciplines.
4. Learning and Growing in Community.
5. A Commitment to Loving and Caring Relationships.
6. Servant-leadership Development.
7. An Outward Focus.
8. Wise Administration and Accountability.
9. Networking with the Body of Christ.
10. Stewardship and Generosity.²⁵

²³ Leadership Vision Consulting "What is APSEST," leadership Vision Consulting, Inc. <http://www.theforgottenways.org/apest/> (accessed May 15,2010)

²⁴ Edward Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around And Yours Can Too* (Nashville, TN: Broadman &Holman, 2007), 4.

²⁵ Stephen Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 27.

SUMMARY

Without local churches, it is impossible to fulfill God's mission. For about 2000 years, many churches have tried to accomplish the Great Commission, but they have failed to complete it. It is not unreasonable to postulate that the local church lacks adequate strategy, structure or methods. First of all, it must be admitted that the center of all of missions is evangelism. Many Christians know that evangelism is not missions work. In the next chapter, this author will explain more about what missions is. Second, local churches should realize that missions is their primary responsibility. The literature about missional churches has been dominated by a focus on theology, but there have been few general studies on the practical method of transformation. This thesis will offer ample information about missional method by presenting a set of case studies of well-known missional churches.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL BASIS

This chapter draws on growing literature, offering biblical, theological and theoretical insights into the differences between a traditional church concept and missional conversation.

BIBLICAL BASIS

The Great Commission: Acts 1:8

In Acts 1:8, the Great Commission explains that there are several processes of God's mission. First, Jesus told his disciples that you will receive power when the Holy Spirit comes on you. Second, you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).¹ Thus the great commission as shown in this passage presents the mandate as spreading from ones' neighbor up to the ends of the earth.

Those who believe Jesus Christ as a savior have to love their neighbor, nation, and the world. Leslie Newbigin says, "The Church, wherever it is, is not only Christ's witness to its own people and nation, but also the home-base for a mission to the ends of the earth."² Larry Reesor, the founder and president of Global Focus, addresses:

¹ Unless otherwise noted, Scripture quotations are taken from the New International Version.

² Leslie Newbigin, *A Word in Season: Perspectives on Christian World Missions* (Grand Rapids, MI: W.B. Eerdmans, 1994), 2.

We believe that the basis for a corporate strategy for the local church is found in Jesus' words in Acts 1:8; "... and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." In its simplest form, the Jerusalem ministry would relate to your church's local outreach, Judea and Samaria would relate to regional and national levels, and the ends of the earth would address international ministry.³

On the basis of Acts 1:8, this thesis suggests that the church's mission involves four parts: evangelism, local outreach, church planting, and world missions.

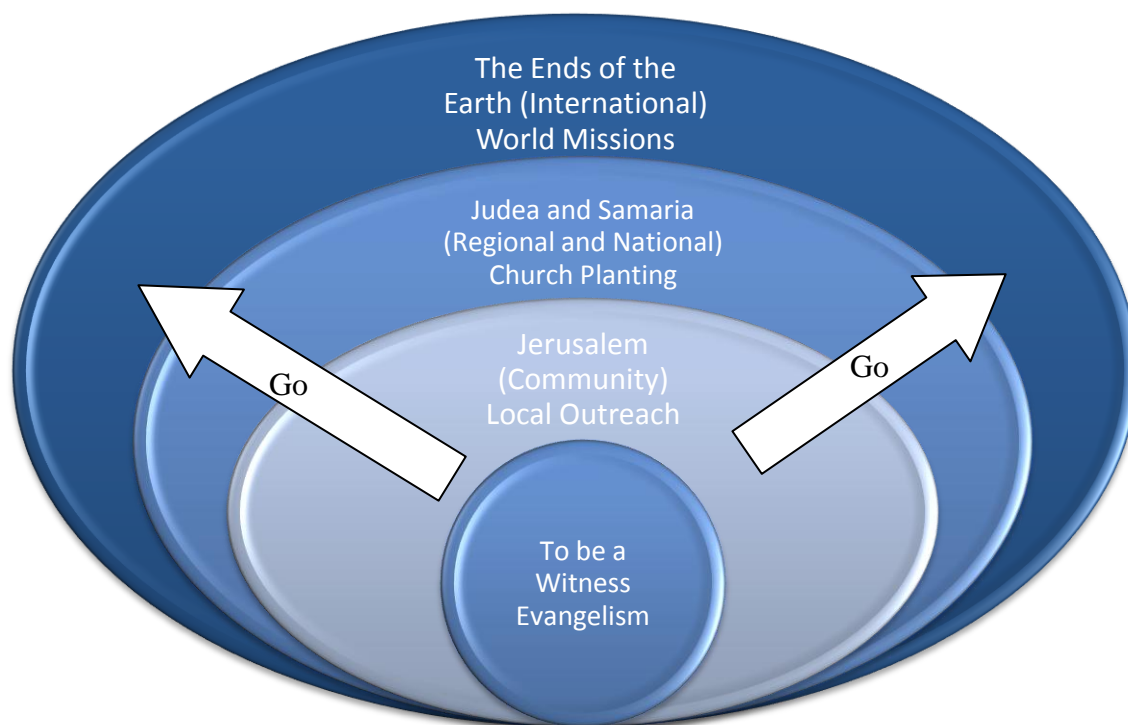


Figure 3. Four Processes of God's Mission

One of the remarkable signs in a missional church is balance. Rick Warren says, "A balanced church will be a healthy church"⁴ The main hypothesis of this thesis, therefore, is that the balance of the four processes of God's missions will make churches

³ Larry Reesor, "A Fresh Perspective on Mobilizing the Church", <http://www.missionfrontiers.org/pdf/2000/01/reesor.htm> (accessed May 06,2009)

⁴ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan, 1995), 128.

healthy. This thesis seeks to answers these questions: How can we reach the balance of developing the four processes? Is there a good balance in the mission involvement between inward and outward, spiritual and social, foreign and local outreach?



Figure 4. Four Parts of God's Mission

The Great Commission: Matthew 28:18-20

The church should recognize that its mission involves the Great Commission. A proper biblical understanding of what the church is in its essence is imperative to fulfilling the Great Commission. Rick Warren says, "I define 'successful' as fulfilling the Great Commission. Any church that is not obeying the Great Commission is failing its purpose, no matter what else it does."⁵ Aubrey Malphurs, a professor of pastoral ministries at Dallas Theological Seminary, insists that "the church's mission is the Great Commission."⁶ It is not only a command of Jesus to individual believers but for the

⁵ Ibid., 64.

⁶ Aubrey Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary* (Grand Rapids, MI: Kregel Publications, 1997), 63.

church. God's church is sent on His mission. Every Gospel and the book of Acts record the Great Commission (Matthew 28:18-20; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8). Matthew's version is well known:

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 (Matthew 28:18-20).

David Sills, the professor of missions and cultural anthropology at the Southern Baptist Theological Seminary, says that "the imperative verb in the passage is the word 'make disciples,' not 'go' as it appears to be in English; "going" is assumed in the command."⁷ Robert E. Coleman, in his book *The Master Plan of Evangelism*, says, "The Great Commission of Christ given to His Church summed it up in the command to 'make disciples of every creature. 'Go,' 'baptize,' and 'teach' are all participles which derive their force from the one controlling verb "make disciples."⁸ The only verb used is "make disciples," not "go." Going, baptizing and teaching are participles dependent on the main verb: make disciples.

The first step to make new disciples is "going." Jesus' coming to the earth gives the greatest example of a life of going. The Incarnation is valued as the greatest model of going. God sent Him because He loves us and because He wants to give the gift of eternal life to us. God is a missional God, and Jesus is a missionary. Jesus tags the church as a "sent people"; the disciples of Jesus understand they are being called out. Followers of

⁷ M. David Sills, *The Missionary Call* (Chicago, IL: Moody Press, 2008), 56.

⁸ Robert Emerson Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell, 1972), 108.

Jesus and churches are the ones sent from Jesus. The Great Commission is global in scale in order to reach the world through making disciples. “Going” has for its targeting place, “All the nations,” and it implies that the disciples are to go into the entire world.⁹

Going refers to the intentional pursuit of the lost focusing on outward ministry. Aubrey Malphurs says, “The going means that the church must be proactive in its attempts to reach people.”¹⁰ Many churches have failed in their missions ministry, but they can create an awakening of missions that all congregations join. First of all, the church must redefine the target of ministry. Traditional churches use most of their resources on congregations and buildings for better living. However, missional churches focus on outward ministry to be disciples making other disciples to worship God. Churches must reconsider the position of missions and evangelism ministry. Tim Keller, a senior pastor of Redeemer Presbyterian Church in New York City, says, “Some churches certainly did 'evangelism' as one ministry among many. But the church in the West had not become completely 'missional'--adapting and reformulating absolutely everything it did in worship, discipleship, community, and service--so as to be engaged with the non-Christian society around it.”¹¹

Gerald F. Kroll, the senior pastor of Heritage Baptist Church of Lynchburg, VA, insists that “missions is not just another individual ministry within the church - missions

⁹ Donald Alfred Hagner, *Matthew/ Word Biblical Commentary* (Dallas, TX: Word Books, 1995), 886.

¹⁰ Aubrey Malphurs, *A New Kind of Church: Understanding Models of Ministry for the 21st Century* (Grand Rapids, MI: Baker Books, 2007), 122.

¹¹ Tim Keller, “The Missional Church” <http://www.redeemer2.com/resources/papers/missional.pdf> (accessed May 06, 2009)

is (or needs to be) the heartbeat of the church.”¹² He explains two paradigms for missions focus as a following:



Figure 5. Two Paradigms for Missions Focus, Heritage Baptist Church.¹³

The ministry of Missions is not only one of the several ministries that the church must complete. All ministries must focus upon the missions that involve the Great Commission. Churches should use their resources for accomplishing its missions. These resources include people, finances, time, prayer, ministries and physical resources (land, buildings, congregations and equipment).

The second step of making disciples is “baptizing them.” “Baptizing them in the name of the Father and the Son and the Holy Spirit” refers to both evangelism and fellowship. Baptism is not necessary for salvation, but it has to be regarded as the last step of evangelism and the first step of obedience for a new disciple to make a public

¹² Heritage Baptist Church, “Planning And Ideas For A Dynamic Missions Conference” <http://www.hbcmiissions.com/files/LAWMC%20FILES/Session%205%20-%20Planning%20Missions%20Conferences%20-%20Glenn%20Kurka.pdf> (accessed June 06.2009)

¹³ Ibid.

confession. The Bible usually uses the term *baptizing* for the term *evangelism* (Mark 16:16, Acts 2:38). In the early church, Baptizing was the last step of evangelism. Those who had accepted Christ were then baptized (Acts 2:41). Aubrey Malphurs says, “Baptism is mentioned eleven times in Acts (Acts 2:38; 8:12, 16, 36, 38; 9:18; 10:48; 16:15, 33; 19:5; 22:16). In every passage except one (19:5), it is used in close association with evangelism and immediately follows someone’s conversion to Christ.”¹⁴ In the book of *Purpose-Driven church*, Rick Warren says, “Baptism is not only a symbol of salvation; it is a symbol of fellowship.”¹⁵ He points out that the meaning of baptism is to belong is Christ’s family and to members of his body.

The ultimate goal of missions and outreach is evangelism. “Mission-centered” means “gospel-centered.” Thom S. Rainer, the president and CEO of LifeWay Christian Resources, says, “Dying churches have little evangelistic passion. They putter around in sharing their faith.”¹⁶ First, Churches have to ask this question, “How can we best relate to the unchanging gospel?” The Word of God will always contain the answer for searching. Churches must find the ways to relay this gospel message to the culture around them. The church has to preach repentance and the forgiveness of sins and then to baptize. More significantly, a solution to the problem may lie in rethinking, reconstructing, and revising a biblical expression of the church on the biblical five fundamentals: the inerrancy of the Scriptures, the virgin birth and the deity of Jesus, the doctrine of substitutionary atonement through God's grace and human faith, the bodily resurrection

¹⁴ Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids, MI: Baker Books, 2009), 161.

¹⁵ Warren, *The Purpose Driven Church*, 105.

¹⁶ Thom S Rainer and Sam S. Rainer III, *Essential Church: Reclaiming A Generation of Dropouts* (Nashville, TN: Broadman & Holman, 2008), 17.

of Jesus, and the authenticity of Christ's miracles.¹⁷ After considering these fundamentals, churches must tell non-believers the gospel into the surrounding communities and the world.

The third step of making disciples is teaching them. Michael Wilkins, the professor of New Testament at Talbot School of Theology, summarizes the significance of teaching, “Teaching’ introduces the activities by which the new disciple grows in discipleship.”¹⁸ The purpose of discipleship is to help people to obey to Jesus’ teaching. The term “teaching them” occurs in a context of immediate application and obedience to the Word of God. The church’s mission from God is to obey everything that Jesus has commanded them to do. The Great Commission proclaimed that Jesus is the teacher and obedience to him is a key of the term, “teaching them.” The term implies the explicit teaching of Matthew 5:19. The Bible says, “Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven” (Matt 5:16). According to this passage, to obey Jesus’ command is the strongest responsibility of the church.

The church should be committed to building organizational structures that produce disciples. Sometimes, some churches have effective strategies for evangelism but there are no strategies for discipleship. That is a significant problem. Rod Dempsey

¹⁷ The original formulation of American fundamentalist beliefs can be traced to the Niagara Bible Conference (1878–1897) and, in 1910, to the General Assembly of the Presbyterian Church which distilled these into what became known as the "five fundamentals." Dave Early, Unpublished Class PowerPoint on Church Planting Methods, Models, Culture, and Context (Lynchburg: Liberty Baptist Theological Seminary, 2009)

¹⁸ Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Grand Rapids, MI: Zondervan, 1991), 189.

defines discipleship as the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents, and abilities in fulfillment of Christ's mission.¹⁹ Daniel Morgan, an associate professor of missions and director of Nehemiah Project at Southwestern Baptist Theological Seminary, says that "we tend to think of discipleship in terms of classes where a lecturer conveys a body of knowledge. The biblical perspective is that you only truly know something when you are living it out."²⁰ He insists that discipleship is based on obedience: "Obedience-based discipleship." He insists that new believers should learn that being a disciple is to be lived out in daily life.²¹ The purpose of discipleship is not only studying Christianity but making disciples, loving neighbors and living like Jesus.

The Great Commandment: Matthew 22:36-40

The Great Commandment is found in Matthew 22:36-40. The summary of the Ten Commandments can be understood in the context of the term and meaning of *love*. This passage is also paralleled in Mark 12:28-31 and Luke 10:25-28. There are two tasks: love God with all your heart, and love your neighbor as yourself. The two love commandments belong together, covering the vertical (relationship with God) and the

¹⁹ Rod Dempsey, "What is God's Will for My Church? Discipleship" in *Innovatechurch: Innovative Leadership for the Next Generation Church*, Jonathan Falwell, (Nashville, TN: B & H Publishing Group, 2008), 114.

²⁰ Daniel Morgan, "Lessons on Evangelism for North American Church Planting", <http://www.churchplantingvillage.net/site/apps/nlnet/content3.aspx?c=joJMITOxEpH&b=4693089&ct=6106561> (accessed at July 03,2009)

²¹ Ibid.

horizontal (relationship with others).²² Indeed if other's describe who we are as persons and do not include a word about our love for God and others, then there is something amiss. Love is at the core of what it means to love God with all of one's heart.

Teacher, which is the greatest commandment in the Law? 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. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments (Matthew 22:36-40).

To "love God with all your heart" involves worship for God. In his book *Let the Nations Be Glad*, John Piper says, "Missions is not the ultimate goal of church. Worship is."²³ He maintains that missions are a temporary necessity, but worship abides forever. To put it another way, missions is the temporary goal of the church until Jesus comes back to the earth and worship will be forever. He also contends that worship is the fuel of missions and the power of missions. Missions begins and ends in worship.²⁴ Ed Stetzer says, "Churches often rediscovered their passion for God and His mission by examining their worship."²⁵ Worship fosters a world missions mindset, creates evangelical passion, encourages missions, introduces missions and adopts missionary. Worship is a strong tool used to discover the mission of the church as a starting point and an ending point of God's missions.

²² D. A. Hagner, *Vol. 33B: Word Biblical Commentary: Matthew 14-28* (Dallas, TX: Word Biblical Commentary, 2002), 647.

²³ John Piper, *Let the Nations Be Glad! : The Supremacy of God in Missions* (Grand Rapids, MI: Baker Academic, 2003), 17.

²⁴ Ibid.

²⁵ Stetzer and Dodson, *Comeback Churches*, 79.

The second part of the Great Commandment is to “love your neighbor as yourself.” The New Testament refers to the Old Testament command to love one’s neighbor as self ten times in eight passages: Matt 19:19; 22:39; Mark 12:31, 33; Luke 10:27; Rom 13:9; Gal 5:14; Eph 5:28, 33; Jas 2:8.²⁶ The Great Commandment refers to the relationship with both the unchurched and believers. Ed Stetzer, Stanley Richie, and Jason Hayes, in their book, *Lost and Found*, say, “As we establish loving relationships and gain relational equity with the unchurched, then we are afforded the opportunity to teach them God’s Word and to allow it to infiltrate what they believe.”²⁷ “Love your neighbor” refers to a relationship with someone. A neighbor becomes no more than someone who is liked by believers. In contrast to those who would limit love to one’s fellow countrymen, Jesus advocated extending the obligation reserved for the neighbor to the enemy as well (Matthew 5:43–48), and in so doing, he destroyed the distinction between neighbor and enemy altogether.²⁸ Jesus sets no limitation on who qualifies as the neighbor. Jesus told the story of the Good Samaritan in response to a lawyer’s question “Who is my neighbor?” (Luke 10:25–37). The traveler is robbed, stripped, beaten, and left half dead. A Samaritan gave immediate care in dressing wounds, transported him to the inn, cared for the victim there and extended care in paying for care by others while he was away (Luke 10:34–35). The Samaritans were disqualified in rabbinic circles from being considered a “neighbor.” Jesus intentionally spelled out the extent of the

²⁶ Matt 5:43, “Love your neighbor and hate your enemy” is not one of these passages because it lacks a reference to self-love.

²⁷ Ed Stetzer, Stanley Richie, and Jason Hayes, *Lost and Found: The Younger Unchurched and the Churches that Reach Them* (Nashville, TN: B&H Publishing, 2009), 84.

²⁸ W. A. Elwell and P. W. Comfort, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale reference library, Tyndale House Publishers, 2001), 945.

Samaritan's love. The neighbor is not a person in need but a person in relationship to another (Luke 10:36).

“Love your neighbor as yourself” involves the ministry of prayer. The power of the Church is found in relationships with neighbors. The first thing in obeying the second commandment is to pray for them. “A powerful prayer life focuses on others, even enemies, and does not obsess about one's own needs. Self-indulgence, selfishness, and self-centeredness are not effective in prayer life. The Bible says, “But I tell you: Love your enemies and pray for those who persecute you” (Matthew 5:44). The church may show this love by blessing those who curse it, doing good to them, and praying for them. Praying for someone who has hurt is so powerful. Praying for others can be used to help others, share with others, encourage others, and bear other's burdens.

The power of the Church is found in relationships with neighbors. Warren. W. Wiersbe insists that, “the church may show this love by blessing those who curse us, doing good to them, and praying for them. When the church prays for its enemies, the church finds it easier to love them. It takes the “poison” out of our attitudes.”²⁹ Praying for someone who has hurt oneself is powerful. Praying for others can be used to help others, share with others, encourage others, and bear other's burdens. The author suggests ten processes of relationship with the unchurched:

1. Pray for **meeting** unbeliever.
2. Pray for **knowing** his or her name.
3. Pray for **knowing** his or her information (phone number).
4. Pray for **having** dinner or lunch.
5. Pray for **servicing** him or her again.

²⁹ Warren. W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill: Victor Books, 1996), Matthew 5.

6. Pray for **inviting** to small group.
7. Pray for him or her **attending** church.
8. Pray for **accepting** Jesus Christ as savior and then baptizing.
9. Pray for **registering** discipleship course.
10. Pray for him or her **servicing** others.

Transforming Structure of Church

As Rick Warren suggests in his book, *The Purpose Driven Church*, the purposes of the church are worship, fellowship, discipleship, ministry, and missions (evangelism). Missions and evangelism should be the heart of the church and the core of ministry. In the Great Commission, the term “make disciples” is not one of the five purposes of church but the main purpose of church’s existence. Rick Warren insists that “love your neighbor as yourself” indicates ministry and “go and make disciples” means missions (evangelism). However, love is a more emotional, relational, and spiritual word. Moreover, evangelism means “good news.” It is not reserved for the chosen few, but a call of the whole church. This project, in this sense, contains two premises that “love your neighbor” indicates prayer and “Go to all nations” involves ministry.

Love the Lord with all your heart (Worship)	}	Make a disciple (missions)
Love your neighbor as yourself (Prayer)		
Go to all nations (Ministry)		
Baptizing them (Fellowship)		
Teaching them to obey (Discipleship)		

Regarding the purposes of the church, David Wheeler, a professor of evangelism at the Liberty Baptist Theological Seminary, says, “They are: worship, evangelism, fellowship, ministry, and discipleship. The problem with this structure is that it treats

evangelism as only one of five expressions of the church.”³⁰ As seen in Figure 6, he suggests a new structure of the church and calls it “Back to basics.” It begins with the Mission Statement and next comes “The Harvest Council (HC)” included at least one person below along with the church staff. The council acts as a filter for strategic planning, budgeting, calendaring, etc., to ensure that evangelism is a part of every aspect of congregational life. He understands that HC involves: worship, discipleship, prayer, fellowship, and ministry.³¹

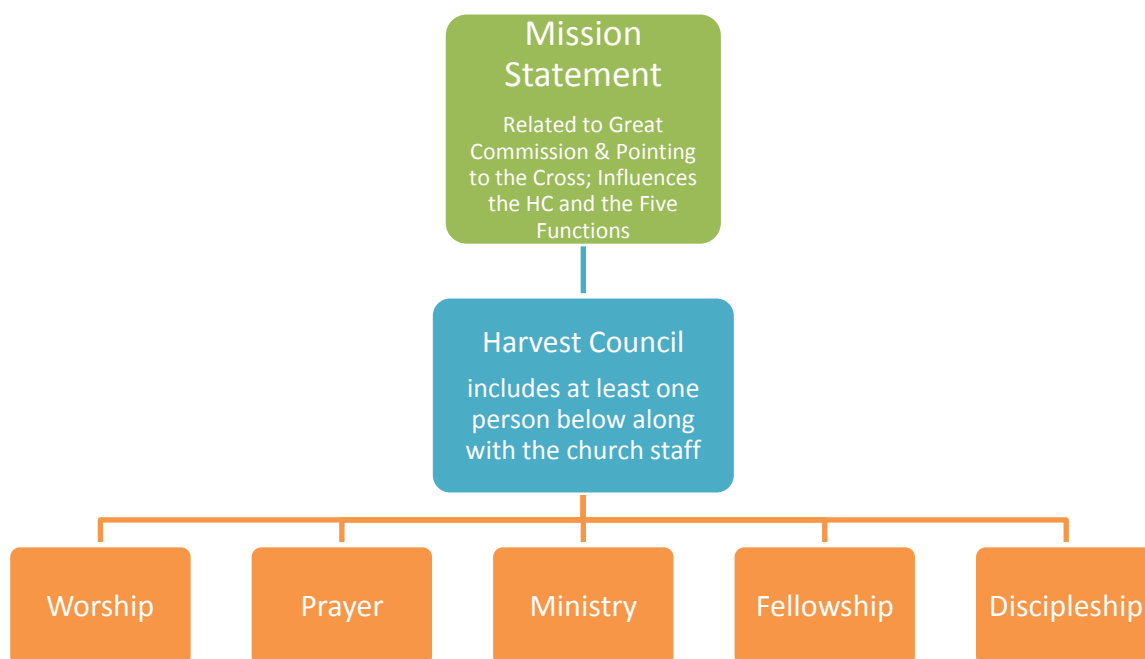


Figure 6. “Back to Basic” Model, *InnovateChurch*³²

³⁰ David Wheeler, “Outreach: Back to Basics in Strategic Planning: A Suggested Strategic Structure,” in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 127.

³¹ *Ibid.*, 128.

³² *Ibid.*, 129.

The author suggests that the church has five practical functions: worship, prayer, fellowship, ministry, and discipleship. They are vital to its fulfilling God's mission and to accomplish the church's mission. Worship and prayer are inward-focused on the Great Commandment, whereas fellowship, ministry, and discipleship are outward-focused on the Great Commission. All parts of a church have to support the missional vision statement. As seen in Figure 7, this project will discuss missional church on the church's structure.



Figure 7. Structure of a Missional Church.

THEOLOGICAL BASIS

Missional Church Movement

“Missional Church” is one of the recent issues in North America. According to *Christianity Today*, the book of *Missional Church: a Vision for the Sending of the Church in North America* (1998) was the first work to introduce the concept of a missional church.³³ This book is the product of six missiologists who spent two years to write it. They studied the relationship between missology and ecclesiology. The result was the concept of the “missional church.” The basic of this book is the study of Lesslie Newbigin. Reggie McNeal, in his book, *Missional Renaissance: Changing the Scorecard for the Church*, says, “The missional development goes to the very heart of what the church is, not just what it does. It redefines the church’s role in the world in a way that breaks sharply with prevailing church notions.”³⁴ According to the book *Breaking the Missional Code* by Ed Stetzer and David Putman, several shifts are beginning to take place in the lives and practice of missional churches.³⁵ Stetzer and Putman explain that the following are ten positive shifts in missional church.

1. From programs to processes
2. From demographics to discernment
3. From models to missions
4. From attractional to incarnational
5. From uniformity to diversity
6. From professional to passionate
7. From seating to sending
8. From decisions to disciples
9. From additional to exponential

³³ J. Todd Billings, “What Makes a Church Missional?” <http://www.christianitytoday.com/ct/2008/march/16.56.html> (accessed May 06, 2009)

³⁴ Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco, CA: Jossey-Bass, 2009), xiv.

³⁵ Stetzer and Putman, *Breaking the Missional Code*, 60.

10. From monuments to movements³⁶

Stetzer and Putman insist that the missional church builds upon the ideas of church growth and church health.³⁷ This book points out that the church growth movement also started as a mission movement, because Donald McGavran was a missionary to India. The periods of church growth and church health were blessed by God to help the church care about reaching the lost, and they helped to build the missional church movement.³⁸ The following chart in the book *Breaking the Missional Code* illustrates the concept of missional church.

Church Growth	Church Health	Missional Church
Members as Inviters	Members as Ministers	Members as Missionaries
Conversion/Baptism	Discipleship	Missional Living
Strategic Planning	Development Programs	People Empowerment
Staff-Led	Team Leadership	Personal Mission
Reaching Prospects	Reaching Community	Transforming Community
Gathering	Training	Releasing
Addition	Internal Group Multiplication	Church Planting Multiplication
Uniformity	Diversity	Mosaic
Anthropocentric	Ecclesiocentric	Theocentric
Great Commission	Great Commandment	Missio Dei

Figure 8. The Evolution of Church Growth, Church Health, and the Missional Church, *Breaking the Missional Code*.³⁹

³⁶ Ibid., 48.

³⁷ Ibid., 49.

³⁸ Ibid., 50.

³⁹ Ibid., 49.

The Missional movement begins with a theological foundation. Gailyn Van Reheenen insists that Church Growth thinking should begin anthropocentrically. On the other hand, the missional movement begins theologically.⁴⁰ Stetzer and Putman insist that the concept of a missional church involves three kinds of theological foundations: Christology, ecclesiology, missiology. This foundation is called a “Missional Matrix.” Stetzer explains it with the following diagram:



Figure 9. The Missional Matrix, *Breaking the Missional Code*.⁴¹

⁴⁰ Gailyn Van Reheenen, “Contrasting Missional and Church Growth Perspectives.” Monthly Missiological Reflection, #34, <http://www.missiology.org/mmr/mmr34.htm> (accessed May 06, 2009)

⁴¹ *Ibid.*, 54.

“Church-centered Mission” to “Mission-centered Church” (*Missio Dei*)

The underlying theology of the missional church movement is based on the concept of *missio Dei* ("the mission of God").⁴² Term *missio Dei* is a Latin theological Christian term that can be translated as the "sending of God."⁴³ This concept draws a contrast between God's mission and the church's mission. The concept of the church's mission is that God gave the church responsibility to lead missions, and church is a center of missions. Otherwise, the mission of God can be interpreted as the missions that derives from the nature of God. John Stott says:

Mission is an activity of God arising out of the very nature of God. The living God of Bible is a sending God, which is what 'mission' means. He sent the prophets to Israel. He sent His Son into the world. His Son sent out the apostles and the seventy, and the church. He also sent the Spirit to the Church and sends Him into our hearts today. So the mission of the church arises from the mission of God and is to be modeled on it.⁴⁴

David Bosch addresses that “mission is not primarily an activity of the Church, but an attribute of God.”⁴⁵ In his Bible study book *Sent*, Ed Stetzer explains “Mission isn't the going. Mission isn't the getting. Mission is understanding the intention of God and then acting on it. Our mission is not our mission at all. It's God's.”⁴⁶ In

⁴² The concept of *missio Dei* was first advanced by Karl Barth in 1932 at the Brandenburg Missionary Conference, where Barth emphasized that mission is an activity of God himself, as opposed to a purely ecclesiastical task. For more on the history of *missio Dei* see David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 389-93.

⁴³ “Missio Dei”, Wikipedia, http://en.wikipedia.org/wiki/Missio_dei#cite_note-1 (accessed May 06, 2009)

⁴⁴ J. D. Douglas, *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland: Official Reference Volume: Papers and Responses* (Minneapolis, MN: World Wide Publications, 1975), 66.

⁴⁵ Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 390.

⁴⁶ Edward Stetzer, *Sent: Living the Missional Nature of the Church* (Nashville, TN: Lifeway Press, 2008), 14.

understanding the *missio Dei*, God sends and calls the church into the world to participate in God's mission.

Based on the theology of the mission of God, missions needs a balance among the local church, the mission agency, and the training institutions. Church is not the center of missions but God. Korean missions tend to concentrate on the local church. Otherwise, American churches tend not to respect mission boards. Through the book *The Church Bigger than You Think*, Patrick Johnstone mentions a "tripartite structure" for missions. The structure consists of a balance among the local church, the mission agency, and the training institute.⁴⁷ He insists that all sections should keep central (for) the accomplishment of the Great Commission with the other two.⁴⁸ Each section is vital. The problem with churches doing missions is a lack of support, experience, and professionals. Missions need to be done by the resource, professionals, and organizations. The author makes a quadruple structure as follows. This structure includes "missionaries and church planters."

⁴⁷ Patrick Johnstone, *The Church Bigger than You Think* (Ross-shire, Great Britain: Christian Focus Publications, 1998), 166.

⁴⁸ Ibid.

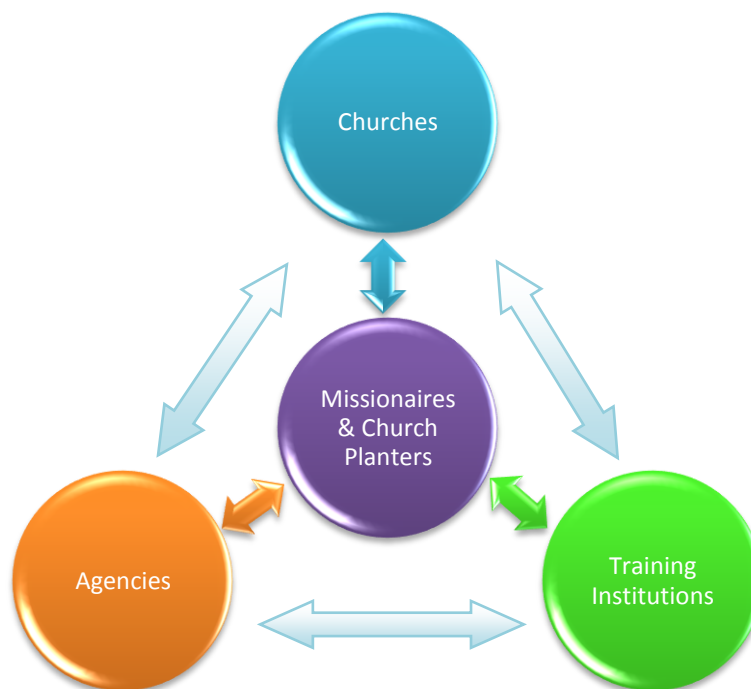


Figure 10. Structures for God's Missions ⁴⁹

Missional Ecclesiology

It is important to study ecclesiology and missiology together. Craig Van Gelder says, "This conversation is finally making a clear connection between missiology and ecclesiology in developing what has become known as a missional church."⁵⁰

Ecclesiology is the study of the church. Christians have always struggled for defining the Church. A missional ecclesiology invites one to see the Church and a way of understanding the church. This concept opens a new way from locally to globally. First, the church is a witness of community. This concept sees the church as being a witness and all congregations as a missional congregation in their community. Second, the church is a missionary. This concept sees the church as being a missionary. Bosch says,

⁴⁹ Patrick Johnstone noted 'tripartite structure' between three basic structures- churches, training institutions, and agencies. This is a quadruple structure.

⁵⁰ Craig Van Gelder, *The Missional Church in Context*, 27.

“God is a missionary God; God’s people are missionary people.”⁵¹ Jesus explained, “As the Father has sent me, I am sending you” (John 20:21). All Christians have to realize that they are missionaries. Many churches will send money to missionaries and mission agencies but they do not want to be a missionary. They think that God did not call me. All Christians have already received the missionary call. The missional concept invites all congregations to join the missions work.

The word *church*, used in the Bible, comes from the Greek “*ekklesia*,” which comes from a root word, made up of preposition *ek* (out of) and a verb *kaleo* (to call). *Ekkaleo* means “to call out of.”⁵² Like the early church that continued to gather together in the temple because that's where their major target group met the Jews. The church can use any building and location to gather into the church. Christianity is not buildings, religious meetings, or programs. There is no limit to where they can go.⁵³

SUMMARY

This chapter offers an overview of the theoretical basis. This thesis is based on five assumptions:

1. God’s mission involves four parts: evangelism, local outreach, church planting, and world missions

⁵¹ David J. Bosch, *Believing in the Future: Toward a Missiology of Western Culture, Christian Mission and Modern Culture* (Harrisburg, PA: Trinity Press International, 1995), 32.

⁵² W. E. Vine, *Expository Dictionary of New Testament Words* (Minneapolis, MI: Bethany House Publishers, 1984), 85-86.

⁵³ Kim Hammond, “Characteristics of Missional Church”, <http://jmm.aaa.net.au/articles/567.htm> (accessed at May 06.2009)

2. Missions is central to the other ministries that the church must complete; therefore all members should participate in missions.
3. The church has five practical functions: worship, prayer, fellowship, ministry, and discipleship.
4. The local church should reconsider its Christology, ecclesiology, missiology
5. The church is not the center of missions but God is.

CHAPTER THREE
CASE STUDY OF MISSIONAL CHURCHES

TARGETS AND METHODS OF CASE STUDY

Targets Used for This Case Study

This author chose two kinds of churches: five Korean churches, and four Korean American churches.¹ These churches are well known as missional churches in Korea and in the Society of Korean Americans. The target churches are shown in Figure 11.

Church name	Senior Pastor	Location	Website
Yoido Baptist Church	Ki-Man Han	Seoul, South Korea	www.yoidochurch.or.kr
Global Mission Church	Dong-Won Lee	Yongin, South Korea	www.jiguchon.org
Saemmul Community Church	Eun-Jo Park	Seongnam, South Korea	www.smcc.or.kr
Seoul Light & Salt Church	Hyun-Sam Cho	Seoul, South Korea	www.sls.or.kr
Jeonju Antioch Church	Jin-Gu Park	Jeonju, South Korea	www.antiochia.org
Shining Star Community Church	Yong-Woo Lim	Falls Church, VA	www.shiningstar.org
Korean Central Presbyterian Church	Chang-Soo Ro	Vienna, VA	www.kcpc.org
Seoul Baptist Church of Houston	Young-Ki Chai	Houston, TX	www.seoulbaptist.org
Grace Community Church	Shin Il Park	Vancouver, Canada	www.gracehanin.com

Figure 11. Target Churches of the Case Study

¹ This author surveyed twelve churches for this case study. However, only nine churches responded with completed surveys.

Principles Used for Sampling

This case study sampling has the following in common.

1. The present annual missions budget of each church is approximately more than 20% of the overall church budget.
2. Several churches are Baptist churches because this author's denomination is Baptist Convention. Four Baptist churches are in the study.
3. Several churches where the author attended or worked as a pastor are added to the list.
4. There are a limited number of Korean American Churches in Eastern American; this author chose those which are easily available in the East.

Methods of Case Study

This thesis investigates missions ministry using two methods. One is interviews of pastors. Second is literature research about the targeted churches. This author interviewed senior pastors or associate pastors in charge of missions (evangelism, outreach, domestic or international) ministry face to face, on the telephone, or by e-mail. Several of these churches are a frequent topic of theses, books and studies. This author researched these churches from literature such as articles, books, websites, and theses. This author analyzes the variation between traditional churches and missional churches. The church names, interviewees, their position, and method are shown in Figure 12.

Church Name	Interviewees	Position of Interviewees	Method of Interview
Yoido Baptist Church	Jong-Ki Yoon	Associate pastor	E-mail
Global Mission Church	Young-Seok Yoo	Associate pastor	E-mail
Saemmul Community Church	Gyeong-Shik Ryu	Associate pastor	Face to face and E-mail
Seoul Light & Salt Church	Youn-Jung Lee	Associate pastor	E-mail
Jeonju Antioch Church	Seung-Uk Jung	Associate pastor	E-mail
Shining Star Community Church	Yong-Woo Lim	Senior pastor	Face to face and E-mail
	Chi-Min Won	Associate pastor	
Korean Central Presbyterian Church	Yoo-Shik Lee	Associate pastor	Face to Face and telephone
Seoul Baptist Church of Houston	Su-Kwan Lee	Associate pastor	E-mail
Grace Community Church	Young-Nam Kim	Associate pastor	E-mail

Figure 12. Interviewees, Position of Interviewees and Methods of Interview

RESULTS OF THE CASE STUDY

Yoido Baptist Church

In 1971, the Sibum apartment complex which was Korea's first high-rise apartment complex was completed on Yeouido Island. In September, 1972, Yoido Baptist Church (YBC) was planted in Yeouido by Kai-Man Han. This church has grown quickly ever since the early 1980s. Former President and Mrs. Jimmy Carter and their daughter Amy visited the YBC services during their visit to Korea, July 1, 1979. It marked a new era. In 1979, about 300 adult members attended the Sunday morning service on average.²

² The church doesn't have a record on this fact.

In 2009, the number of adult members was approximately 2,500 adults on average.³ The vision of YBC is to build other branches in the main cities in the world. In Kazakhstan, in central Asia, YBC is planning to build a seminary and to give all students scholarships. In the domestic church presently the church supports 50 self-reliant churches. YBC also supports domestic outreach to support programs, as well as military bases and schools.

There were two important factors in the rapid growth of the church. The first factor of growth was the rapid growth in that community. The island is home to some 33,754.⁴ The community is Seoul's main business district and is called Korea's Wall Street.⁵ The second factor of growth was because of the convenient location and building. One of the characteristics of a missional church is opening their building for the community. YBC has an education building with ten storeys. Through this building, they reach out to the local community. There is a coffee house, a kindergarten, a music stage, a library, and a gymnasium. This building is accessible to the local community. The church also has a retreat center within an easy distance. This place takes on a very special function for missionaries and congregation members.

Jong-Ki Yoon, the associate pastor of YBC, explains the present situation of the church:

³ Jong-Ki Yoon, E-mail interview by author, April, 2010. Jong-Ki Yoon is the Administrative Associated pastor of Yoido Baptist Church.

⁴ <http://www.ydp.go.kr/jumin/page.do?mCode=A025000000&dongNm=여의동>. (accessed April 5, 2010) In Yeouido, there are National Assembly Building, LG, Korean Broadcasting System, Munhwa Broadcasting System, the 63 Building, the large Yoido Full Gospel Church and the Korea Exchange Center.

⁵ <http://en.wikipedia.org/wiki/Yeouido/>. (accessed April 5, 2010)

Sunday attendance	2500 adults
Missions budget as percent of total budget	20
Number of missionary families	27 fully supported
Number of churches supported	50
Number of outreach ministries	12

Figure 13. The Reality of Yoido Baptist Church

Missional Discipleship

YBC focuses on discipleship through pursuit of the word of God. “Bible study-focused church” is their nickname. Senior pastor, Kai-Man Han, says, “We believe that there is no way to be a good Christian without knowing God’s Word and God.”⁶ Their model was the Southern Baptist Sunday School. There are many classrooms for Bible studies in this church. Their goal is that most of the congregation members join a Bible study class. Now, most of congregations join Bible study in the 10-floor education building.

YBC has a strong evangelism training course. For several years, they used Continuing Witness Training. In 2006, the church changed to the FAITH Evangelism program. FAITH Evangelism strategy was designed by Lifeway (SBC). The strategy is very easy and relational. This author attended the first seminar in Korea in 2005. The FAITH gospel presentation is very simple and easy to evangelize unbelievers. It uses “F.A.I.T.H.” as an acrostic.⁷ Moreover, every year, they have had an event called “Korea-US partnership evangelism” from 1973 to now. This event affects their community.

⁶ <http://www.yoidochurch.or.kr> (accessed April 5, 2010)

⁷ F.A.I.T.H- Forgiveness, Available, Impossible, Turn, Heaven.

Partnership with Convention Mission Board

Kai-Man Han thinks that the most effective strategy for missions ministry is partnership with mission agency and when they are working together, the strategy will be successful. YBC joined hands with the Foreign Board of the Korea Baptist Convention (FMB) to send missionaries. This organization was founded in 1987; presently there are 637 missionaries serving 54 countries.⁸ FMB is growing as of right now because Senior Pastor Han is serving as chief director the leading position in the FMB. YBC helps out missionaries and missionaries who are in charge of the missionary team in the head office. They also help out to open a seminar and conference for FMB missionaries and local church pastors.

Global Mission Church

Founded in 1994 Global Mission Church (GMC) had about 1000 members in one year and in 2009, there were 19,603 members. GMC has 1988 Mokjangs⁹, which is caused by the rapid growth of the church. The church members who belong to small groups, 80 percent of the church, have become healthy. The vision of GMC says, “We obey Jesus Christ’s order of evangelization and love, so that our church heals the nation and changes the world.” The mission of the church says, “All the members in our church are going to be trained as lay missionaries through the pasture church which they belong to.” Practical goal of GMC is that “all the members in our church are going to be trained

⁸ The Foreign Board of the Korea Baptist Convention, http://www.fmb.or.kr/1_6.php. (accessed April 10, 2010)

⁹ “Mokjang,” which is a Korean term meaning *pasture*, is a unique name for a Global Mission Church. A small group leader of a Mokjang is called a Mokja, which means *shepherd*.

as lay missionaries through the pasture church which they belong to. By 2010, 30,000 church members 3,000 lay missionaries send out 300 missionaries abroad.”¹⁰

Young-Seok Yoo, the associate pastor of GMC, explains the present situation of the church:

Sunday attendance	19,603
Missions budget as percent of total budget	28.2
Number of missionary families	69 fully supported 145 supported
Number of churches supported	150 churches, 30 mission agencies.
Number of outreach ministries	18

Figure 14. The Reality of Global Mission Church

Missional Worship

GMC stresses through the sermons that the congregation will focus on evangelizing and missions. The motivational reason of growth is the preaching of Dong-Won Lee. He is known to be the most excellent expository preacher. In-Hwan Kim, who is an associate pastor of GMC, surveyed the congregation to find out why they decided to attend GMC; 69% answered “the preaching of senior pastor”.¹¹ Through worship, emphasis on missions and evangelism has resulted in a mission-focused church. The purpose of the church says, “Mission is not an accessory of the church services, but the reason for the church’s existence. The growth of the church depends upon serving and opening ourselves to our neighbors. Our church will put all its efforts into obeying the

¹⁰ <http://www.jiguchon.org/> (accessed April 4, 2010)

¹¹ In Hwan Kim, “The Role of Preaching in Church Growth. Centering on the preaching of Dong-Won Lee of Global Mission Church” (D.Min diss., Liberty Theological Seminary, May 2008), 118.

Lord's Great Commission"¹² Through the worship, the missionaries are in the process of dedicating themselves to develop an outreach promotion. Pastor Lee believes that the leaders must be absolutely motivated to promote mission during weekly worship. The vision of Dong-Won Lee is to send 300 of the members of his church on missions. Presently there are 69 members who were sent on missions, and those members are mostly just lay missionaries of the church. The pastor gives sermons based on mostly missions and he mainly focuses on the laity to go on missions. He also challenges the congregation to consider short-term missions and outreach trip opportunities. The church is celebrating the 15th year since it has been built and basing their outreach on loving one's neighbor and introducing what the church does and insisting on dedication.

Missional Small Group Ministry

GMC is a fast growing cell ministry-centered church. The basics of all ministries are cell group ministry and in the mission training there are cell groups. Young-Suk Woo, who is in charge of missions ministry at GMC, says, "Before we changed into a cell Group ministry church, we were in a global church that was lacking in missions and evangelizing. However, all cell group ministries are a vital part of all ministries such as worship, missions, and social charity. They became sponsors."¹³ The following explains the before and after transformation of cell group ministry:

¹² Ibid.

¹³ Young-Suk Woo, E-mail interview by author, December, 2009.

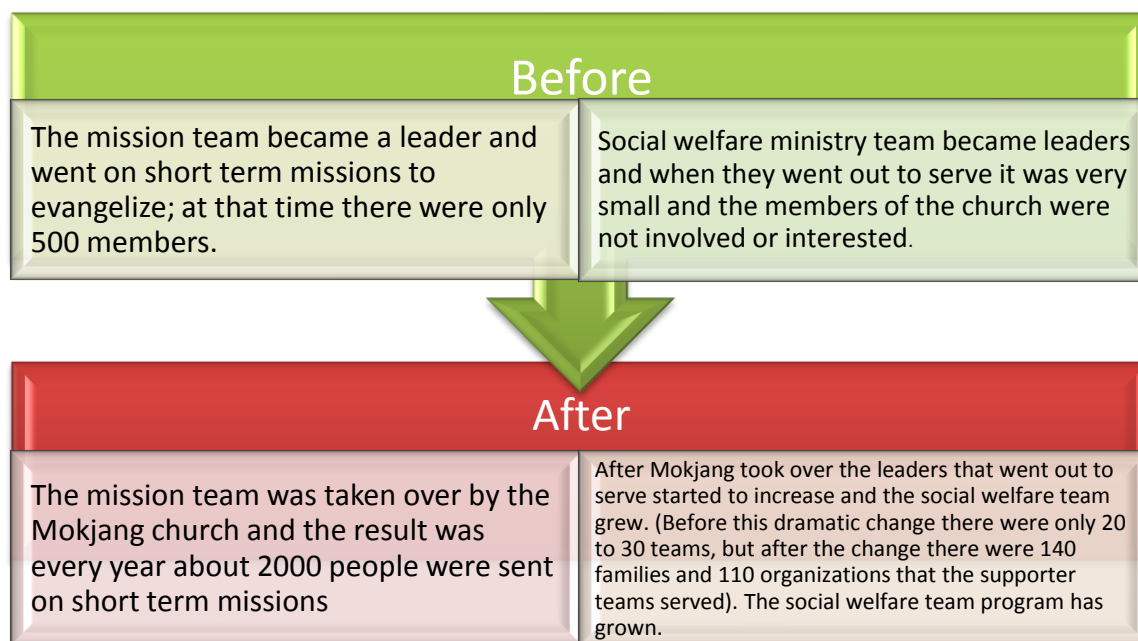


Figure 15. The Before and After of Cell Group Ministry ¹⁴

GMC has the strategic link for communication between missions and cell churches. All the teams in the GMC supported the Mokjang. And supporting Mokjang became their primary focus. Also, through Mokjang serving is the main law. Everything must be done by Mokjang. All the teams' and Mokjang church ministries' dreams are to use the GMC missionaries to serve people who have not been saved and to see the world change. GMC focuses on missions ministry through cell group ministry.

Through changing to a cell church, all the members of the church were able to serve in ministries. So in the church not just one group is in charge of missions and evangelizing, but the church is one body where there are smaller groups that are formed to focus on missions and evangelizing and all the members of the church are involved. The following illustrates the cell-centered ministry:

¹⁴ <http://www.jiguchon.org/> (accessed April 4, 2010)

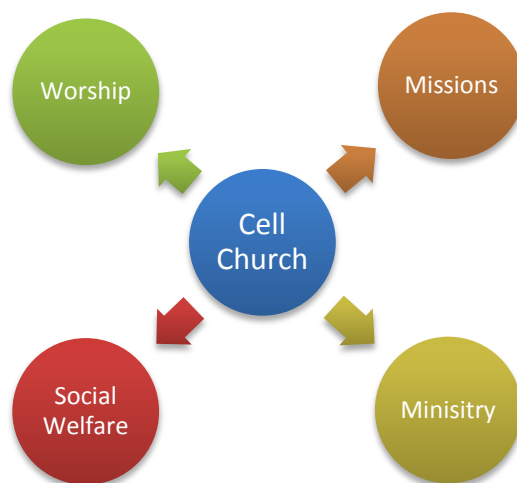


Figure 16. The Cell Church-centered Ministry in Global Mission Church.¹⁵

Each cell groups support missionaries in GMC. The following is found on GMC's homepage:

The cell church must support a missionary and a servant of the public with partnership. For this ministry, all cell group members should promise a faith promise offering for 1 year. They donate 50% of it to a missionary, 25% to a public servant of the public, 25% to their cell group ministry in cell group.¹⁶

Several principles for the support of a missionary are as follows:

1. The cell group adopts missionaries.
 - The cell group prays for missionaries in every meeting.
 - The cell group looks to missionaries with love and interest.
 - The cell group is concerned missionaries' total growth.
 - The cell group is also concerned for missionaries' children.
2. The cell group adopts a missions ministry.
 - The cell group financially supports missionaries even if only a little money
 - The cell group equates the needs of missionaries with that of the cell group.

¹⁵ Young-Suk Woo, E-mail interview by author, December, 2009.

¹⁶ Ibid.

The cell group takes care of needs of missionaries with interest.
The cell group makes connections with mission boards which send missionaries.

3. The cell group joins missionaries' ministry.

The cell group finds out about concern in the nation where missionary work.

The cell group makes opportunities to visit mission fields.

The cell group joins the missionaries' ministry with special skills and experience.

For example

Write a letter for their missionary during mission events.

Send some presents for their missionary with love.

Meet their missionaries when missionaries visit in the country.

Read letters of missionary and mission board.

Join a short mission trip.

Attend missions lectures.¹⁷

Saemmul Community Church

In 1998, Saemmul Community Church (SCC) was planted in Seongnam. Eun-Cho Park, who was a senior pastor of Seoul Youngdong Presbyterian Church, supported three daughter churches over a period of 17 years. The fourth Church, SCC, was planted and pastured by him. At the front door of the SCC there are two big portraits and there are several other portraits hanging on the wall. The two big portraits are pictures of two martyrs who went on a short mission trip to Afghanistan in 2007.¹⁸ If visitors take a closer look at the two pictures in the background, they will see that the faces of all the people in the congregation have been scribbled on. SCC uses the missionaries that passed away on a short term mission trip as a model to go on missions or to evangelize. The

¹⁷ <http://www.jiguchon.org/> (accessed April 4, 2010)

¹⁸ In 2007, 23 mission trip team members were captured by members of the Taliban in Afghanistan. Bae Hyeong-gyu, a pastor of Saemmul Community Church, and Sim Seong-min, a 29-year-old man, were executed on July 25 and July 30.

church's goal is to make healthy disciples of Christ and to serve the families and neighbors.

Gyeong-Shik Ryu, the associate pastor of SCC, explains the present situation of the church:

Sunday attendance	4400
Missions budget as percent of total budget	20
Number of missionary families	55 fully supported
Number of churches supported	40
Number of outreach ministries	13

Figure17. The Reality of Saemmul Community Church

Missional House Church Ministry

The biggest strength in SCC is house churches. These are the main focus of the SCC. SCC has different individual house churches, comprised of 261 married couple Mokjangs, 75 college group Mokjangs, 12 Pungwons and 88 Chowons.¹⁹ About 90% of the church members are involved in the house church. The Mokjang basics are as follows:²⁰

1. The Mokjang as a fundamental unit of house church system is a key of ministry.
2. The Mokjang as a small church is trying to go back to the early church's ways.
3. The priority of the Mokjang is save unbelievers and then helps them to return to Christ and having a revival

¹⁹ "Chowon" is a type of small group which consists of Mokjas and their spouses of several Mokjangs. "Pungwon" consists of Chowons. In this thesis, Mokjang and House Church will be used alternatively. <http://www.smcc.or.kr/house/search.html> (accessed May 1, 2010)

²⁰ Gyeong-Shik Ryu interview by author, March 25, 2010.

4. The Mokjang is to make all the non-Christians to become disciples of Christ.
5. The Mokjang cannot be taught just by speaking but must be taught by the way we act.
6. The members of the Mokjang are to find their way back to the ministry.

As it was stated above, the house church ministry of the SCC serves as a small church and practices evangelism, missions, teaching, and worship. The biggest element in the house church is evangelism. In the house church, they call the people who need evangelism the "VIP". In the house church meetings when a "VIP" comes in, the meeting changes, makes him or her more comfortable, The VIP get whatever he or she need and members go ahead with the house church meeting. At the end of the meeting is always a prayer for the "VIP". SCC accepts those who are not going to church. Members that come from other churches can become a member after following the steps below:

1. Though the husband or wife does not attend church regularly they can attend SCC
2. Leaving their previous church because of the location where they live.
3. A person who was baptized but has no faith must prove to the leader of the cell group that he or she is ready
4. If the family members are all serving in different churches but wish to be in the same church
5. If they were a member before but left for another church but want to come back
6. For whatever serious reason may be for the member to come out of their church and want to come to this church, they must get a signed paper from the leader from the cell group, but this can happen to one family only in one year.²¹

²¹ Ibid.

As said above because SCC started to take in members it received 90% non-believers but they became believers after becoming members of the church. Eun-Jo Park wrote in his book, "As the church changed into house church, we did not take in members who attended church, but we only took in those who did not attend church. This was a very dangerous task that the SCC took, but without a doubt I believe that this was God's work."²² After making this decision SCC did not increase in numbers as a big community church has, but they believe that this was a necessary change for a healthy community church.

Missional Fundraising

On May 1, 2009, SCC launched the campaign "5% of love." "5% of love" is a way to spend less money on personal expenditures to serve the poorest and most deprived people. Eun-Jo Park says, "The campaign helps us to learn abstemious habits. Moreover, it helps out the poorest. There are two reasons."²³ SCC spends funds on the poorest people, their children, multicultural families, foreign workers, and North Korean defectors.

Seoul Light & Salt Church

In September 1992, Seoul Light & Salt Church (SLSC) was planted by Hyn-Sam Gho and 30 members. From the beginning of the church, Senior Pastor Gho had ten goals. These ten goals offer the fullest account of the history of SLSC. The ten goals of SLSC

²² Eun-Jo Park, *The Great Dream of The Church* (Seoul, South Korea: HangSangDa, 2010), 42.

²³ *Ibid.*, 108.

for the year 2020 are as follows:

1. A church that spends the largest sum of money on evangelism in the world.
2. A church that plants more than 100 churches inside and outside the country.
3. A church that supports more than 100 missionaries.
4. A church that prints more than ten million evangelism tracts.
5. A church that spends the largest sum of money in relief mission in Korea.
6. A church that provides living expenses to more than 100 orphans and widows.
7. A church that grows more than ten thousand happy families.
8. A church that raises the greatest number of Christ-like disciples in Korea.
9. A church that raises more than 100 pastors.
10. A church that raises more than 100 leaders who are at the top of their fields in society.²⁴

Through this vision, attention in the church is directed toward missions and outreach. This church is devoted to missionary and outreach ministry to use most of their budget as they used \$21(30%) of the first offering of \$70 to help a poor person on the street. Principles of SLSC's budget are as follows:

1. Clearly disclose a detailed account of deposits and withdraws.
2. Spend 30% of budget in relief and missions.
3. Spend all seasonal offerings in relief and missions.
4. Spend all offerings for the glory of God and the fulfillment of congregation members.

Youn-Jung Lee, the associate pastor of SLSC, explains the present situation of the church:

²⁴ <http://sls.or.kr/> (accessed May 10,2010)

Sunday attendance	5700 adults
Missions budget as percent of total budget	50
Number of missionary families	12 fully supported 50 supported
Number of churches supported	74
Number of outreach ministries	30

Figure 18. The Reality of Seoul Light & Salt Church

Missional Outreach Ministry

SLSC focuses on outward ministry, especially on relief ministry. Gho established the Korea Church Relief Team. The Korea Church Relief Team in SLSC established to respond to the collapse of Sampoong Department Store.²⁵ They made a tent for victim and their families. For two months, they provided food and beds with redemptive love. From this beginning, they had an instant relief team. Today, they send relief for those made homeless by disaster. Many Christians who know their love support them with offerings and prayer. They clearly show all of their accounts of income and expenditures on their home page. Most congregations think that the church has spoken openly and truthfully about their finances. They spend all of money for victims because they do not have full or part time staff in relief team. All of their staffs are volunteers.

The Korea Church Relief Team provides the most effective and immediate relief to disaster victims. When Gho heard of a new Haiti earthquake, he and team members departed from Seoul to Haiti in three and a half hours. The relief team was the first team in South Korea to arrive. They provided them with \$60,000 of medical supplies and food.

²⁵ The Sampoong Department Store Collapse was a structural failure that occurred on June 29, 1995 in the Seocho-gu district of Seoul, South Korea. The collapse is the largest peacetime disaster in South Korean history – 502 people died and 937 sustained injuries.

Gho says, “We used \$60,000 at an early time. That was worth more than 600,000 or 6 million dollars. We provided 13,000 saline drips to save 100 people.”²⁶ Pastor Gho picks principles of church finance for explaining know-how. Gho says, “There are principles of church finance: glory of God, joy of neighbor, and fulfillment of congregations.”²⁷ They allow no unnecessary expenditures. There are outreach programs such as SOS Bank, Rice of Life Bank, Nanum(Sharing) Market, Hope Fund, Goat Bank, and Education service. Cho says, “If you need an idea, you must love them.”²⁸ All of outreach ministry starts from a person’s dedication and then many people join. The following is an introduction of their outreach ministries.

1. SOS Bank: A deaf person committed suicide in early 2005. He owed three hundred dollars for monthly payment and seven hundred dollars in fines. The people in the U.S.A heard this sad story and one person sent fifty thousand dollars to LCC. This church decided to make this fund like a bank to help the people in difficulty. SOS Bank loans to someone who is in difficulty within the limits of one thousand dollars. This bank requires the recommendation from pastors or social workers. SOS Bank engages in loan and exchange like a bank, but this bank is different from the other banks. There is no profit and pushing for repayment.
2. Rice of Life Bank: A church member said to Pastor Cho, “Pastor Cho. I am sorry to bother you. Please help someone who cannot eat and send the gospel with the rice.” He offered one hundred thousand dollars to God. This money was used for making “Rice of Life Bank” on Thanksgiving Sunday in 2006. This bank sends the rice with recommendation of social workers or pastors. There is a message on website: “You can pay back rice when you can afford to pay back, but you don’t have to. Just eat and live!”
3. Hope Fund: Hope Fund is the project that builds schools and houses in Cambodia.
4. Goat Bank: Goat Bank provides goats as relief goods to the poor people in Nepal.

²⁶ <http://wneighbors.com/new2005/bodo.html> (accessed May 10, 2010)

²⁷ Ibid.

²⁸ <http://sls.or.kr/>(accessed May 10, 2010)

5. Education Service: This outreach provides education to children who don't have any chance of education.²⁹

Jeonju Antioch Presbyterian Church

Dong-Hee Lee founded Jeonju Antioch Presbyterian Church (JAPC) in 1983. In 2006, Jin-Gu Park became a senior pastor. Retired Pastor Lee became a missionary at this time. The motto of the church is "JAPC gathered happy people of missionary work."³⁰ Lee says, "We rented a temporary building for a \$6,000 deposit in Jeonju city. We did not have a building or land but we continued doing missions because we began with a missional mind. We never stopped doing missions. We continue to do missions because all of our congregations agree and join in the missions."³¹ JAPC has strategic systems which are effective in doing missions. All their ministries became missions ministries, designed to go to all the nations. The pastoral philosophy of Dong-Hee Lee is "Live uncomfortably." As uncomfortable as it is to deal with the church budget, the members still think of missions. On the front page of the weekly news were these guidelines for developing missions. The following are extracts from the JAPC website.

1. That more and more we are becoming Christ-like saints, with the two strong wings of an eagle.
2. That we are becoming Jesus' reproductive disciples and missionaries.
3. That we are becoming a giving church, focusing our energy on missions for overseas, in rural areas, in isolated areas, and on education.
4. That we are using more than 60 percent of church income (tithes, offerings, and so on) for missions.

²⁹ <http://wneighbors.com/>(accessed May 10, 2010)

³⁰ http://andiok.kr/eng/eng_index.html(accessed April 4, 2010)

³¹ <http://www.bauri.org/leearticle> (accessed May 10, 2010)

5. That all groups and organizations of the church are managed based on a missions system that is self-supportive.
6. That we all participate in the ministries and activities of the church willingly with a sacrificial spirit.
7. That we all support the church's business and meetings voluntarily with a sense of accountability.³²

Seung-Uk Jung, the associate pastor of JAPC, explains the present situation of the church:

Sunday attendance	5,000
Missions budget as percent of total budget	74
Number of missionary families	234 families and singles fully supported 150 missionaries supported
Number of churches supported	50
Number of outreach ministries	30

Figure 19. The Reality of Jeonju Antioch Church

Missional Church System

JAPC shows that a church has to change its system in order to achieve God's mission. To become a missionary church the point or main focus must be the training of missionaries and must expand to all members. Even though a pastor has a mind for missions or the knowledge of missions, if he does not deliver the training well the church will not become missional. The Korean church pastor's mind must be open and able to teach all of the other members about missions.

The work that God has given to the JAPC is evangelism and missions. Principles of JAPC's budget follow.³³

³² http://andiok.kr/eng/eng_index.html (accessed April 4, 2010)

1. That we are using more than 60% of the church is income (tithes, offering, and so on) for missions.
2. Church does not budget for one year
3. Church does not help other ministries.
4. Church helpers do not get paid.
5. The money for the pastor is paid for one year.
6. Limit oneself to a current expense (salaries, building, utilities, ministries, maintenance, property, and office) of 10 % of income.

Shining Star Community Church

Shining Star Community Church (SSCC) is a seven hundred member church in Falls Church, VA. Senior Pastor Yong-Woo Lim planted this church with 30 members in January 2001. As a lay leader, Lim has experience with managing a church budget to spend 75% on missions ministry. As a small church, becoming a church which spends 75% of its budget on missions is the ultimate goal. For a number of years, the vision of SSCC has been to send 300 missionaries. SSCC tries to hire missionary candidates as ministers. The church believes that “people who welcome missionaries will receive the rewards of missions in the name of the missionary.”³⁴

Chi-Min Won, the associate pastor of missions of SSCC, explains the present situation of the church:

³³ <http://www.bauri.org/leearticle> (accessed May 11, 2010)

³⁴ <http://cafe.shiningstar.org/CafeBase.aspx?cafeid=vision2011> (accessed May 11, 2010)

Sunday attendance	550 adults 180 children and youth
Missions budget as percent of total budget	60
Number of missionary families	62 families fully supported 88 missionaries supported
Number of churches supported	14 mission agencies
Number of outreach ministries	5

Figure 20. The Reality of Shining Star Community Church

Missions Conference

Lim believes in celebrating missions in the church. SSCC has a five-day mission conference. It includes early morning worship, seminars, workshops, missionaries travel, a missionary luncheon, a missionary family worship, a missions display, and reports from the missionaries who attended the conference. The laity makes all the decisions on their own initiative. Missionaries who attend this conference are invited by the Mokjang (cell) group. All expenses are covered. The purpose of this missions conference is the following:

1. To recognize the missional awakening for Christ in this time.
2. To reconfirm the supreme order of God, who wants people to concentrate on missions as a church in the Washington area.
3. To invite the missionaries who have dedicated themselves and allow them to relax.
4. To help missionaries understand their sending church and sending cell group.
5. To tell church members about the work of the missionaries and encourage them to devote themselves to missions again.³⁵

³⁵ Chi-Min Won interview by author, April 5, 2010.

Missions conference lead by lay leaders in missions committee. Lim believes that the senior pastor should be an active member of the missions committee. He travels regularly to visit mission fields and plan missions conferences with missions committee's members.

Korean Central Presbyterian Church

Founded in 1973, Korean Central Presbyterian Church (KCPC) is located in Vienna, a suburb in Northern Virginia just outside of Washington D.C. In 2003, Chang-Soo Ro became a third senior pastor. KCPC is concerned with missions. Won-Sang Lee, retired senior pastor of KCPC, founded Seed International in 2000. KCPC has some traits of a mission agency itself and also possesses a Compassion ministry for Korean Americans to join, encouraging missions and outreach ministry.

Woo-Shik Lee, the associate pastor of KCPC, explains the present situation of the church:

Sunday attendance	3,000 adults 1,500 Youth and Children
Missions budget as percent of total budget	20
Number of missionary families	15 families fully supported 66 missionaries supported
Number of churches supported	3
Number of outreach ministries	25

Figure 21. The Reality of Korean Central Presbyterian Church

Missional Vision Statement

KCPC has a clear sense of purpose and a shared vision for its missions ministry. It is important for the senior pastor to believe that KCPC's congregation is being called to

be a part of the church's future. Won-Sang Lee says, "The purpose of a church built by Jesus is missions"³⁶ All congregations in KCPC understand that missions is a vital part of church ministry and that the missions ministry is most healthy when missions is a priority. KCPC achieves God's mission through having the vision of being missions minded. Passion for the missions ministry in KCPC is expressed in the philosophy, statement of beliefs, vision statement, and pastoral policy of this church. The church's website says the following:

Our vision is to transform the world by training believers to become the Lord's disciples.³⁷

We all became one as the body of Christ through the Holy Spirit and by believing in Jesus Christ as our savior. Therefore, as disciples of Jesus Christ, we are committed to coming together as a community of training and service with our vision to transform the world by worship, demonstrating the presence and power of God, learning the Word of God, serving and comforting one another, and having true fellowship. We will strive to instill this precious faith in our children and will work toward expanding God's Kingdom in the 21st century.³⁸

To fulfill this vision, there are three pillars within KCPC's community of faith.

They are as follows:

First Pillar: Toward God (Upward)

1. A Community of Worship - worshipping with joy and grace of the Holy Spirit

Second Pillar: Toward Congregation (Inward)

2. A Community of Caring - loving and caring one another.
3. A Community of Family - building strong families.
4. A Community of Training and Education - developing workers for Go.

³⁶ <http://dc.christianitydaily.com/view.htm?id=186614&code=cg> (accessed May 11, 2010)

³⁷ Ibid.

³⁸ <http://www.kcpc.org/kcpc/english/about/vision.asp> (accessed April 5, 2010)

Third Pillar: Toward the World (Outward)

5. A Community of Service - serving our communities.
6. A Community of Alliance - helping immigrant churches.
7. A Community of Missions - reaching out with God's love.³⁹

KCPC has the practical goal of joining the entire congregation with the missions ministry. Practical goals of KCPC are as follows:

As we look upon the 50th anniversary of our church's founding, we promote 500-50. We want to train 500 small group leaders (lay leaders), 500 intercessory prayers, and 500 evangelists. Also, we want to produce 50 professional ministry teams, 50 new generation leaders and 50 missionaries.⁴⁰

To achieve their vision, KCPC conducts the campaign with efficiency. In 2010, they launched the campaign with "BLESSING" as the slogan. Based on their vision, "BLESSING" tries to achieve the following ministries through a relationship with God and neighbor.

1. **Worship (Being a true worshipper, Matthew 22:37-40)**
People seek creative worship filled with the presence of the Holy Spirit, creative and inspiring worship, and worship with respect for diversity.
2. **Fellowship (Loving one another in fellowship, Ephesians (4:16)**
People pursue a fellowship of recovery and healings, and establishing a healthy family homes and raise children of faith by belonging to small groups.
3. **Training (Equipping the saints, Matthew 28:18-20)**
The church wants prepared leaders who will train the congregation to become disciples of Jesus Christ through a systematic Bible study and training.
4. **Ministries (Serving the church and the community, Matthew 22:39)**
The church seeks a caring ministry that will humbly serve the local community, local churches and immigration churches, and will care for people who are marginalized and abandoned.

³⁹ Ibid.

⁴⁰ <http://www.kcpc.org/kcpc/english/about/policy.asp> (accessed May 5, 2010)

5. Gospel Evidence (Spreading the gospel, Acts 1:8)
The church seeks to send short and long term missionaries to spread the gospel among the nations and to spread the gospel of Jesus Christ to all people in the United States.⁴¹

Seoul Baptist Church of Houston

Seoul Baptist Church of Houston (SBCH) is introducing the house church ministry in Korea. SBCH transitioned into a house church in 1993 when Young-ki Chai became the senior pastor. The church has offered refreshing new insight into the house church model for 17 years. According to the Institute of International House Church Ministries, a house church is defined as the following:

1. The purpose of the house church is to recover the vitality of the first century church's community.
2. The house church overcomes the limitations of a passive religious church life that only focuses on worship formation and Bible study based discipleship. The house church is geared towards witnessing to unbelievers and in doing so, fulfills the church's original purpose of "saving the lost and making disciples of Jesus Christ." The house church accomplishes this by helping unbelievers to accept Jesus as their Lord and savior and by inviting unbelievers to be true disciples through servanthood.
3. The house church is led by a layman who acts as a shepherd and carries out many of the responsibilities of a full time pastor. The house church is composed of six to twelve members who meet together on a weekly basis at members' homes. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing, and mission.
4. The house church model divides the tasks of the local church in accordance with biblical principles (Ephesians 4:11-12). The model ordains a head pastor as an overseer of the whole faith community. The head pastor focuses on preaching, praying, and training laymen to carry out the tasks of witnessing, visitation, and counseling. The laymen carry out these house church tasks, along with other church ministry activities within the church. The goal is to build an effective community of faith.

⁴¹ Ibid.

5. The layman gains understanding and becomes a partner with the head pastor by experiencing the pastor's tasks through the successes and the adversities of serving the house church members.
6. By sharing honest prayer requests and by experiencing the grace of answered prayers, the house church members experience the living God and live transformed lives. The house church calls for and provides an environment to nurture members as they learn to practice scripturally based living, and in doing so members become true disciples of Christ.⁴²

Su-Kwan Lee, the associate pastor of SBCH, explains the present situation of the church:

Sunday attendance	1900
Missions budget as percent of total budget	42 (2006)
Number of missionary families	10 families fully supported 15 missionaries supported
Number of churches supported	10
Number of outreach ministries	10

Figure 22. The Reality of Seoul Baptist Church of Houston

Training Institute for Missionaries and Pastors

Young-Ki Chai started the house church ministry when he studied house churches of China and the world wide cell group movement. He prayed that Korean churches would take part in this movement. After numerous mistakes and revisions, the house church manual has been completed. The house church strategy has helped thousands of people. Young-Ki Chai says:

God gave me a helping gift. When God called me to be a pastor, God called me not as a senior pastor but as an education pastor. God called me not to plant other multisite churches, but to help churches already planted to promote the house church ministry. In the case of the missions ministry, God entrusted me with

⁴² <http://www.seoulbaptist.org/Christ> (accessed April 5, 2010)

helping missionaries through the house church ministry.⁴³

It is the house church movement that revives the Korean church in a crisis. If an athlete is in a slump, he or she usually practices basic skills. Through returning to the Bible, we recover the vitality of the first century church's community. The purpose of the house church is to revive the Korean church in a crisis. The house church has two main implications in 21st century paradigm. One implication is that most churches agree to change to the house church model; then the term *church* will mean *house church*. Another implication even is that house churches are few, they have an effect on the traditional church. The latter has already achieved.⁴⁴

As an exemplar of a house church, SBCH runs the Institute of International House Church Ministries. The institute and several other churches, which have transitioned into house churches, have held 154 seminars for lay peoples 63 seminars for pastors, 40 conferences for pastors, and seven conferences for the leaders of house churches through May 2010.⁴⁵ The goals of this institute were the following for 2010:

1. Korea: every region: establish one house church for every ten traditional churches.
2. U.S.A: where there are ten or more Korean churches: establish one house church for every ten traditional churches.

Where there are less than ten Korean churches: establish at least one house church.
3. Nations other than North America & Korea: establish at least one model house church in each nation.
4. Each Continent in its strategic location: establish a house church center to aid the cross cultural and local ministries.⁴⁶

⁴³ <http://www.seoulbaptist.org/>(accessed May 5, 2010)

⁴⁴ Ibid.

⁴⁵ <http://www.housechurchministries.org/> (accessed May 5, 2010)

⁴⁶ Ibid.

House church seminars have three features. The first feature is that there are no advertisements such as on television and in newspapers. Most of attendees receive a referral. The second feature is that all the attendees have sleeping accommodations at the house church leaders' and members' homes. Through sleeping there, they learn the core of the house church. The third feature is that all lectures are not only theological, but also practical. All of the lectures are testimonies which show that theory, when applied over time, becomes practical.

Grace Community Church

Grace Community Church (GCC) was planted by Shin-Il Park, a senior pastor of Kwanglim Methodist Church in Canada, in January 2003. The church began as a cell-church movement. At present, there are more than 83 cell groups in the church and 2300 in the congregation. Park has a vision to recover the vitality of the early church's community. Young-Nam Kim, the associate pastor of GCC, says, "The church as a mission-oriented church is to be clear priorities for missions, people, finances, prayer, commitment, and dedication to practice" The church's vision is "a church that transforms the world in the name of Jesus!"⁴⁷ GCC explains their ministry on their website:

1. **Growing in Grace – Leading & Support.**
2. **Reconciling the Lost- Missions & Evangelism.**
3. **Attaining the Attitude of Christ - Worship & Spirituality.**
4. **Connecting through Cell Churches – Cell Church & Caring.**
5. **Equipping the Next Generations – Education.**⁴⁸

⁴⁷ <http://gracehanin.com/grace/1.g/index.asp> (accessed May 5,2010)

⁴⁸ Ibid.

Young-Nam Kim explains the present situation of the church:

Sunday attendance	2300 1400 adults 900 children and youth
Missions budget as percent of total budget	26
Number of missionary families	7 families fully supported 11 missionaries supported 9 mission agency supported
Number of churches supported	none
Number of outreach ministries	6

Figure 23. The Reality of Grace Community Church

Missional Prayer Ministry

Prayer is absolutely necessary both to building up the missional church and designing a strategy for its missions ministry. Shin-Il Park believes that giving is a spiritual issue that reflects one's relationship with God. He challenged members to look into their own hearts and to consider how they would respond to the situation. In 2010, the church launched its missions project. The first step of the project was called "Touch the world through prayer." Each congregation tried to adopt a missionary and a nation for one year. The slogan of this movement was, "Ask of me, and I will make the nations your inheritance, the ends of the earth your possession."⁴⁹ The church has various prayer ministries to be a missional church. The following are their missional pray ministry.

Missions Prayer Meeting
 Intercessory Prayer
 Pray for those with cancer.
 Pray for those with health concerns needs.
 Pray for those with general needs.
 Pray for those in the hospital.
 Urgent prayer request will be emailed on an as needed basis.⁵⁰

⁴⁹ Psalm 2:8.

⁵⁰ Young-Nam Kim, E-mail interview by author, December, 2009.

GCC is a praying church. This church prays during worship, in cell group, and personal daily devotions through prayer sheet. GCC also offer formal and informal pray meetings. All congregations understand that our church committed to prayer on all occasions.

SUMMARY

The result of the case study gives very helpful insights on the missional church. These churches are working in different soil, focusing on theology, mission statements, outreach strategies, structures, offerings, and programs. There is no short way to transform a church into a missional church. The principles drawn from the case study are, as follows:

1. All of the targeted churches have a clear vision and a short and long term goal.
2. All of the targeted churches emphasize missions and evangelism through worship.
3. All of the targeted churches have a strong evangelism training course.
4. All of the targeted churches focus on spiritual needs through their prayer ministries.
5. All of the targeted churches have a variety of outreach ministries.
6. All of the targeted churches have a small group ministry that is outwardly focused.
7. All of the targeted churches spend at least 20 percent of their budgets on missions.
8. All of the targeted churches have established principles of church finance.

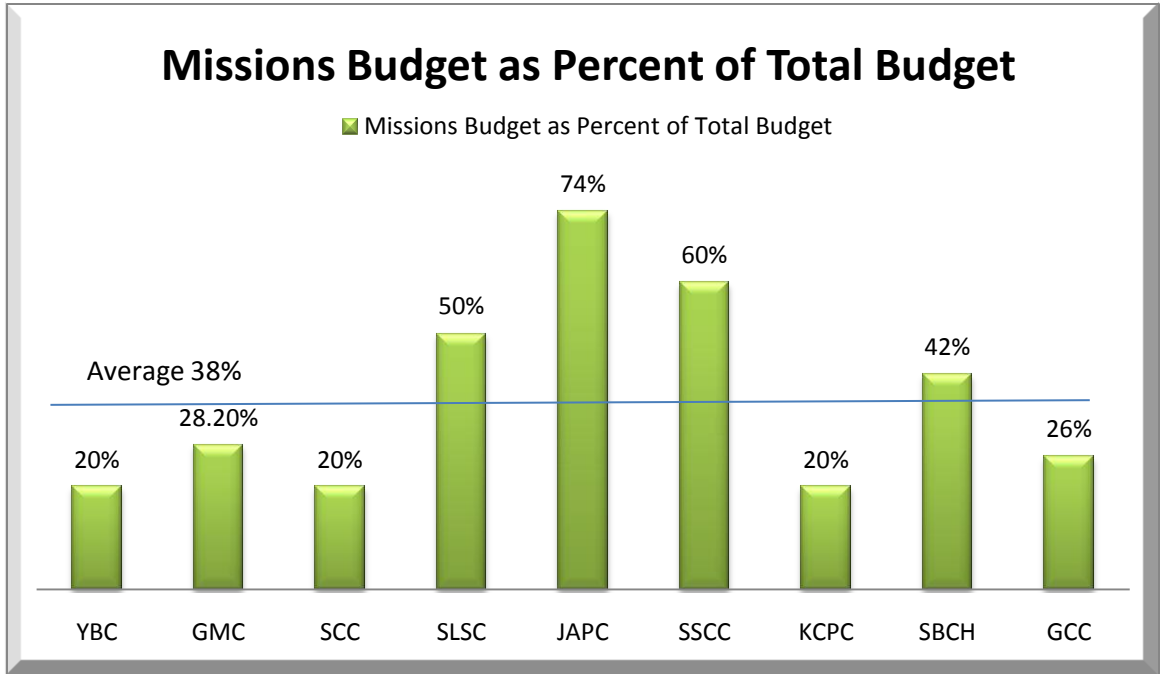


Figure 24. Missions Budget as Percent of Total Budget



Figure 25. Number of Missionary Families

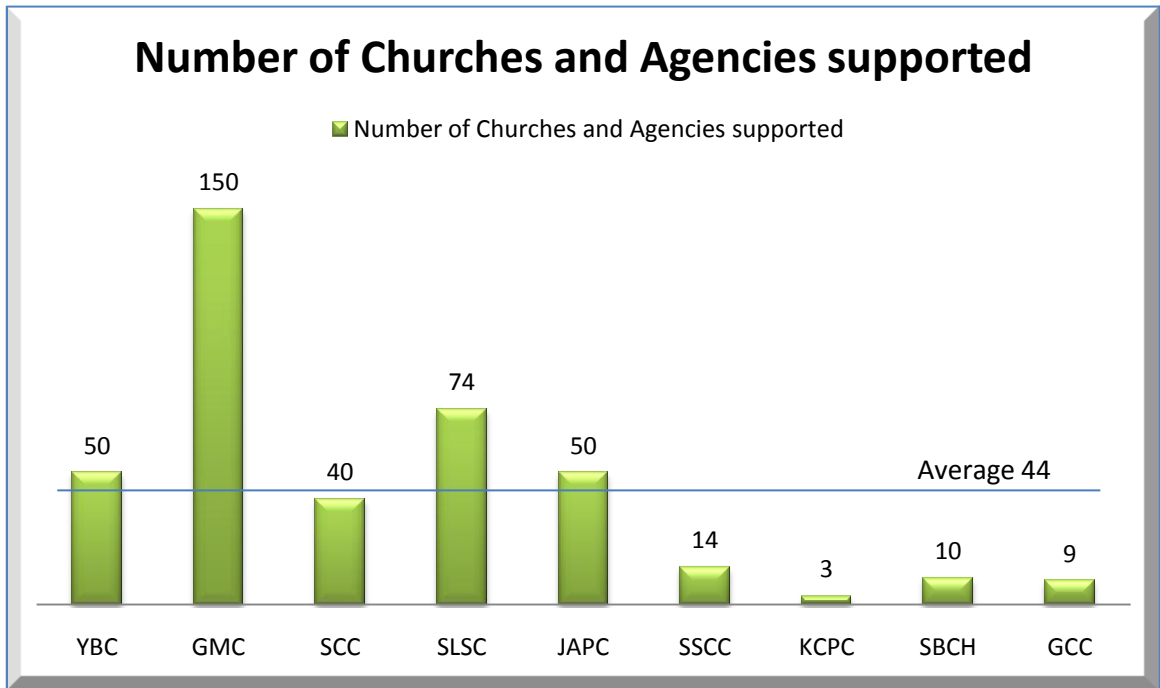


Figure 26. Number of Churches and Agencies Supported

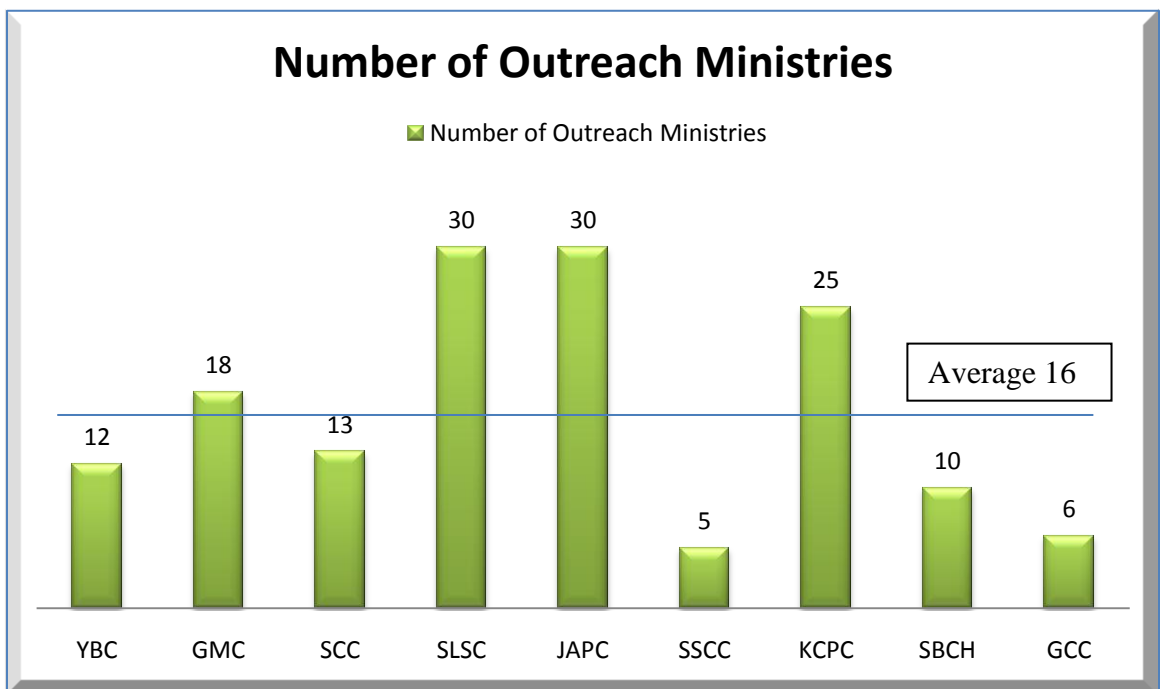


Figure 27. Number of Outreach Ministries

CHAPTER FOUR

PRINCIPLES FOR DEVELOPING MISSIONAL CHURCHES

Drawing from a case study of missional Churches and a literature search as examined in our previous chapter, this author suggests Seven S principles for a missional church. The principles consist of three things: distinctiveness, practicality, and uniqueness. All of the principles which are chosen by this author involve missional conversation. The following are seven S. principles of a missional church.



Figure 28. Seven S Principles of a Missional Church

1. Don't go without God's sanction (**Sanction**)
2. Focus on spiritual needs of unbelievers in their context (**Spiritual Needs**)
3. Begin simply, proceed slowly, and think broadly (**Simplicity**)
4. Be a steward for God's mission (**Stewardship**)
5. Do away with the artificial methods. (**Spontaneity**)
6. Work transparently in all sincerity (**Sincerity**)
7. Share them with all, as anyone might have need (**Share**)

These principles of missional church are more broad and simple to achieve God's mission. During one year, this author had preached sermons about Paul's missionary journey in the gospel of Acts. The sermons help to choose these principles. It is based on Paul's missionary journey and research of missional churches.

PRINCIPLES OF A MISSIONAL CHURCH

Don't Go without God's Sanction

Without God's sanction, we cannot go anywhere. All of the Bible characters started with God's sanction. They usually wait for his presence. Without his permission, they cannot do anything. All ministries must realize that we are called by God and God teaches us His way Himself. To put it another way, all leaders of a local church should have a vision from God and wait for God's sanction.

Hudson Taylor insists “God's work done in God's way will never lack God's supplies.”¹ The missional churches should have missionary’s faith principles. Many early missionaries such as Hudson Taylor trusted in God to provide the necessary resources. Hudson Taylor began the 'Faith Mission Movement'. Taylor's example influenced the founding of over forty new mission boards along similar lines. Moreover, this movement also influenced the house church movement in China. The following are the China Inland mission's six distinctive features:

“First, its missionaries were drawn from any denomination, provided they could sign a simple doctrinal declaration.

Second, they received no guaranteed salary, but trusted the Lord to supply their needs. Income would be shared. No debts would be incurred.

Third, no appeals for funds would be made. Taylor often said: "God's work, done in God's way, will never lack of supplies."

Fourth, the work in China would be directed not by home committees [in England, the US etc.], but by Hudson Taylor, himself and eventually other leaders in the field in China.

Fifth, the organization would advance the gospel into China's interior ("where Christ had not been named"). The gospel's rapid spread led to Taylor's insistence that workers continue gospel-preaching trips throughout the provinces of China. Their example incited other missions to extensive evangelization efforts.

Sixth, the missionaries would wear Chinese clothes and worship in Chinese-styled buildings. They would not call on western powers for protection. For Taylor enduring persecution was "ten thousand times better than writing to the Consul and getting him to appeal to the Viceroy."²

“Faith Mission Movement” believes that God will provide all resources with His sanction. Under the leadership of the Holy Spirit, churches and mission boards would

¹ <http://www.beliefnet.com/Quotes/Evangelical/H/Hudson-Taylor/Gods-Work-Done-In-Gods-Way-Will-Never-Lack-Gods.aspx> (accessed May 10, 2010)

² Daniel H Bays, editor, *Christianity in China from the Eighteenth Century to the Present* (Stanford, CA: Stanford University Press, 1996), 61.

send missionaries. A little financial support and a volunteer can open a new way to achieve the Great Commission. According to Matthew 14:15-16, Jesus said to His disciples, those who asked that crowd buy themselves some food, “They do not need to go away. You give them something to eat” (Matthew 15:15). Jesus expected little faith. The disciples replied “We have here only five loaves of bread and two fish” (Matthew 15:17). They were face to face with the supreme power through a boy’s faith. It would seem to have required so little but it became a big miracle. Jesus wants to teach them faith with sacrifice. When a church loses sacrifice, it loses most of its power. With sacrifice, the church would multiply like five loaves and two fish in the hand of Jesus. All leaders must wait for God’s sanction before engaging missions and evangelism.

Waiting is an important part of being a missional church. Those who wait for God’s sanction can achieve God’s mission. In every step, all ministries in missional church ask God what is next. There are two questions about it. First, “why do we have to wait?” This first question’s answer is that the leader of missions is God, not a missionary. God decides and leads His way, not a leader. Second question is “what should I do while waiting for God?” Through fasting and praying, the Antioch Church waited for God’s sanction and then the Antioch church became the first missionary-sending church. In other words, the very first missionary journeys began when a faithful church listened to the Holy Spirit’s word and adhered to His guidance. Acts records that the Antioch church sent Paul and Barnabas. Acts 3:2 says, “While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”” They worshiped and fasted out of their intense desire to know God’s will. God called all believers of the Antioch church to be involved in missions ministry.

Stopping is a significant part of being a missional church. Sometime the Holy Spirit obstructs a road. In Acts chapter 16, Paul decided to move into the province of Asia because there were Ephesus, Smyrna, Philadelphia, Laodicea, Colossae, Sardis, Pergamum and Thyatira. However, God had other plans for Paul. The Bible says, “Having been kept by the Holy Spirit from preaching the word in the province of Asia” (Acts 16:6) “The Spirit of Jesus would not allow them to.”(Acts 16:7) This decision figured prominently in the history of Christianity. This passage illustrates the principles of missional church. Moreover, all the methodology of evangelism and missions must be evaluated in the right passion and the right priority.

Focus On Spiritual Needs of Unbelievers in Their Context

One of the features of a missional church is to pursue a spiritual need. Churches are driven not only to meet people's felt needs, but to meet spiritual needs. All congregations seek to meet their felt needs, in the community, such as a hospital, senior center, and school.

The church's ministries focus on spiritual needs with spiritual eyes. While Paul was waiting for Silas and Timothy at the city of Athens, he observed their religion, language, life and culture with a spiritual perspective. (Act 17:16-31) The gospel of Acts explains that “he was greatly distressed to see that the city was full of idols” (Act 17:16). Athens was the philosophical, commercial and religious center. Rather than viewing it from the perspective of a tourist, he saw spiritual problems and needs. Especially, the manifestation of pagan idolatry stirred Paul to holy anger. He saw Athens as a city full of

lost men and women, doomed to a Christless eternity.³ Holy anger became the passion of evangelism.

Having a spiritual view is a significant part of missional characteristic. Ed Stetzer, in his book, *Planting Missional Churches*, introduces the prayer ministries of 411 NYC to explain the incarnational approach to church planting. Pastor Scott Rourck and his team mapped out a three-hundred-block section of Manhattan. They interview residents of New York City and walk three to five hours while equipped with digital cameras. They try to find answers of the following questions:

1. How do we pray for these people?
2. Where are the spiritual strongholds?
3. Where are the points of light where God is already moving?
4. What relevant, real service is needed?⁴

Ed Stetzer points out those 411 teams met to find out real needs there and to pray.⁵ Missional church is an incarnational church. Ed Stetzer says, “Missional/Incarnational are two side of the same coin, reflection Christian community that moves both outward (missional) and deeper (incarnational) into culture.”⁶ The church must go forward to an incarnational ministry like Jesus before us. In Philippians 2:5-11, Paul explains the incarnational ministry.

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death -- even death on a cross! Therefore God exalted him to

³ John MacArthur, *Acts* (Chicago, Moody Press, 1994), 326.

⁴ Stetzer, *Planting Missional Churches*, 163.

⁵ Ibid.

⁶ Ibid., 165.

the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:5-11).

Stetzer and Dodson in very practical ways discuss the nature of people's needs in a community. "God uses the church to help meet that need."⁷ A great example of incarnational churches is Brooklyn Tabernacle Church in NY. Pastor Jim Cymbala often preaches on the vital importance of prayer. He explains, in his book, *Fresh Wind, Fresh Fire*, that "if our churches don't pray, and if people don't have an appetite for God, What does it matter how many are attending the services?"⁸ Jim often emphasizes the fire of the Holy Spirit and powerful prayer. The Tuesday Night Prayer Meeting is a central feature in the church. The church trained their pastors and sent them out with small groups of workers to plant daughter churches. There are now the six churches planted by Brooklyn Tabernacle Church.⁹ The following are extracts from Brooklyn Tabernacle Church website:

The Brooklyn Tabernacle was once a small, struggling congregation of less than 30 people who met in a rundown building on Atlantic Avenue in Brooklyn. Pastor Jim and Carol Cymbala took over the leadership realizing that it was a unique opportunity to love, serve, and minister to the constantly changing inner-city population. Most were poor, from broken families, or had a wide array of issues and situations that required special attention. Through the power of the gospel, constant prayer, and the grace of God, the church has expanded and has taken on more challenges to meet the needs of a tough mission field.¹⁰

⁷ Stetzer and Dodson, *Comeback Churches*, 122.

⁸ Jim Cymbala, *Fresh Wind, Fresh Fire* (Grand Rapids, MI: Zondervan, 1997), 58.

⁹ Brooklyn Tabernacle Church, <http://www.brooklyntabernacle.org/Church/Pastor-Jim-Cymbala/> (accessed May 10, 2010)

¹⁰ Brooklyn Tabernacle Church, <http://www.brooklyntabernacle.org/ministries/> (accessed May 10, 2010)

The church should focus on not only physical needs but spiritual needs. If Jim focused on only physical needs of congregations when they are poor, from broken families, or had a wide array of issues and situations that required special attention, he couldn't overcome these barriers. He believes that only fire of the Holy Spirit can satisfy their needs. This required the Holy Spirit's guidance in discerning which needs required first response.

Begin Simply, Proceed Slowly and Think Broadly

The church has lost the power of simplicity. Simplicity is an attribute of missional churches. God really wants the church to be simple, but the evil has twisted our thinking about church. Many people who stopped attending church say that "I became too busy." As they say, the church is too busy to access the lost and God. There are too much programs, structures, events, activities, processes, traditions and meetings. Thom Rainer and Eric Geiger, in their book, *Simple church*, insist that:

Ironically people are hungry for simple because the world has become much more complex. The amount of information accessible to us is continually increasing. The ability to interact with the entire world is not possible. Technology is consistently advancing at a rapid pace. The result is a complicated world with complex and busy lives. And, in the midst of complexity, people want to find simplicity. They long for it, seek it, pay for it, even dream of it. Simple is in Simple works, People respond to simple.¹¹

In their book, the definition of a simple church is that "a simple church is a congregation designed around a straightforward and a strategic process that moves people

¹¹ Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Making Disciples* (Nashville, TN: B&H, 2006), 8.

through the stages of spiritual growth.”¹² The power of simplicity is straightforward. The book of *Simple Church* mentions four major components to make a simple church: clarity, movement, alignment, and focus. Where these four elements are missing, the de-churched often have an unsuccessful reentry into the church.¹³ Tom Rainer also wrote the book of *Essential Church*. This book focuses on four critical areas:

1. Simplify - Get the structure right.
2. Deepen - Get the content right.
3. Expect – Get the attitude right.
4. Multiply – Get the action right.¹⁴

As a simple church and an essential church have four elements, this author defines the simplicity of missional churches as having three steps: simple, slow, and broad. The following illustrates the three steps.

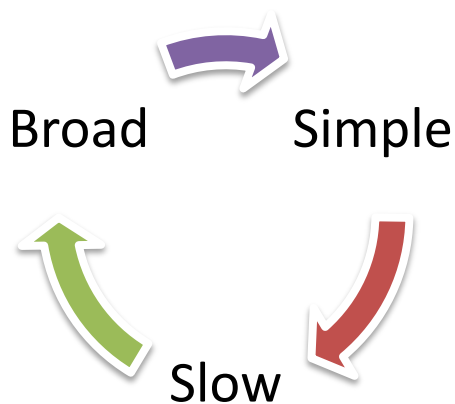


Figure 29. Simple, Slow, and Broad Model

¹² Thom S Rainer and Sam S. Rainer III, *Essential Church: Reclaiming a Generation of Dropouts*, 163.

¹³ Ibid.

¹⁴ Ibid., 7.

Begin Simply

In the passage of Act 16:11-15, God opened a new way to enter the area of Europe. Philippi was a Roman colony. Paul expected to find a place of prayer (Acts 16:13). It was Paul's custom in the city. He usually visited to preach in the synagogue. The Jewish community was too small to form a synagogue in Philippi. The missionaries sat down and began speaking to the women who had assembled (Acts 16:13). A woman named Lydia opened her heart to respond to Paul's message. This was a significant conversion in mission history. The Bible explains that she was a successful woman who was a worshiper of God (Acts 16:14). She was the first person who accepted Jesus in Europe. She invited missionary teams to her home. She and the members of her household were baptized immediately (Acts 16: 15). Lydia's home became the meeting place of Christians. New converts were added. There were three steps: Lydia, her household, and neighbor.

In the early church, Paul's mission strategy in Europe was the house church strategy. The early church started from a house church. They believed that the house was the center of the church. The first Europe church in Philippi started in a house. The mother of John Mark opened her home as a meeting place (Acts 12:12). In the Book of Acts, several times the word *oikos* means the members of one's household. Many of these instances relate to a situation where evangelism is being carried out. The following are verses in Acts where *oikos* means family (Acts 16:15, 31, 33, 34, 18:8).¹⁵ Paul says, "Believe in the Lord Jesus, and you will be saved -- you and your household." (Acts 16:31) Paul told not only to the jailer alone but also the rest of this household, his family,

¹⁵Ronald D. Runyon, "Principles and Methods of Household Evangelism", *Bibliotheca Sacra* (Dallas, TX: Dallas Theological Seminary, electronic edition. 1998), 64.

servants, and perhaps relatives or guests who were staying with him heard the word of the Lord.¹⁶

Relationships with your family and your neighbors are the beginning of evangelism and missions. Oscar Thompson, who is an evangelism professor at Southwestern Baptist Seminary, in the book of *Concentric Circles of Concern*, defined that “relationship is the task. Love is what rolls over the track. Love moves through a relationship. But the thing that satisfies the deepest longing of your being is a relationship with someone.”¹⁷ This book made a master plan of evangelism through building and repairing existing personal relationship. Concentric circles of concern have seven steps: self, immediate family, relatives, close friends, neighbors-business associates, acquaintances, and person x.

Proceed Slowly

The term *slow* means patience, careful approach, and natural growth and maturity, not busy, fast, prompt, and artificial methods. Slow means not losing time but steady-going race. Slow is about the principles of working within God’s mission. A slow face allows the church to grow naturally. The Bible says, “Perseverance must finish its work so that you may be mature and complete, not lacking anything” (James 1:4). If the church does the work over a longer period of time with perseverance, the vision will catch on, and more and more people will want to join ministries.

¹⁶ MacArthur, *Acts*, 326.

¹⁷ W. Oscar Thompson, *Concentric Circles of Concern* (Nashville, TN: Broadman Press, 1981) 13.

“To slowly process and grow” involves spiritual maturity. Slowing is going deeper into the way of spiritual maturity. Dave Earley says, “The slow process of raising up multiplying leaders is the fastest way to fulfill the Great Commission. In fact, it is the only way.”¹⁸ The Bible says, “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry” (James 1:19). “The LORD is gracious and compassionate, slow to anger and rich in love” (Psalms 145:8). Mature Christians are considerate of everyone and slow to anger.

Think Broadly

Missional churches are concerned with going and sending. Many missional churches invite career missionaries and listen to their testimonies. Moreover, many congregations experience the short-term mission trip. These opportunities are essential for churches to be able to reach out to un-churched people in their community and world. David Sills insists, “Some key missions personalities served all of their lives in missions, but not on the mission field.”¹⁹ He also maintains that we must seek to live the missionary calls with all that we are right and where we are. Every Christian has already received the missionary call, where they are.²⁰

Church is not a building, but a body of Christ. The concept of house church in China is missional. This movement has positively influence the Western churches and church leaders. They reconsider that church’s building was overemphasized for many

¹⁸ Dave Earley, *The Small Group Leader’s Toolkit: Ten Power Tools for Personal Leadership Development* (Houston, TX: Touch Publications, 2008), 13.

¹⁹ Sills, *The missionary call*, 105.

²⁰ *Ibid.*, 63.

years. Church building is just a tool of church. Paul’s missionary strategic was not to build up a church building. Paul and the team members proclaimed the word of God in the synagogues of Jews. (Acts 13:5) They targeted the synagogues within the cities (Acts 13:5,14-16, 14:1, 17:1-3,10, 17, 18:1-4, 18:19, Acts 19:8-10). The synagogue was a place where Paul could bridge the gospel. The following illustrate the sending of the missional concept:

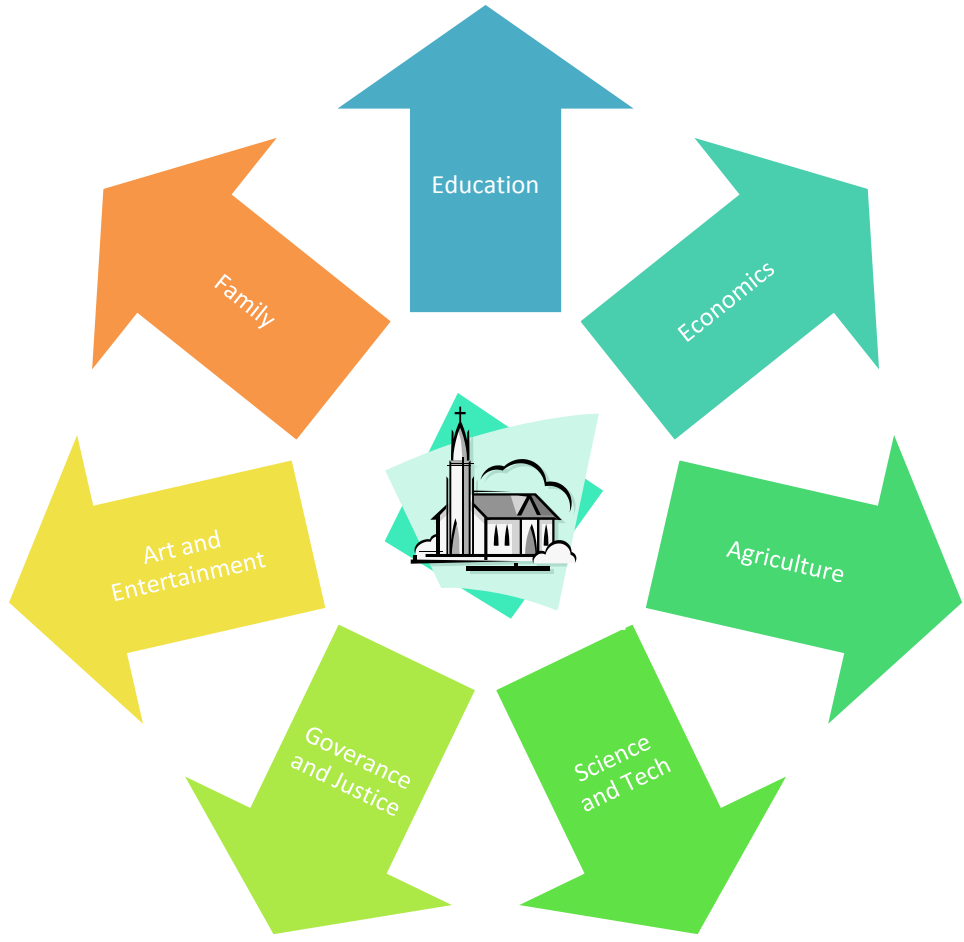


Figure 30. The Sending of the Missional Concept

Today, the synagogue is a place where we live. Missional congregations believe that a church is not a building. Some missional churches found at a variety of places such

as parking lots, parks, restaurants, senior centers, student unions, businesses, coffee houses and even pubs. All members of a church are part of a community in the same sense a church is a part of community.

Be a Steward for God's Mission

Stewardship takes Christians responsibility for using our time, gifts, and money. All Missional congregations have to understand the biblical stewardship. Christian is not owners but managers. The Bible says, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil 4:19 KJV). In other words, this scripture means our treasure is not our own. Our worldly possessions are given by God. Therefore, we are responsible for stewarding them. God expects believers to be good stewards and managers. The biblical stewardship can be divided into three parts: time, gifts, and money.

The following is the biblical basis of stewardship:

1. Time - Ephesians 5:15-16, Ecclesiastes 3:1, Acts 20:24.
2. Gifts – 1 Peter 4:10, Matthew 15:21, 1 Corinthians 6:20, Ephesians 4:12.
3. Money - Luke 16:9, Matthew 6:24, 1 Timothy 6:17-18.

Biblical basis is based on personal stewardship and personal stewardship builds up the church. In Ephesians 4:12, Paul says, "To prepare God's people for works of service, so that the body of Christ may be built up." Paul says in 1 Corinthians 16:1-2:

Now about the collection for God's people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made. Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. (1 Corinthians 16:1-2)

This scripture points out that they were to put that money aside each week and give it faithfully and regularly with personal stewardship. They were to give faithfully and regularly and there was a faith promise. This personal faith promised to build up the local church and other churches.

Especially, the church must watch its use of all resources such as ministry time, gift management and church budget. Stewardship is not only a personal responsibility, but church responsibility. The church needs some strategies for financial health. All leaders should get to know what's the most important and learn how to establish priorities.

Money follows the church's vision. Giving to the offering is a Christian's significant act of stewardship and managing the offering is the church's important work of stewardship. Rick Rouse notes that pastors and lay leaders must be clear about articulating the purpose and the vision of the church and requests for funding always need to be connected with the missional plan.²¹ The church has to ask like this: How much stuff do we need? How much staff do we need? How much space do we need? Jesus said, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal" (Matthew 6:19).

Al Jackson, the senior pastor of Lakeview Baptist Church in Auburn, preached a sermon at the Southern Baptist Theological Seminary on Sept.15, 2009. He says,

Approximately 4.5 billion people on the planet do not confess faith in the Lord Jesus Christ. Somewhere between 1.3 and 1.7 billion have little or no access to the gospel of salvation? Yet we say, "I am going to do something great for the

²¹ Rouse and Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation*, 117.

Great Commission someday, but first we have to get the Family Life Center paid for. Then we have other local needs we must address.²²

He also asks the seminary students, “Where are the pastors who will stand before the people and call the people to give generously and sacrificially to mobilize the church of the Lord Jesus Christ?”²³ Paul says, “So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful” (1Corinthians 4:1-2). Paul points out that we are servants of Christ and we must prove faithful. Faithful Christians have clear goal so they go forward with God’s mission. Stewardship is focusing on the secret things of God (God’s mission) with a clear vision and principles. The church has to manage its budget with stewardship. Church should start to focus on smaller things. All things begin with small practices such as the following:

1. Heating and cooling equipment were operating when necessary.
2. Lights were off when unnecessary.
3. Church staffs to turn their computers off at the end of the work day and turn lights off when rooms and offices are empty.

Do Away with the Artificial Methods

Tom Rainer says, “When approaching organic structure, think farmer, not CEO; think gardener, not technician.”²⁴ Jonathan Falwell says, “The natural progression of growing in Christ is to become passionately committed not only to the person of Christ,

²²Al Jackson, “The American Dream or The Great Commission Resurgence” Southern Seminary Magazine Winter 2010, <http://www.sbts.edu/resources/files/2010/01/ssm-spring2010.pdf> (accessed May 25, 2010), 47.

²³ Ibid.

²⁴ Rainer, and Rainer III, *Essential Church: Reclaiming a Generation of Dropouts*, 144.

but to the mission of Christ.”²⁵ According to 1 Corinthians 2, Paul explains the attitude of ministry when we preach the gospel. Paul says, “My message and my preaching were not with wise and persuasive words, but with demonstration of Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power.”²⁶ Paul pointed out that he did not use words of human wisdom lest the cross of Christ be emptied of power. Gailyn Van REheenen insists that:

Missional proponents believe that God's mission cannot be predicted by human planning. They point to “God’s surprises” in the book of Acts, resulting from the Holy Spirit going ahead of human messengers and directing them in God’s mission. For example, Acts 10 describes the Spirit of God going ahead of Peter, teaching him of God’s acceptance of the Gentiles, and leading him to household of Cornelius. The story is one of God working through his people for his purposes.²⁷

Many ministries begin anthropocentrically. Eugene H. Peterson maintains, his book, *Christ Plays in Ten Thousand Places*, that:

A huge religious marketplace has been set up in North America to meet the needs and fantasies of people like us. There are conferences and gatherings custom-designed to give us the lift we need. Books and video seminars promise to let us in to the Christian “secret” of whatever we feel is lacking in our life: financial security, well-behaved children, weight-loss, exotic sex, travel to holy sites, exciting worship, celebrity teachers. The people who promote these goods and services all smile a lot and are good looking. They are obviously not bored... This also is idolatry. We never think of using this term for it since everything we are buying or paying for is defined by the adjective “Christian.” But idolatry it is nevertheless: God packaged as a product; God depersonalized and made available as a technique or program. The Christian market in idols has never been so brisk or lucrative.²⁸

²⁵ Ibid.

²⁶ 1 Corinthians 2:4-5. (NIV)

²⁷ Gailyn Van Rheenen, “Contrasting Missional and Church Growth Perspectives” Monthly Missiological Reflection, #34 [article online] available at: <http://www.missiology.org/mmr/mmr34.htm>; Internet.

²⁸ Eugene H. Peterson, *Christ Plays in Ten Thousand Places* (Grand Rapids, MI: Wm B. Eerdmans, 2005), 125.

The missional concept begins not with strategic growing and good programs but with God's missional thinking. A church should focus on natural and organic multiplication. If there are some house churches without multiplication, the leader should not disrupt this. This is a significant point of being a spontaneous church. A spontaneous church does not use artificial performance such as evangelism events. David Wheeler says:

Evangelistic events are easily one of the best approaches to gathering people and allowing for both personal and mass appeals to the gospel. The problem is that they are usually more geared to the 'come and hear' model rather than "go and tell". This can be already by having some of the events off site at a local park, etc. There is also the issue of follow-up and discipleship.²⁹

Wolfgang Simson says, "We will all agree that the church cannot be manufactured, there can be no man-made revival, no man-made church growth nor a manufactured church planting movement."³⁰ When artificially stimulating growth, a church first seeks to find an easier way to evangelize. Second, the congregation members try to recruit other small group's members or members of other churches. As a result, other churches and other small groups around them are damaged. The third stage is the production of the insincere believers. Therefore, a church should make the good tree, and then the quality and quantity will follow (Matt 7:16-20). Good fruit is the fruit which grows naturally on the tree of good character.

²⁹ Falwell, ed, *Innovatechurch*, 143.

³⁰ Wolfgang Simson, *Houses That Change The World* (Emmelsbull, Germany: C&P Publishing, 1999), 104.

Work Transparently in All Sincerity

There are two main ideas: transparency (integrity), and sincerity. Paul explained his mind of the ministry through two words: humility and tears. The Bible says, “I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews” (Acts 20:19). It was Paul’s last sermon in front of elders of an Ephesus church. He did not tell about methodology and technique. He talks about two attitudes serving the Lord. The two nouns used suggest sincerity and transparent humility. Paul wished that leaders were influenced by his transparent (integrity) and practical love for one another.

The Bible says, “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts” (Acts 2:46) *Aphelotēs* (sincerity) appears only here in the New Testament. It literally means “simplicity” and derives from a root word meaning “free from rocks,” or “smooth.”³¹ As the early church, missional churches have both characters: transparency, and sincerity. Missional churches focus on not only financial support but also service with humility and with tears.

Share Them with All, as Anyone Might Have Need

A missional church is a sharing church. Maxwell says “one is too small a number to achieve greatness.”³² The basic meaning of *koinōnia* (fellowship) is “partnership,” or “sharing.”³³ “Share” means sharing in a church’s property, leadership, information,

³¹A. T. Robertson, *Word Pictures in the New Testament* (Grand Rapids, MI: Barker, 1930), 3:39-40.

³² John C. Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville, TN: Thomas Nelson, Inc., 2001), 4.

³³ MacArthur, *Acts*, 82.

vision, social responsibility, and missionary work. The Bible says, “All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need” (Acts 2:44, 45). *The New American Standard Bible* translates the passage as “And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need” (Acts 2:44, 45 NSAB). That was not a primitive form of communism, which is evident from the imperfect tense (Denoting continuous past action) of the verbs translated selling and sharing (Acts 4:34). They did not at any point sell everything and pool the proceeds into a common pot.³⁴ Personal property was sold as anyone might have need (Acts 2:45). Acts 5:4 says that such selling was purely voluntary.³⁵ A Church should make a guideline and principles to support others through faith promise.

A missional church focuses on leadership training. In Acts 19, Paul’s missionary strategy was leadership training. For three months Paul visited the synagogue in Ephesus. The Jews were hardened and disobedient (Acts 19:8) Paul left the synagogue and he took his disciples to the school of Tyrannus (Acts 19:9). He disputed his disciples daily for two years, so that all dwelt in Asia heard the word of the Lord Jesus (Acts 19:10). Through Paul’s first and second journey, He experienced that making spiritual leaders is important. The gospel of God sounded out from the school of Tyrannus by that method.

As a good exemplar of the church, many missional churches founded schools, institutes, mission agencies and seminaries. Jerry Falwell, the founder of Liberty

³⁴ Ibid., 86.

³⁵ Ibid.

University and Thomas Road Baptist Church, says, “God wants you to have dreams that are bigger than your life.”³⁶ With his dream, Jerry Falwell founded Liberty University with 154 students and four full- time faculty members in 1971. Jonathan Falwell, his son, the senior pastor of Thomas Road Baptist Church, explains that:

Thomas Road Baptist Church has sent thousands of believers to the mission field and we have trained thousands of pastors to go into existing churches. Additionally, in partnership with Liberty University and Liberty Baptist Theological Seminary, we have planted hundreds of churches in the last three decades.³⁷

Today, over 60,000 students attend Liberty University.³⁸ Thomas Road Baptist Church has 24,000 congregations. This church is experiencing a time of amazing growth.

SUMMARY

All the principles in chapter four are based on the Bible. Furthermore, considerable documentation is produced to show these principles of a missional church. Notwithstanding, many churches lose or miss these principles. They have forgotten ways of waiting, stopping, powerful prayer, simplicity, stewardship, spontaneity, sincerity, and cooperation. In a nutshell, first, all leaders of a local church should have a vision from God and wait for God’s sanction. Waiting and stopping are important parts of being a missional church. Second, missional churches should focus on spiritual needs with spiritual eyes. Leaders must realize that the power of the Holy Spirit can satisfy both

³⁶ Jerry Falwell, *Building Dynamic Faith* (Nashville, TN: World Publishing, 2005), 30.

³⁷ Falwell, editor, *InnovateChurch*, 43.

³⁸ Liberty University was founded by Dr. Jerry Falwell in 1971.

spiritual and physical needs. Third, simplicity is an attribute of missional churches. Missional congregations should begin simply, proceed slowly, but think broadly. This concept provides natural growth. Fourth, stewardship is not only a personal task, but a church task. The church should learn what is most important and learn how to establish priorities. Fifth, a church should focus on natural and organic multiplication. A spontaneous church does not use artificial performance. Sixth, transparency (integrity) and sincerity are attributes of missional churches. Missional churches should support other people with integrity and sincerity. Acts of love show a person's integrity and sincerity in the mind. Seventh, if anyone might have needs, the church should share their resources. Especially, the church should share them with missionaries or church planters more diligently. A church should make principles to support them through faith promise.

CHAPTER FIVE

EFFECTIVE STRATEGIES FOR DEVELOPING MISSIONAL CHURCHES

The purpose of this chapter is to gauge the general applicability of theories of missional churches, and to test the practical strategy of a missional church. This strategy consists of seven major steps: vision, worship, prayer, fellowship, discipleship, ministry and network. The following figure aids in understanding the seven steps.

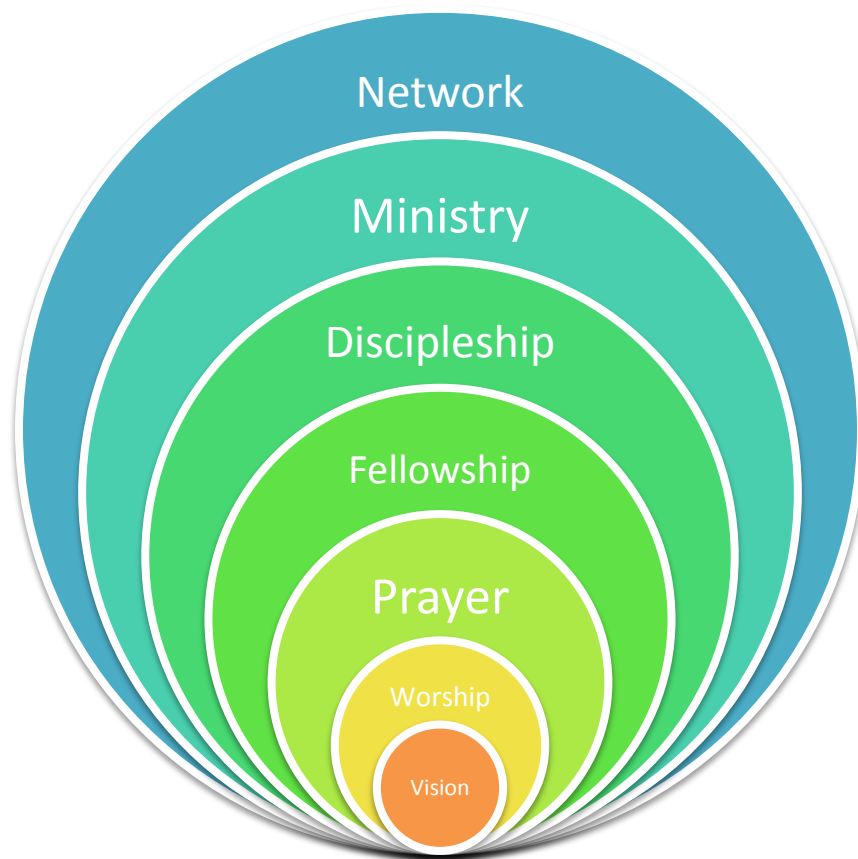


Figure 31. Strategic Steps of Church's Transformation

Each of these stages has an important function in the church. This means that a church has to change everything: system, mind, church budget, vision, and principle. Moreover, a pastor must seriously consider the biblical, theological and practical consequences for evangelism, outreach, church planting, and world missions. Additionally, the church should reconsider practical functions: worship, prayer, fellowship, discipleship, and ministry. These functions are described in chapter two. The last of the strategic processes is networking. Through this, the local church can affect other churches and mission fields. A network does not finish but starts to change a church. To sum up, this author proposes in this chapter seven strategic processes of a missional church's transformation. These seven steps of the process follow the acronym "M.I.S.S.I.O.N."



Figure 32. Strategic Processes of M.I.S.S.I.O.N

THE SWORD OF THE SPIRIT

A missional church is a Word-centered church, in that it is based on a biblical and theological basis. The Bible says, “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” (Hebrews 4:12). Jesus was led by the Holy Spirit and used the Word of the Spirit when he was tempted by the devil (Matthew 4:1, Luke 4:1). Jesus answered the devil, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God’” (Matthew 4:4). Only through the study and teaching of the Word, not programs and methods, His churches can stand perfect, Missional leader should teach their congregations through the Word of God. Specifically, they must teach the assurance of salvation in His Word.

A missional congregation is led by the Spirit and walks in the Spirit. The Bible says, “When you send your Spirit, they are created, and you renew the face of the earth” (Psalms 104:30). Furthermore, “The Spirit of God has made me; the breath of the Almighty gives me life” (Job 33:4). These Scriptures gives their readers the opportunity to understand the power of the Holy Spirit. Only this power can cultivate, train, equip, and motivate a missional church. The Lausanne Covenant declares that, “Local church renewal occurs when the Holy Spirit transforms its members into the likeness of Christ. As missional church steps into the life of the Spirit it will be faithful in witnessing to Christ.”¹ Only through the power of the Holy Spirit can His churches be built up.

¹ The Lausanne Covenant, Article 39, “*The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Global Context and the Opportunities Offered Through Tentmaking Ministry*”, http://www.lausanne.org/documents/2004forum/LOP39_IG10.pdf (accessed May 15,2010).2.6

Many Christians often separate Word-centered churches and Spirit-led churches.² The gospel is the Word of God, and it is the word of the Spirit. However, the Holy Spirit helps Christians to understand the Word of God. The Bible says, “Take the helmet of salvation and the sword of the Spirit, which is the word of God” (Ephesians 6:17). The missional church means not only a mission-centered church but also a Word-centered and a Spirit-led church.

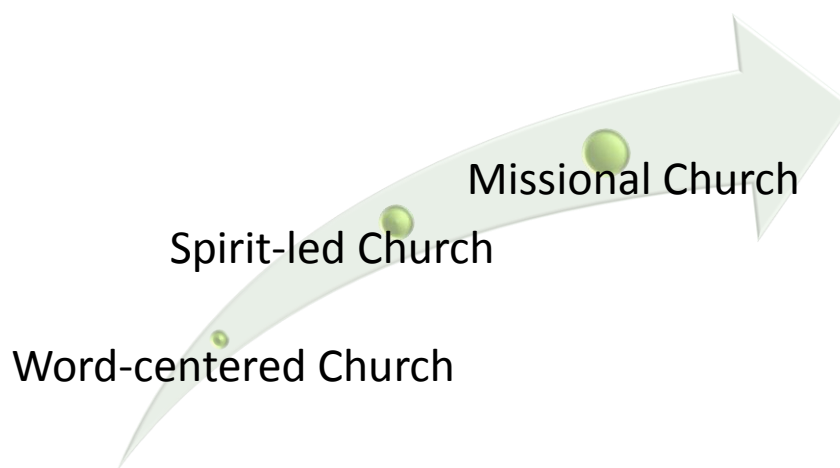


Figure 33. Three Steps of Becoming a Missional Church

With both the Word of God and the Holy Spirit, congregations can win at spiritual warfare. Their sword is the Word of God and the Holy Spirit makes it sharper than any other sword. Every ministry in a church has to get a sharper sword of the Spirit. Genuine Christians sharpen their sword on the Word of God through the Holy Spirit. If all ministries have a dull or crooked sword, the church cannot cut anything. As a result, the church will be defeated and spiritually die. This author suggests three strategic steps of becoming a missional church, including the following seven processes.

² Tim Chester and Steve Timmis, *Total Church: A Radical Reshaping Around Gospel and Community* (Wheaton, IL: Crossway, 2008), 29.



Figure 34. Three Steps and Seven Processes

STRATEGIC PROCESS OF A MISSIONAL CHURCH

Missional Vision

A missional church focuses on God's vision. The most important function of the seven steps is missional vision. It establishes the church in a missional context, and all steps are based on vision. Without missional vision, there is no future and this vision concentrates on the church's future. Dave Early says, "Vision, or purpose, is a picture of a preferred future told in the present. It is what could and should happen. It is a statement of faith as to what God can and will do."³ Dan Southerland, in his book, *Transitioning: Leading Your Church through Change*, maintains that "vision is a picture of what God wants to do. Vision is a picture of what God will do in His Church if we get out of His way and turn Him loose to do it. So the process of vision is the process of joining God in what He is doing and wants to do in His church."⁴ Jesus gave the early church a clear

³ Early, *The Small Group Leader's Toolkit: Ten Power Tools For Personal Leadership Development*, 54.

⁴ Dan Southerland, *Transitioning: Leading Your Church through Change* (Grand Rapids, MI: Zondervan, 1999), 22.

vision in Acts 1:8. With the commission from Jesus, the early church grew rapidly, and toward the fulfillment of this vision, the church keeps trying to find what God wants to use and bless.

George Barna says, “The leaders working together in a team must possess a firm understanding of God’s vision for the team as it fits within the encompassing vision of the church in which they serve.”⁵ Senior pastors and lay leaders working in a team must take time to research and study their congregations’ culture, lifestyle and community and then they must make their vision statement.

Above all, leaders must have a missional vision, not keeping the gospel for themselves. Jonathan Falwell says, “Some churches have narrowed their vision. They are focusing only on maintaining their flock. As a result, they are not influencing many areas of their communities with the gospel.”⁶ The church has existed without a missional vision, resulting in spiritual impoverishment. A church should get the right vision, and not be ego-driven. It is truly God’s vision, and a missional vision seeks the kingdom of God.

Therefore, a missional vision is a calling from the Spirit of God. The Bible teaches that “in his heart a man plans his course, but the Lord determines his steps” (Proverbs 16:9). Therefore, all congregation members and leaders should pray and fast for renewal of the church’s missional vision. This author suggests four steps of casting a missional vision: missional vision, strategic goals (short and long), principles, and mission conference. The graphic is shaped like a sword, representing the sword of the

⁵ George Barna, *The Power of Team Leadership* (Colorado Springs, CO: Waterbrook, 2001), 37.

⁶ Falwell, editor, *InnovateChurch*, 7.

Spirit. Every step of the process of becoming a missional church has four steps with it. This author conceived the following steps of casting a missional vision.



Figure 35. Four Steps of Casting a Missional Vision

1. Missional Vision: A senior pastor must develop a vision statement. This statement needs to restore missions to a central place in one's conception of ministry. He or she must not forget that vision is not from themselves but the Holy Spirit. The missional vision has to be based on the Great Commission and the Great Commandment. Also pastors and leaders should consider *missio Dei* and their own missional concept.

2. Principles: The pastor and lay leaders should use the Bible and all study tools and gather all information and study diligently His Word in order to make a list of all principles of ministry. These principles are guidelines that help their ministry determine the missional way that must be followed.

3. Strategic Goals: The church should develop long and short-term goals. If a vision has no goals or plans, the church will be a social club.⁷ Goals make definite plans more specific. The most effective way to focus on the church's goals is to write them down. Once the church sets goals it becomes difficult to stop them. It is most important

⁷ George Barna, *The Power of Team Leadership*, 26.

that a church's goals are to be what will eventually benefit the church, other churches, and the community.

4. Mission Conference and Campaign: Mission conferences and campaigns create an environment for promoting the missional vision.

Ignite Worship

Worship ignites the missional mind. Emil Brunner, a Swiss protestant theologian, says, "The church exists by mission as fire exists by burning"⁸ Billy Graham says, "The highest form of worship is the worship of unselfish Christian service. The greatest form of praise is the sound of consecrated feet seeking out the lost and helpless."⁹ Worship brings spiritual power to a missional church. Through worship, leaders remind the congregation of God's mission. The pastors impart their vision through worship. Worship is the highest calling of the creature to the Creator. The early church did not have a building, enough money, or social status, but they were a people who "were ignited by the Spirit of God" to worship the Creator (Acts 2). They believed that evangelism and missions are the main purpose of worship.

In the Bible, the fire represents the presence of God (Exodus 3:6). "Ignite Worship" refers to the burning fire of God. Worship is the beginning and end of missions. Often the Bible connects the concepts of tongues and fire. The Bible says, "They saw what seemed to be tongues of fire that separated and came to rest on each of them" (Acts 2:3). "My thoughts grew hot within me and began to burn, igniting a fire of words"

⁸ Wilbert R. Shenk, *Write the Vision* (Harrisburg, PA: Trinity Press, 1995), 87.

⁹ Southern Seminary Magazine Fall 2009, <http://www.sbts.edu/resources/files/2010/01/ssm-spring2010.pdf> (accessed May 25, 2010), 4.

(Psalms 39:3, New Living Translation). This author conceived the following four steps for igniting worship.



Figure 36. Four Steps for Igniting Worship

1. **Teach and Cultivate:** Worship cultivates a missional climate. This process unites the concept of a Word-centered church and a Spirit-led church. A Word-centered church involves teaching and cultivating. A pastor should prepare messages about evangelism, church planting, outreach, and world missions. This step provides congregations with both a biblical and a theological basis.

2. **Testimony:** A worshiping preacher should tell stories of how God is blessing the church's outreach and missions. The pastor should stress for achieving the church's vision through worship.

3. **Promotion:** Leaders should encourage and promote congregation members to join a missions ministry, and the senior pastor is the promoter of this.

4. **Calling:** Worshiping leaders should recruit a team of volunteers, missionaries, and church planters in worship. People should pray for missionaries and church planters during worship.

Spiritual Needs-centered Prayer

Having a prayer ministry is an essential ingredient to being a missional church. Elmer Towns says, “To evangelize people in today’s world, the local church must become the spiritual church as intended by Jesus.”¹⁰ The ministry of God is about the ministry of the Word and prayer (Acts 6:4). The Lausanne Covenant declares that “missional congregations meet their needs. Missional congregations pray with those outside the community.”¹¹ A missional church begins with believers who spend extended times in prayer, searching for God’s power.

Prayer ministry in a missional church focuses on others’ spiritual needs. The Bible says, “And prays in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints” (Ephesians 6:18). In Korea, many churches adopt a strategy of evangelism through spiritual prenatal care. All congregations must consider their relationships with unbelievers. This strategy maintains that evangelism is not an event but a process. Churches through worship, prayer meetings, and small groups intentionally challenge their congregations to make a list of three unbelievers who they will pray for and evangelize.

The Bible also says, “Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel” (Ephesians 6:19). The local church must pray for missionaries and church planters. The

¹⁰ Elmer Towns and Edward J. Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, IL: Moody Press, 2004), 132.

¹¹ The Lausanne Covenant, Article 39, “*The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Global Context and the Opportunities Offered Through Tentmaking Ministry*”, 2.4.2.8.

most important thing for the missionaries and church planters to know is that the local churches are praying for them. Congregations should pray for their requests that have come in by e-mail, phone, or letter. Missional churches should also send the congregations copies of the weekly prayer sheet, the monthly prayer calendar, or the missionary of the week. This is an important work for prayer ministry. This author conceived the following steps for developing a missional prayer ministry.



Figure 37. Four Practical Steps to Develop Missional Prayer Ministry

1. Personal Prayer Life: Congregations should get in the habit of prayer.
2. Intercessory Prayer: A church should operate a prayer hotline. Prayer team should visit hospitals, senior centers, and orphanages to make a prayer request list
3. Evangelism Prayer: A church should make a list of non-believers to pray for every day. The following are steps of the evangelism prayer for a church.
 - a. A church should analyze and study the unbeliever's spiritual needs.
 - b. A church should classify targeted unbelievers by age, job and culture.
 - c. Congregations should visit a target unbeliever's place of work or home to ask for their prayer requests.

- d. A church should make a list of their prayer requests and pray continually, regularly and practically for them.

This author has conceived of a new method to evangelize unbelievers. This strategy of evangelism is a Spiritual needs- centered prayer ministry. The following steps are the example of personal evangelism prayer:

- a. Evangelizing Christians get the unbeliever's name. They ask God to guide them every step.
- b. Evangelizing Christians go to the same places. With a smile, Evangelizing Christians ask a question. "Do you have a prayer request? We will pray for you." They should not talk about the gospel or give unsolicited advice. They make a list of their prayer requests and all church's members pray for them.
- c. Evangelizing Christians visit again to check their conditions and say, "We and all church's members are praying for your requests." They visit their places weekly the prayers are answered.
- d. If he or she has an answer to the prayer, evangelizing Christians must share the gospel of Jesus.

4. Missions Prayer: Congregation members should regularly and practically pray for missionaries and church planters in every occasion. They should pray for the calling to be a missionary or a church planter. A church should also have a missions prayer service.

Spontaneous Outreach (Fellowship)

Fellowship is essential for the church. John MacArthur says, “Fellowship means a common life together. In a way, it sums up the other functions we’ve talked about. Fellowship involves being together, loving each other, and communing together.”¹² The act of love is more spontaneous than aggressive or intense. The reality of fellowship is a natural relationship with others. Missional congregations should build spontaneous relationships. Paul says, “For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints” (2 Corinthians 8:3). Paul did not ask for a specified amount. They volunteered and participated sacrificially. The Macedonian Christians implored Paul for the special grace of being able to have fellowship and be partners in supporting the poor saints in Jerusalem. They viewed giving as a privilege, not an obligation.¹³ Missional church members are proud to invite people to church because these people saw them serving the community. Many churches have already discovered the kingdom benefit of serving locally and globally.

A church should design fellowship meetings for non-believers. There are a lot of unnecessary fellowship programs in the church, and Spontaneous outreach avoids unnecessary fellowship which only believers attend. Through spontaneous outreach, a church’s members, newcomers and unbelievers get to know one another.

There are many ways to reach the community. Where there are passionate volunteers and leaders, there is an abundance of new ideas. A church must ask God to

¹²John MacArthur, *The Master's Plan for The Church* (Chicago, Moody Press, 1998), electronic ed.

¹³John MacArthur, *The MacArthur Study Bible* (Nashville, TN: Word Pub, 1997), electronic ed.

guide it every step of the way and they must cooperate with those who have engaged in outreach, such as social workers, mission agencies and well known missional churches' staffs.

The spontaneous outreach is not an event but a practical lifestyle. Jonathan Dodson gives practical suggestions, in his blog "8 Ways to be Missional without Overloading Your Schedule". The following are his suggestions in approaching non-Christians.

1. Eat with non-Christians.
2. Be a regular. Instead of shopping all over the city for gas, groceries, haircuts, eating out, and coffee, go to the same places.
3. Talk to your co-workers. How hard is that? Take your breaks with intentionality.
4. Volunteer with non-profits. Find a non-profit in your part of the city and take Saturday a month to serve your city.
5. Participate in city events. Instead of playing X-Box, watching TV, or surfing the net, participate in city events.
6. Serve your neighbors. Help a neighbor by weeding, mowing, building a cabinet, fixing a car.¹⁴

In the early church, there was no systematic evangelism training, effective outreach, attractive worship service or events. However, people still wanted to become Christians. Wolfgang Simson explains this in his book *Houses that Change the World*. To sum up, first, people were not admitted to freely enter churches, and it only sparked and heightened their interest. Second, a Christianity which has something to die for has a powerful attraction for the living. Third, people needed the help of Jesus to be released

¹⁴ Jonathan Dodson "8 Ways to be Missional Without Overloading Your Schedule"
<http://benjaminsternke.typepad.com/benjaminsternke/2009/05/8-ways-to-be-missional-without-overloading-your-schedule.html> (accessed July 10, 2009)

from those overpowering spiritual forces. Fourth, the early Christians believed they were God's instruments of a new world. They shared their material blessings out of a common fund with everyone in need. They even used to pick up discarded babies left to die on the local garbage dumps, and raised them as their own, or volunteered to nurse victims of the plague, endangering their own lives, much to the dumbfounding of their contemporaries. Last, the church did not preach itself; it preached Christ by promoting his teaching and by living his lifestyle.¹⁵ The four steps of making a spontaneous outreach display the following:



Figure 38. Four Steps of Making a Spontaneous Outreach

1. Neighbors: Congregation members should not talk about a lot of things. They should live like Jesus. A church should commit to sharing faith with this aim. Congregations should brainstorm innovate ways to connect with their neighbors.
2. Community: A church should organize the outreach within this own church. All fellowship programs get maximum benefit for missions fundraising. Outreach leaders should not be afraid to begin small. Congregations should take ownership of the outreach. A church should allow its outreach to grow naturally without artificial methods. For

¹⁵ Simson, *Houses That Change The World*, 47-52.

example, a church should provide generous portions of homemade food. Churches should promise less but support more.

3. National Outreach: A church should provide the most effective and immediate relief to disaster victims in their nation.

4. World Outreach: A church should participate in world outreach ministry, especially relief ministry.

Intentional Discipleship

A missional church trains its congregation members as evangelists, leaders, church planters, and missionaries. Rod Dempsey says, “The church must become intentional in its calling to develop people who genuinely love God, love people, and love believers. This is not program, this is a pursuit.”¹⁶ David Wheeler says, “Discipleship ministries that intentionally seek to create believers who will multiply their witness.”¹⁷

Discipleship training is not a lifelong process. Churches cannot help all congregation members of all ages throughout their entire lives. When members finish training, they must go out. Rod Dempsey insists, “The church exists to win people to Christ, help them grow in their faith and then send them out to participate in the mission of winning the entire world. The process of growing them in their faith and sending them is called discipleship, and it is God’s will for every church.”¹⁸ The purpose of discipleship is making disciples, not teachers and students. Wolfgang Simson insists “The

¹⁶ Falwell, ed, *Innovatechurch*, 111.

¹⁷ *Ibid.*, 129.

¹⁸ *Ibid.*, 103.

teachers' job is to teach them how to teach, and not endlessly do it for them. This, in fact, is a way of artificially keeping people immature, prolonging their Baby status in the name of great and wonderful discipleship-teaching!"¹⁹ Churches should intentionally make an outreach training course to provide intentional experiences. The following illustrates the four steps of making an intentional discipleship program.



Figure 39. Four Steps of Making an Intentional Discipleship

1. Discipleship Course: This course teaches the basics of being a Christian. Many churches have a discipleship course that is too long. Some churches have a ten year curriculum. This author thinks that it is too long and unnecessary.

2. Evangelism Training: After finishing a discipleship course, new believers must do practical exercises. It is an intentional training. They must experience God's touch and work more practically.

3. Leadership Training: Church leaders must train their members to be leaders. Moreover, they should share their leadership. This course trains congregation members to be leaders in the church. The leadership training course should focus on servant leadership. A missional church is based on this kind of leadership.

¹⁹ Simson, *Houses That Change The World*, 105.

4. Missionary Training: This course trains members as missionaries and church planters. In other words, this refers to church planting training.

Organic Ministry

Neil Cole says, in his book *Organic Church: Growing Faith Where Life Happens*, that “the church is a living organism, not a static institution. Just as God breathed life into mankind in the beginning of time, He also breathed life into His Church in the beginning of a new age. The church is alive; she is organic.”²⁰ Wolfgang Simson says, in the book *The House Church Book: Rediscover the Dynamic, Organic, Relational, Viral Community Jesus Started*, that “the body of Christ is a vivid description of an organic being, not an organized mechanism.”²¹ He also insists that all living organisms are based on multiplication. Unlimited growth is not the principle of creation, but multiplication is the principle of creation.²² Young-Ki Chai, senior pastor of Seoul Baptist Church of Houston, says, “Let’s set aside everything except life or death issues.” God has given great freedom for varied structures in the local church depending on different cultures, circumstances and situations. There is no pattern taught in the New Testament.²³ The early church practice was fluid and varied. There was no single standard. Organic ministry also gives leaders freedom. Rick Warren says, “There is a very big difference between leading and controlling. Our pastors and staff are responsible to keep the church

²⁰ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass, 2005), 34.

²¹ Wolfgang Simson, *The House Church Book: Rediscover the Dynamic, Organic, Relational, Viral Community Jesus Started* (Carol Stream, IL: BarnaBooks, 2009), xviii.

²² Ibid.

doctrinally sound and headed in the right direction, but the day-to day decisions are made by the people actually doing the ministries of the church.”²⁴

The purpose of a cell church and the church growth movement is multiplication but they do not persist in natural multiplication. The mission of a church is not only the multiplication of small groups but also the extension of God’s kingdom. As such, the purpose of organic ministry is making missions leaders, not only small group leaders. There are four steps of making an organic ministry: training small group leaders, outreach leaders, church planters, and missionaries.

Missional churches have a structure for coming and going. It is a holistic structure. Missional churches are organically maintained and multiplied through ministry of four leadership levels. Missional churches focus on functional leadership. The Bible says “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”(Ephesians 4:11-12).

The work of deacons is service. In the early church, deacons were helpers to serve, support, and distribute food or alms for widows and poor people (Acts 6:1-7). The problem of distributing the food and money remained, and the apostles commanded the church’s members to select seven leaders who may put in charge of this task. The seven people performed some functions of the later deacons.

A pastor is a church planter. The Bible explains that the church is “built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Ephesians 2:20). Pastors should be uniquely gifted for church planting.

²³ George Ladd and Donald A. Hagner, ed. *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1993), 579.

They can catalyze and enhance the work of God. The Jerusalem church planted and started churches. The Antioch church also helped start churches. However, a pastor also needs training with someone more experienced than them for a few days, months or years. Especially, pastors and lay leaders should learn from missionaries. Their learning curve would be phenomenal. In the early church, successful church planters in the Antioch church, Paul and Barnabas, were called as missionaries by the Holy Spirit. It is good way that church planters would go to the mission field. Some founding pastors in Korea decided to become missionaries like Paul and Barnabas. This decision challenged all congregations and many Korean churches to get a missional mindset. This is the best model.

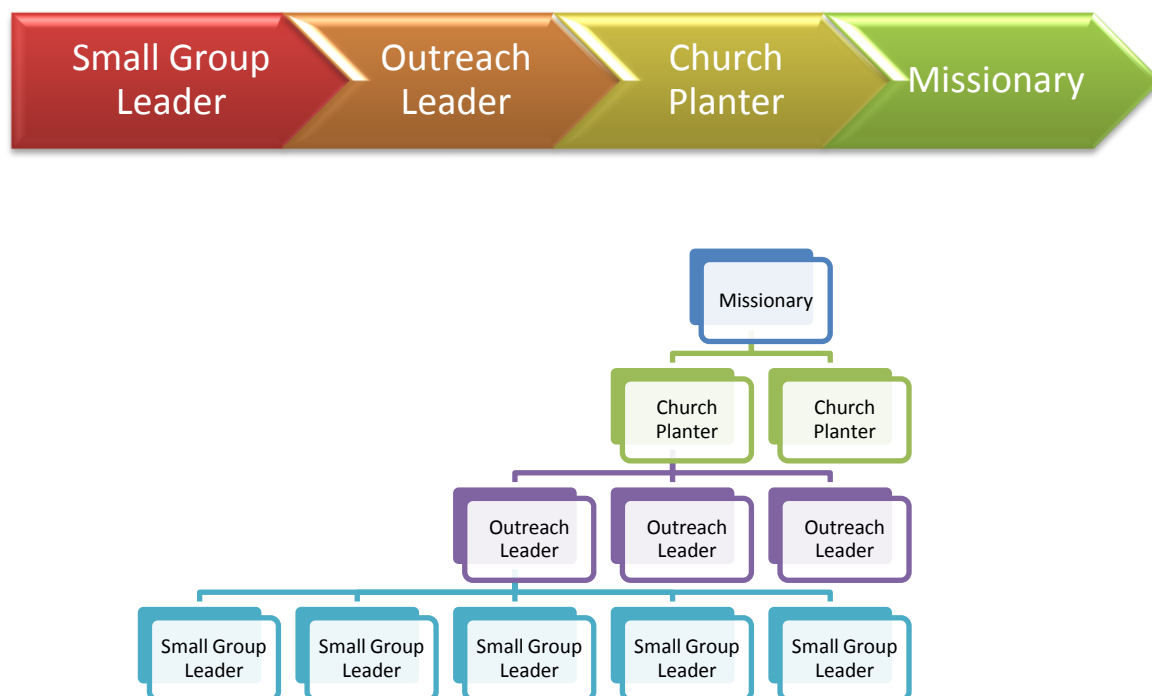


Figure 40. Four Steps of Making an Organic Ministry

²⁴ Warren, *The Purpose Driven Church*, 378.

1. Small Group Leader: Evangelism is the most important function in their ministries. Small groups include cell groups, house churches, Sunday school classes and other gatherings. Small group leaders and their members should pray for unbelievers in every meeting. Through small group ministry, all congregations can join a missions ministry.

2. Outreach Leader: a service work is the most important function in their ministries. Churches should not forget about this principle: begin simply, processed slowly and think broadly. Outreach leaders should recruit a church's members for mission trips and outreach in a Sunday school and a small group.

3. Church Planter: Leading and planting a church is the most important function in their ministries. If a church planter has already planted the church, they should prepare to plant a new church. The pastor's job is church planting. Churches should make a missions program in Sunday school. Churches should create a lay-leadership orientation and stress the priesthood of all believers. Churches should become a model centered on church multiplication.

4. Missionary: World mission and multicultural ministry is the most important function in their ministries. A missionary should cooperate with local churches and small groups.

Network Effect

A church needs connection. Congregations are increasingly using all kinds of technology: iPod, website, blogs, e-mail, social networking sites, e-newsletters, podcasts,

mp3, YouTube, and webinars. A church should use these kinds of methods for connecting agencies, church planters, seminaries and missionaries.

Church networking is not modeling or controlling but opening (transparency) and sharing. Rick Warren says, “For a church to grow, both the pastor and the people must give up control.”²⁵ The church is neither man’s invention nor property. Some churches use their website to coordinate leadership and ministries.

God never expected pastors and lay leaders to do the work alone. Some churches affect a large geographical area. Some churches affect only the denominational churches of an area. Some churches have no effect. Many missional churches impact both the churches and the communities that those churches seek to reach. A missional church focuses on connecting with other congregations, church planters, social workers, mission agencies and missionaries. They try to cooperate with them.



Figure 41. Four Steps of Making a Network Effect

1. Church Network: a church should develop a network of intercessors and a Strategic Prayer Network. A church should make a network to contract between leaders and congregations transparently frequently, consistently and effectively. Each ministry should stop playing these ministries off against each other with a competitive sense.

²⁵ Ibid.

2. Community Network: A church should cooperate with other churches in its community. A pastor should regularly meet and share with other pastors. A church should try to accept those who are not going to church.

3. National Network: A church should cooperate with seminaries and church planters. A church should share a vision and a practical conviction for saturation church planting. A church should share their information and data.

4. World Network: A church should cooperate with mission agencies and missionaries.

SUMMARY

Chapter five provides the practical strategy of a missional church. The result of this study leaves further experimentation with the methods. This strategy consists of three parts: Word-centered, Spirit-led and missional. The church should reconsider their functions, church budget, system and attitude. After due consideration, some leaders may decide to transform their churches from traditional to missional. In this chapter, this author suggests seven strategic process of a missional church's transformation. These principles illustrates as following at next page:

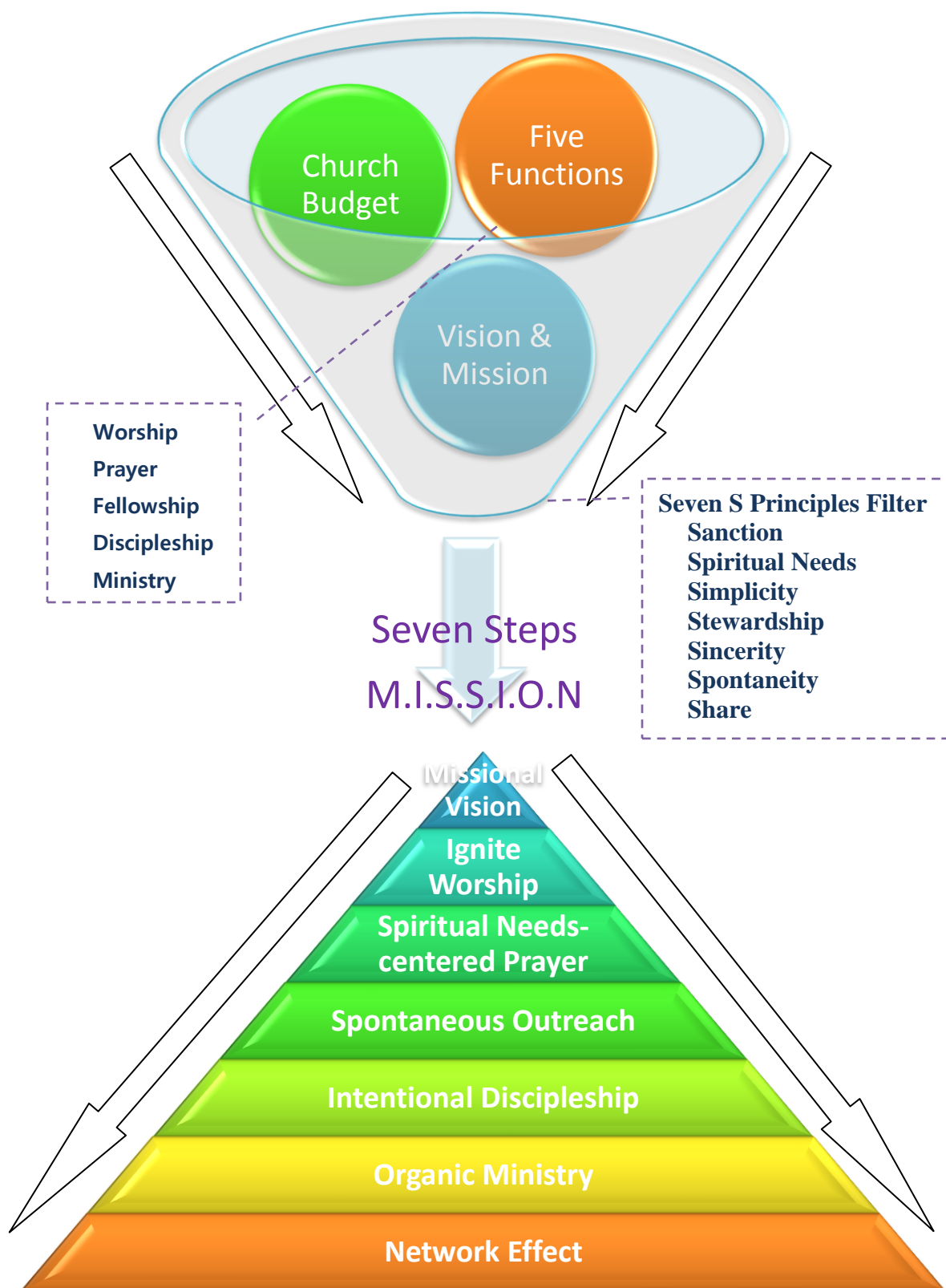


Figure 42. The Process of Missional Church Transformation

CHAPTER SIX

CONCLUSION AND SUGGESTIONS

This dissertation is for pastors and lay ministries who want to change their church foundations. Leadership is vital to changing church foundations. Among other things, pastors and lay leaders must change their paradigm from a traditional church to a missional church. This author recommends suggestions for leaders. The following illustrate the five characteristics of missional leadership, the acrostic “S.E.R.V.E.”



Figure 43. The Five Missional Leadership “S.E.R.V.E.”

First, a missional leader should have servant leadership style. Today there are many books out there on servant leadership. Jesus calls all Christians servants. The Bible says, “Now that I, your Lord and Teacher, have washed your feet, you also should wash

one another's feet" (John 13:14). Jesus indicated that Jesus' disciples are not only servants of God but also servants of people. Jesus also taught His disciples, "And whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:44-45)

Second, missional leaders should have an ability to equip their congregations. God has given each Christian different gift for serving His church. The Bible says, "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" (Ephesians 4:11-12). The first work is for pastor to be equipping the saints. After equipping the saints, pastors must send them to serve the body of Christ. John MacArthur insists that God gives church's leaders four basic tools for the spiritual equipping of the saints: teaching, praying, testing, and suffering.¹ The first two tools involve to learn the unity of faith and the knowledge of Son of God (Ephesians 4:13). However, many pastors skip over the next two tools testing and suffering because they take time and pain. As a result, many Christians are not prepared perfectly to serve others. MacArthur gives a quotation from the Bible to explain the relationship between suffering and equipping. "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast"(1 Peter 5:10).² He also says that the sending of tests and suffering is entirely God's operation. When congregations go out to evangelize unbelievers on mission fields, many people ignore and persecute evangelizing Christians.

¹John MacArthur, *Ephesians* (Chicago, IL: Moody Press, 1996), 152.

² Ibid.

Transition through this work, God's churches will build up the body of Christ (Ephesians 4:12).

Third, missional leader should have a re-creative leadership. Elmer Towns, Ed Stetzer and Warren Bird say, "Churches today are using more methods to do more ministries in more different ways to accomplish more different results to reach more people and to involve more workers."³ Re-creative leaders have come up with more creative methods to accomplish God's mission. Elmer Towns often quotes an old saying. "Methods are many. Principles are few, Methods may change, but principles never do."⁴ Missional leaders should have a re-creative ability when they find biblical principles. Today's churches need leaders with re-creative thinking skills. If someone suggests a new idea, leaders should re-create his or her idea to apply their strategies. Therefore, leaders should have a willingness to adapt and capacity to innovate. Missional leaders should wait for someone to suggest their ideas and to sacrifice their time and resources. It is a re-creative leadership, not creative leadership. A creative leadership depends on leaders' ideas, but a re-creative leadership depends on their members' ideas. This leadership encourages their church members to fulfill God's mission.

Fourth, missional leaders should have a viral leadership. Recently, viral marketing methods are affecting a multiplicity of uses. Ed Stetzer and Warren Bird, in their book *Viral Churches: Helping Church Planters Become Movement Makers*, say, "Viral marketing leverages existing social networks to spread ideas. In the same way, we believe that the kingdom of God can spread virally by 'infecting' every tribe, group, club,

³ Elmer Towns, Ed Stetzer and Warren Bird, *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal Books, 2007), 16.

⁴ *Ibid.*, 15.

neighborhood, community, and family.”⁵ Viral leadership (word-of-mouth leadership) depends on personal communication. Early churches spread the gospel of Jesus from person to person. The Bible says, “For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe” (1 Corinthians 1:21). Ed Stetzer and Mike Dodson say, “Comeback churches engaged in a variety of methods to communicate their presence to the people in their communities, but ‘personal invitations’ overwhelmingly had the greatest impact.”⁶ Missional leaders should depend on “word-of-mouth” strategy.⁷ Personal relationships with friends, family members, neighbors, and unbelievers play an important role of missional churches.

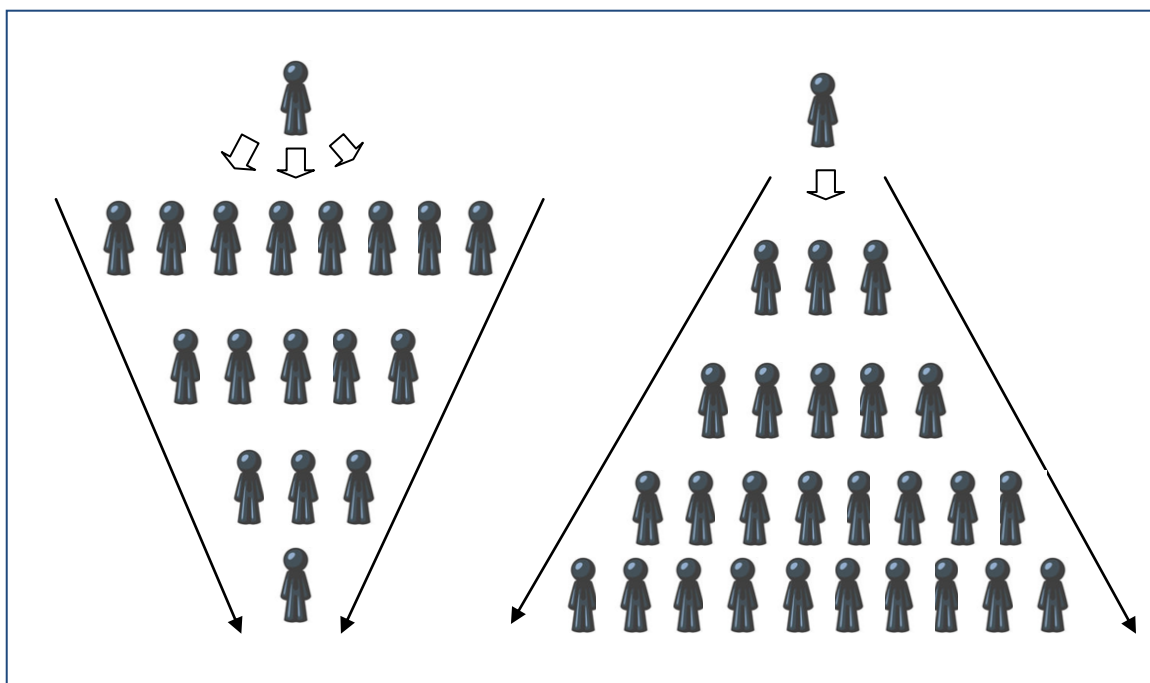


Figure 44. Traditional Leadership Vs Viral Leadership

⁵ Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco CA: Jossey-Bass, 2010), 6.

⁶ Stetzer and Dodson, *Comeback Churches*, 169.

⁷ Ibid.

Fifth, missional leaders should have an empowering leadership. Christian Schwarz introduces, in his book *Natural Church Development*, “empowering leadership” as the number one characteristic of growing churches in the world. Schwarz says, “Leaders of growing churches concentrate on empowering other Christians for ministry.”⁸ George Barna says, “Great leaders are team players. Their success depends entirely upon their ability to attract, equip, guide, and retain talented and gifted people to achieve outcomes that bless other people.”⁹ For example, God’s Will Soongui Church (Soongui.org) had no building for 10 years. They rented an auditorium from a women’s university. In 2008, they decided to spend 10 million dollars of budget for missions and outreach. They made a box factory for North Korean defectors, a charitable institution for poor people, and a high school and middle school. In January 2009, the church was expelled from the university. The church had to separate into four different groups because they could not find a big enough place they could afford. The first week in January 2009, the number of people attending increased more than 1,000. The number of people attending was 5,000, but in one week, it became 6,000 total for the four churches. A few churches have developed centers for new church planters. They help new churches to launch faster and healthier. They also offer their creative resources for free. This is empowering leadership. The following illustrates a church planting model of God’s Will

⁸ Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2003), 22.

⁹ George Barna, *The Second Coming of the Church* (Nashville, TN: Word Publishing, 1998), 169.

Soongeui Church:

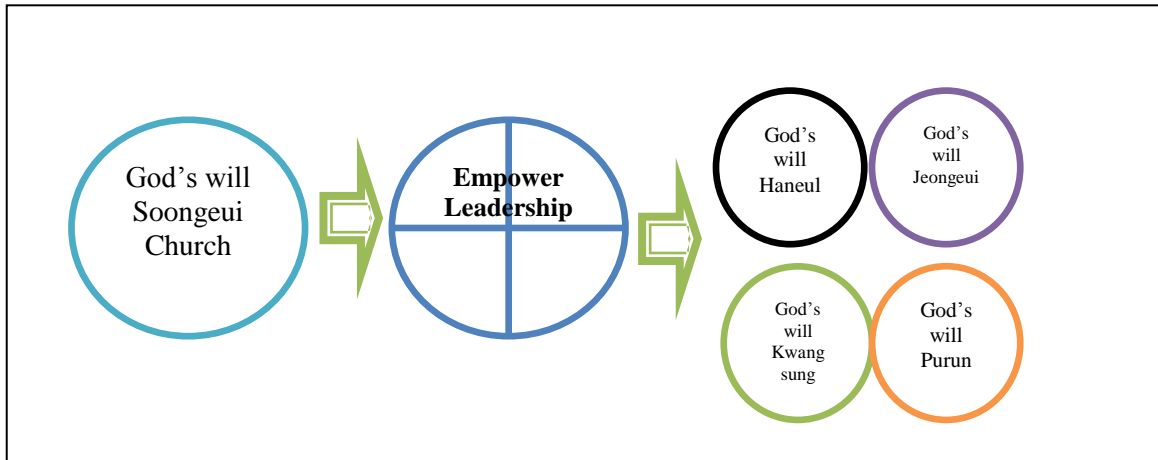


Figure 45. A Church Planting Model of God's Will Soongeui Church

In conclusion, it should be reiterated that God is calling all Christians to missions. They have to recognize it and respond. It is hard to escape the conclusion that transformation into a missional church will bring significant changes into the church. This author prays that this thesis helps church leaders to understand and apply missional church concepts.

APPENDIX A

INTERVIEW WITH THE PASTORS

HISTORY

1. What is your church vision and strategy (mission statement)?
2. Please, summarize church history follow to the important event?
3. How many adult members does your church have?
4. How many small groups does your church have?
5. What kind of small groups do you have?
 - A. Cell
 - B. House church
 - C. G-12 church
 - D. Of-small group church
 - E. Traditional Kuyeok system
 - F. The others:
6. Would you explain your church's structure?
7. Of your current church operating budget, please indicate, in percentages, approximately how much goes to each of the following:

Church Expenses	Average Percentage of Expenses For all Churches (%)
Salaries/wages (including base salary, benefits and reimbursements)	
Building (mortgage, rent, lease)	
Utilities (water, electric, heat, phone service, Internet, security services)	
Ministries & support	
Maintenance/cleaning (building & grounds)	
Domestic missions support(church planting)	
International missions support	
Office/administration and equipment/supplies	

Denominational contributions/fees	
Building fund	
Evangelism ministry(personal, event)	
Local outreach	
Savings	
Other ()	

Evangelism

1. What is your church philosophy and vision for evangelism? Please, explain your church's evangelism (personal, event) ministry?
2. What is the strategy for evangelism development which you regard the most important?
3. Is there a systematic teaching programmed on evangelism for the congregation?
4. Is there a definite commitment to regular prayer for unchurched?

Local Outreach

1. What is your church philosophy and vision for local outreach? Please, explain your church's local outreach ministry?
2. What is the strategy for local outreach development which you regard the most important?
3. Is there a systematic teaching programmed on local outreach for the congregation?

Church Planting (Domestic Missions)

1. What is your church philosophy and vision for church planting? Please, explain your church's church planting ministry?
2. What is the strategy for church planting development which you regard the most important?

3. Is there a systematic teaching programmed on church planting for the congregation?

World Missions

1. What is your church philosophy and vision for world missions? Please, explain your church's world missions ministry?

2. How many missionaries does your church support?

3. Is there a systematic teaching programmed on world missions for the whole congregation?

4. Have you a mission policy statement? Please, explain that?

5. What is the strategy for world missions development which you regard the most important?

6. What is the strategy for relationship between small group and world missions?

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