

# **Mission in synoptic Gospels :**

**A fresh look at the implications that the gospels of Matthew, Mark and Luke had on the mission of the South Korean church in the 21st century.**

**HO YUN, KIM**

**Submitted in accordance with the requirements for the degree of**

**MAGISTER ARTIUM**

**in the Faculty of Theology**

**Department of Science of Religion and Missiology**

**University of Pretoria**

**PROMOTER: Prof PGJ Meiring**

**2006**

## **ACKNOWLEDGEMENT**

I thank God for the wonderful opportunity that He gave me during the process of this study. This work was achieved through the Lord's help and for that I am thankful to Him, and hope that He will bless even this work.

I would like to express a special word of appreciation to my supervisor, Professor P.G.J Meiring. His acute insight, reliable comments and fruitful suggestions have given me strength to take on this study up to where I am. May our beloved God bless you and continue with good work as you did with me.

Finally, my study has been facilitated by the patience and support of my wife, Grace, my daughters, Ha-Eun and Yea-Eun. Thank you for the patience you showed to me during this study. I am grateful also to my family for their financial support and prayer, particularly my parent and parent-in-law in South Korea.

## CONTENT

### CHAPTER ONE : INTRODUCTION

1.1.	Title	1
1.2.	Relevance of This Study	1
1.3.	Hypothesis	1
1.4.	Aim of This Study	2
1.5.	Research Methodology and Sources	2
1.6.	Study Outline	3
1.6.1.	Chapter 1: Introduction	3
1.6.2.	Chapter 2: What is mission?	3
1.6.3.	Chapter 3: Mission in the Synoptic Gospels: Matthew, Mark, Luke	3
1.6.4.	Chapter 4: Characteristics of 21st century South Korean Society as well as of the South Korean church	3
1.6.5.	Chapter 5: A proposed missionary model for the South Korean churches	4
1.6.6.	Chapter 6: Conclusion	4

### CHAPTER: TWO : WHAT IS MISSION?

2.1.	Why mission? : The Goal and the Purpose of Mission	6
2.1.1.	The Glorification of God	7
2.1.2.	The Saving of Souls	8
2.1.3.	The Planting of the Church	10
2.1.4.	The Social Gospel	11
2.1.5.	Christianization	12
2.2.	Mission - Who?	13
2.2.1.	Mission as <i>Missio Dei</i>	14
2.2.2.	Mission as <i>Missio Ecclesiae</i>	16
2.3.	Mission - What? : A Comprehensive Definition	17
2.3.1.	<i>Kerygmatic</i> Dimension	17
2.3.2.	The <i>Diaconal</i> Dimension	18
2.3.3.	The <i>Fellowship</i> Dimension	18
2.3.4.	The <i>Liturgical</i> Dimension	19

### **CHAPTER THREE : WHAT IS MISSION IN SYNOPTIC GOSPELS**

3.1.	The Gospel of Matthew	20
3.1.1.	The Great Commission of Matthew	21
3.1.1.1.	All Authority	22
3.1.1.2.	Mission Command	22
3.1.1.3.	Jesus' Promise	25

3.2.	The Gospel of Mark	25
3.2.1.	The Gospel of Mark as a Mission Text	26
3.2.2.	The Great Commission	27
3.3.	The Gospel of Luke	29
3.3.1.	Jesus' Proclamation in the Synagogue of Nazareth	30
3.3.2.	The Great Commission	32
3.4.	Conclusion	33
3.4.1.	Common Features	33
3.4.2.	Different Emphases	35
3.4.2.1.	Gospel of Matthew	35
3.4.2.2.	Gospel of Mark	36
3.4.2.3.	Gospel of Luke	37

**CHAPTER FOUR : CHARACTERISTICS OF 21ST CENTURY SOUTH KOREAN  
SOCIETY AS WELL AS OF THE SOUTH KOREAN CHURCH AND ITS MISSION  
STRATEGY**

4.1.	Introduction of South Korea	40
4.1.1.	Geography	40
4.1.2.	Climate	41
4.1.3.	People and Population	42
4.1.4.	Language	44
4.1.5.	History of the South Korea	45

4.2.	Historical Trends in the Korean Church	46
4.2.1.	The Chosun Dynasty under the Confucianism	47
4.2.2.	The Catholicism in South Korea	49
4.2.3.	The Protestantism in South Korea	53
4.2.3.1.	The Acceptance of Protestantism	55
4.2.3.2.	The Protestantism in Japanese Oppression, 1910-1945	58
4.2.3.3.	The Protestantism in South Korea, 1945-1960	61
4.2.3.4.	The Protestantism in South Korea, 1970 to present	63
4.2.3.5.	Specific Example: Yoido Full Gospel Church	65
4.2.3.5.1.	History of Yoido Full Gospel Church	65
4.2.3.5.2.	Characteristic of Yoido Full Gospel Church	69
4.2.3.5.2.1.	The Fivefold Message of the Gospel	70
4.2.3.5.2.2.	The Threefold Blessings of Salvation	71
4.2.3.5.2.3.	Home Cell System	71
4.3.	South Korea and Mission	72
4.3.1.	A Short Mission History	72
4.3.2.	South Korean Missionary Movement	74
4.3.2.1.	South Korean Missionaries	74
4.3.2.2.	South Korean Mission Agencies	76
4.3.2.3.	How was Mission seen by South Korean Churches?	77
4.3.2.3.1.	A Comprehensive Approach?	77
4.3.2.3.1.1.	<i>Kerygma</i>	77
4.3.2.3.1.1.1.	Street Mission	77

4.3.2.3.1.1.2.	Door to Door Mission	78
4.3.2.3.1.1.2.	Military Mission	78
4.3.2.3.1.2.	<i>Diakonia</i>	78
4.3.2.3.1.2.1.	Education	79
4.3.2.3.1.2.2.	Medical Work	79
4.3.2.3.1.3.	<i>Koinonia</i>	80
4.3.2.3.1.3.1.	Friday Small Group System	80
4.3.2.3.1.3.2.	Training Meeting	81
4.3.2.3.1.3.3.	Regular Seasonal Visitation	81

## **CHAPTER FIVE : MISSIONARY MODELS FOR 21ST SOUTH KOREAN CHURCHES**

5.1.	The influence of Nevius Missionary Model	83
5.1.1.	A Bible centered Missionary Model	84
5.1.2.	The Missionary Models of Nevius	84
5.2.	The Specific Example of the Missionary Model in South Korea Church : Yoido Full Gospel Church	85
5.2.1.	The Missionary Work done by the Yoido Full Gospel Church	86
5.2.1.1.	Models of <i>Kerygma</i>	88
5.2.1.1.1.	Broadcasting Mission	89
5.2.1.1.2.	Youth Mission	90

5.2.1.1.3.	Christ Ambassadors Mission (C.A.M.)	90
5.2.1.1.4.	Interdenominational Ministry	90
5.2.1.1.4.1.	Asia-Japan Mission	91
5.2.1.1.4.2.	Europe Mission	91
5.2.1.1.4.3.	America Mission	92
5.2.1.1.4.4.	Military and Police Mission	92
5.2.1.1.4.5.	Transportation Mission	92
5.2.1.1.4.6.	Literature Mission	92
5.2.1.1.4.7.	Telecasting Mission	93
5.2.1.1.4.8.	Working Class Mission	93
5.2.1.1.4.9.	Entertainers Mission	93
5.2.1.1.4.10.	Children Mission	94
5.2.1.1.4.11.	Rural Community Mission	94
5.2.1.2.	Models of <i>Diakonia</i>	94
5.2.1.2.1.	Prison Mission	94
5.2.1.2.2.	Medical Mission	95
5.2.1.2.3.	Social Work Mission	95
5.2.1.2.4.	Legal Profession Mission	95
5.2.1.2.5.	Marriage and Match Making Office	95
5.2.1.3.	Models of <i>Koinonia</i>	96
5.2.1.3.1	Elders Fellowship	96
5.2.1.3.2.	Senior Deaconesses Fellowship	96
5.2.1.3.3.	Senior Deacons Fellowship	96

5.2.1.3.4.	Men's Fellowship	97
5.2.1.3.5.	Women's Fellowship	97
5.2.1.3.6	Teacher's Fellowship	97
5.2.1.3.7.	World Outreach Chairman's Committee	98
5.2.1.3.8.	Koinonia Mission	98
5.2.1.3.9	Logos Mission	98
5.2.1.3.10.	South Korea Culture and Art Mission	99
5.2.1.3.11.	Full Gospel Music Mission	99
5.2.1.3.12.	Glory Mission	99
5.2.1.3.13.	Success Club World Mission	100
5.2.2.	A Comparison between the Missionary Model of Yoido Full Gospel Church and the Nevius Model	100
5.3.	A Proposed Missionary Model for 21st Century South Korean Churches	102
5.3.1.	<i>Missio Dei</i> and <i>Missio Ecclesiae</i>	103
5.3.2.	Models of <i>Kerygma</i>	103
5.3.2.1.	Preaching	104
5.3.2.2.	Translation and Distribution of the Bible	104
5.3.2.3.	Radio, Television and Literature	105
5.3.2.4.	Dialogue	106
5.3.3.	Models of <i>Diakonia</i>	106
5.3.3.1.	Education	107
5.3.3.2.	Social-Medical Mission (Hospitals)	108

5.3.3.3.	Ministry of Justice	109
5.3.4.	Models of <i>Koinonia</i>	110
5.3.4.1.	Church Planting	111
5.3.4.1.1.	The Biblical Mission of God	111
5.3.4.1.2.	The Work of the Holy Spirit	112
5.3.4.1.3.	The Church Growth	112
5.3.4.1.4.	Ecumenical Co-operation	113

## CHAPTER SIX : FINDING AND CONCLUSION

6.1.	Introduction	115
6.2.	Finding	116
6.2.1.	The missionary mandate is as important as ever	116
6.2.2.	The synoptic Gospels proved a holistic definition of mission	117
6.2.3.	The South Korean churches played an important part in proclaiming the gospel to the world, during the 20th century.	119
6.2.4.	A specific South Korean model for missionary work has developed during the past decades	120
6.2.5.	For the development of a missionary Model for the 21st Century the South Korean Churches should continue to use the threefold definition of mission	121
6.3	Conclusion	122

6.4.	Future Research	124
------	-----------------	-----

	<b>BIBLIOGRAPHY</b>	125
--	---------------------	-----

## **Chapter 1: Introduction**

### **1.1. Title**

#### **Mission in Synoptic Gospels**

A fresh look at the implications that the gospel of Matthew, Mark and Luke had on the mission of the South Korean church in the 21st century.

### **1.2. Relevance of This Study**

The question of the correct theological basis of the Christian mission has not rested since the beginning of the great modern missionary movement of the 19th century. Its clarification is all important to the church's existence and service; and it cannot be answered without objectively examining and judging the biblical report, especially that of the New Testament. A mission can only be based on the living Word and witness of the Scriptures, we must constantly strive to understand the biblical pronouncements on mission correctly.

In my study I propose to concentrate on the missionary message of the Synoptic Gospels, and on the implications of that message for missionary theory and practice of it in the 21st century South Korean Churches.

### 1.3. Hypothesis

The hypothesis of my research is the following:

Taking into consideration the fact that South Korean churches and missionaries, in past decades, have contributed a lot in fulfilling the Lord's mission commission (as reflected in the Synoptic Gospels), a better and more comprehensive understanding of the holistic nature of the *missio Dei* and the *missio ecclesiae* will inspire and empower South Korean churches, among them the Yoido Full Gospel Church, to become more effective instruments of God's mission in the world today.

### 1.4. Aim of This Study

I want to acquaint myself with current thoughts on the church and its mission at the beginning of the 21st century. I will analyze the implications of the above on the churches in South Korea today. Finally, I will serve the South Korean churches with proposals in this regard.

## **1.5. Research Methodology and Sources**

Methodology is the science of methods. Method refers to the tools or devices that we use to comprehend a phenomenon in social and other sciences.

My research is primarily qualitative, based on published books and articles. Available primary and secondary literature was consulted, analyzed and interpreted. I also base some of my findings on my own experience as pastor and missionary in my church, the Yoido Full Gospel Church.

The sources used in this study are primarily published books, articles in journals and periodicals. A number of unpublished theses were also used in this research work. Material from many continents has been collected, but due to the focus of my research; special attention was given to South Korean sources.

## **1.6. Study Outline**

### **1.6.1. Chapter 1: Introduction**

In the introductory chapter I discuss the relevance of my subject, the methodology that I want to use, state my research objectives and aims and an overview of the chapters to follow is given.

### **1.6.2. Chapter 2: What is mission?**

The mission of the church is today as important and as necessary as ever before, however the context for mission has significantly changed. The theology as well as the practical methods of mission needs rethinking. In this Chapter, I would like to do that.

Firstly, what missionaries do will be determined by their goal (by what they aim to achieve). What is the proper definition of mission? I am going to discuss the goal and content of mission and their interrelatedness. Secondly, I will be looking at the agents of mission. Who are these missionaries? Who are to be made to kneel down, to be ordained and sent out into the world?

### **1.6.3. Chapter 3: Mission in the Synoptic Gospels : Matthew, Mark, Luke**

In recent years, in a number of interesting publications, new insights on the missionary paradigm of the authors of the Synoptic Gospels came to light. Among these publications, David Bosch's studies take pride of place. With his help, but also with insights gleaned from others authors, I propose to present a

fresh perspective on what the Synoptic Gospels have to offer in terms of theology and practice of missions.

#### **1.6.4. Chapter 4: Characteristics of 21st century South Korean society as well as of the South Korean church**

In this chapter, I am going to analyze the characteristics of 21st century South Korean society, as well as that of the South Korean church. Secondly, I am going to analyze the characteristics of 21st century South Korean church, as well as that of the South Korean church history. Thirdly, I am going to give a specific example of South Korean church. Finally, I will be looking at the context. In this part, I am going to focus on the mission in the South Korean situation.

#### **1.6.5. Chapter 5: A proposed missionary model for the South Korean churches**

In this chapter, I would like to do the following. Firstly, I will be looking at the proposed missionary model in the Korea Church, namely, "What was the most influenced missionary model in Korea?" I am also going to analyze Nevius missionary model by specific example of the influence that the Missionary model had on the South Korean church. Secondly, I am going to discuss the missionary

model in the Yoido Full Gospel Church by the specific example of the Missionary model in the South Korea church. Thirdly, I am going to compare the missionary model of Yoido Full Gospel Church with the Nevius missionary model. Finally, I am going to propose a missionary model for 21st century South Korean churches.

#### **1.6.6. Chapter 6: Conclusion**

At the end of the study I hope to offer a number of insights and suggestions that may guide the churches in South Korea on their way to proclaim the Gospel of Christ in the world of the 21st century. Recommendations for future studies and research in this regard will be added.

## **Chapter 2: What is Mission?**

The mission of the church is today as important and as necessary as ever before, but the context for mission has significantly changed. The theology as well as the practical methods of mission needs rethinking. In this Chapter, I would like to do just that.

Firstly, what missionaries do will be determined by their goal (by what they aim to achieve). What is the proper definition of mission? I am going to discuss the goal and purpose of mission and their interrelatedness. Secondly, I will be looking at the agents of mission. Who are the missionaries? Who are to be made to kneel down, to be ordained and sent out into the world? Thirdly, I will be looking at the context. In this part, I am going to focus on the mission in the South Korean situation.

### **2.1. Why Mission? The Goal and the Purpose of Mission**

The goal of mission is an inescapable issue and one of great practical importance, for it determines missionary strategy and choice of means and methods. Various answers have been offered throughout the course of mission

history, and each of them has had important consequences for the missionary practice.

Throughout the history of the church many goals for mission have been articulated: the salvation of individuals (evangelicals); church planting (Pope Pius X II); church growth (Donald McGavran); indigenous churches (Henry Venn and Rufus Anderson); the formation of a Christian society (Gustav Warneck, A.A. Van Ruler, Social Gospel); justice and the change of societal macrostructures (WCC). Gisbertus Voetitus, the Dutch theologian, belonging to the seventeenth century Second Reformation school of theologians, articulated three goals: the conversion of the nations; the planting of churches; the glorification and manifestation of divine grace (Jongeneel 1997:83; Verkuyl 1978:181). Johan H. Bavinck adopted the same goals and stressed that they were three aspects of the same goal. He rooted conversion, church planting, and the glory of God's grace in the coming of the Kingdom: "It must be emphasized, however, that these three purposes are not distinct and separate but they are in fact three aspects of a single purpose of God: the coming and extension of the kingdom of God" (Bavinck 1960: 155). There are many resemblances between Bavinck's thoughts and those of Voetitus.

What is the purpose of mission? What do we wish to accomplish by it? It is imperative that our missionary goals are absolutely clear. In the past churches

and missionary organizations often pursued different goals. I am going to discuss the goal and purpose of mission and their interrelatedness.

### **2.1.1. The Glorification of God**

Gisbertus Voetitus (1589-1676), Dutch theologian, belonging to the seventeenth century Second Reformation school of theologians, articulated three goals. According to Voetitus, the highest goal of mission is the glorification of God among three goals (Verkuyl 1978:21).

Also according to Kritzinger, Meiring, Saayman (1994:2), the glory and manifestation of God's grace should be recognized as our deepest missionary commitment and our highest missionary goal.

It is very important to realize that our involvement, as individuals, as churches, as mission organizations, in God's mission is a response to the manifestation of God's love. Ever since the start of the modern Protestant missionary movement with William Carey, who later blossomed into becoming the founder of the more recent missionary movement, the most prominent motivating factor in mission is considered to be obedience to the so-called Great Commission (Mt 28:16-20). Of course we do not want to ignore the importance of Christian obedience, but we do want to point out that the deepest root of our missionary calling is

gratitude and wonder at the manifestation of God's love (Kritzinger, Meiring, Saayman 1994:1).

### **2.1.2. The Saving of Souls**

Ever since the seventeenth century many missionary agencies have viewed their task essentially as one of saving individual souls that may otherwise be lost. In varying form this has been transmitted from one generation to the next. As far as the modern Protestant mission is concerned, conversion of individuals as the goal of mission will always be linked to the theology and practice of the Pietists.

The fathers of early Pietism, Philipp Jacob Spener (1635-1705) and August Hermann Francke (1663-1727), directed their work largely to reach the individual. Both these men laid the accent on true piety, on confessional activity, on the importance of small gatherings of "devout Christians," on religious discussion and Bible-reading at mealtimes and on the priesthood of the individual believer (Verkuyl 1978:176).

The early famous Pietist, Count Nicolaus von Zinzendorf (1700-1760), was responsible for sending out hundreds of missionaries to all corners of the earth, as far as Greenland, Labrador, Alaske, the Himalayas, Egypt, Abyssinia, West India and South Africa. When sending out the first two Moravian missionaries

(Herrnhuter missionaries), Dober and Nitschmann, Von Zinzendorf spoke these words to them: "Go then in Jesus' name and see if among the Moors [Muslims] souls can be found who will allow themselves to be led to the Saviour". Such words were typically related to Von Zinzendorf and his associates (Einzelbekehrungen), conversion of individuals were their main aim (Kritzinger, Meiring, Saayman 1984:33; Kritzinger, Meiring, Saayman 1994:26-27; Verkuyl 1978:176-178).

The English missionary pioneer, William Carey (1761-1834), who protested against West Indian sugar imports which had been cultivated by slaves and Henry Martyn (1781-1812), who was a missionary for the Christian Missionary Society of the Anglican Church and a pioneer evangelist among the Muslims, held similar views. They had strong emphasis on the theme of individual saving of souls (Bosch 1991:281; Kritzinger, Meiring, Saayman 1984:33; Kritzinger, Meiring, Saayman 1994:28; Verkuyl 1978:178-179).

As a final example of those missionaries and missionary organizations which emphasized the salvation of individuals, I want to mention the Student Volunteer Movement (SVM), which was started in the United States of America in 1886. In 1886 this movement formulated its aims:

As an evangelical and ecumenical gathering of disciples and workers, we invite all who believe in Christ to unite in the communal task of bringing God's Word of

salvation to a humanity living amid spiritual and moral chaos. Our purpose is none other than the evangelization of the whole of mankind in this generation (quoted in Verkuyl 1978:180).

In 1886 this movement provoked many American and European students to offer their lives in the service of mission in Africa and Asia. The SVM was not a missionary society which spread missionaries out over all six continents, but a movement that motivated people, especially students, to do missionary work and enlightened them on the subject, and still today traces of its influence are clearly visible in the churches of Asia, Africa and Latin America (Verkuyl 1978:179-180).

### **2.1.3. The Planting of the Church**

Now I am going to discuss the planting of the church as a purpose of mission. Thomas Aquinas, whose ideas on the purpose of mission influenced not only Roman Catholic missionary work, but also the missionary theory of Gisbert Voetius, says in his "Summa Theologica" that the aim of mission should be the planting of the church. As Aquinas sees it, the purpose of mission work is to thoroughly root the church with all of her monarchical and hierarchical structure in the various cultures and societies so that it serves as an instrument of salvation and good. Gisbert Voetius, probably under the influence of Thomas Aquinas, also considered church planting as one of the three great missionary

objectives. In our own age the well-known Dutch missiologist, J.H. Bavinck, agrees very closely with Gisbert Voetius. The planting of the church has always been an important goal of mission.

During the nineteenth century a reaction to the one-sided individualist-approach developed. It developed due to the need to build up the corporate life of churches. The two main leaders, Rufus Anderson, General Secretary of the (Congregational) American Board of Commissioners for Foreign Mission (ABCFM) from 1832 to 1866, and Henry Venn, General Secretary of the (low church Anglican) Church Missionary Society (CMS) from 1841 to 1872, began in the same time to articulate a goal for mission that called for the building up of "self-governing, self-supporting and self-extending units of the universal church ". They believed that the planting of the church was the only legitimate missionary goal. Today one may disagree with Anderson and Venn, but the fact remains that their views totally dominated the Anglo-American Protestant missionary thinking for the greater part of the nineteenth and the first decades of the twentieth century. The "three-self" formula also made a tremendous impact on missiologists in the Netherlands and Germany (Kritzinger, Meiring, Saayman 1984:34-35; Kritzinger, Meiring, Saayman 1994:4-26; Verkuyl 1978:181-188).

The greatest emphasis on church planting in recent years can be found among Evangelicals and specifically among proponents of the Church Growth School. In 1960 Donald McGavran established the School of World Mission and the

Institute of Church Growth, with its headquarters at Fuller Theological Seminary in Pasadena, California. McGavran and his associates proceeded from the premise that in fulfilling our missionary calling on earth, great emphasis must be placed on the numerical growth of the church (Kritzinger, Meiring, Saayman 1984:35).

#### **2.1.4. The Social Gospel**

At the end of the nineteenth century and the beginning of the twentieth century a movement arose in the United States of America as a reaction to the exclusive emphasis of some on individual conversion as a missionary goal. The reaction was both theological and practical in nature and went under the label "Social Gospel". Very aware of the social evils in the colonies, such as poverty, disease, ignorance, oppression, etc., Social Gospellers felt that all Christian missionary reserves should go into fighting these evils in order to make the world a better place, and that it is more in line with the ideals of the Kingdom of God (Kritzinger, Meiring, Saayman 1994:29-30).

The people in the forefront of this movement were men like Walter Rauschenbusch (1861-1918) with his two important books "Christianity and the social gospel "(1907) and "A theology for the social gospel" (1917); Washington Gladder and the famous preacher Harry Emerson Fosdick (1878-1970), who

exerted a deep influence not only by books, but also by his sermons preached at the New York City's Riverside Church. In 1928, the famous ecumenical figure of our time, W.A. Visser't Hooft, wrote his dissertation on "The background of the social gospel". It does a very good job of identifying the seeds of this movement. The book notes the influence of Enlightenment, the social sciences, revivalism, Puritanism and the American pioneer spirit with its firsthand acquaintance when tackling social problems and establishing small communities. Rauschenbusch and his colleagues adopted "Christianizing the social order" as their missionary goal. Fosdick viewed world history as a "progressive manifestation of the loving purposes of God". In a dynamic, active, transforming, evolutionary (Fosdick's own words) fashion the Christian must be engaged in actualizing the kingdom of God in society. But Fosdick was not blind to the obstacles which blocked the pathway to this kingdom (Verkuyl 1978:194-196; Kritzinger, Meiring, Saayman 1984:37). In more recent times, especially in the late sixties, the fundamental ideas of the Social Gospel were reflected in the mission theology of the WCC. It manifested itself clearly at the Uppsala Assembly of the WCC in 1968 (Kritzinger, Meiring, Saayman 1994:29).

The impact of the social Gospel on American mission has been great and continues to present times, even though American missions have now shifted to the theological base provided by the Social Gospel (Verkuyl 1978:197).

### 2.1.5.Christianization

Throughout history the Christianizing of society has frequently been stated as the goal of the Western mission. Gustav Warneck (1834-1910), the well-known German missiologist, repeated this as the aim in the three volumes of his "Evangelische Missionslehre" When Jesus speaks of the need to Christianize all peoples, he means that they must be made Christians on the basis of their natural distinctiveness as a person" (Verkuyl 1978:193). Gustav Warneck also spoke of "Volkschristianisierung" (the Christianising of a people) as a missionary goal. It is not just a matter of establishing churches.

J.C. Hoekendijk has thoroughly analyzed these ideas of Warneck in his famous dissertation, "Kerk en Volk in de Duitse Zendingwetenschap". He claims that Warneck is operating on two levels: "On the upper level are the living memories of the Kingdom which place mission before its eschatological mandate - the saving of souls. On the lower level history exercises its 'holy prerogative' and demands that mission not only engage in the building up of churches but also the Christianizing peoples"(Quoted in Verkuyl 1978:193).

Once again the most consistent thinking is that of two German pioneer missionaries, who worked in East Africa, and Christian Keysser, who did missionary work in the German colony of New Guinea (now Papua New Guinea). Gutmann wanted to achieve this Christianization through the three "creation

ordinances" - blood, soil, and age group - so that the church would be structured by tribal organization. Keysser, on the other hand, stated that the tribe is the church and discouraged individual decisions on baptism.

Other enthusiastic supporters of this approach were E. Johannsen, M. Schlink and S. Knak. At the time of World War II and thereafter, this approach came under fire from several quarters. There are many practical and particularly theological objections to Gutmann's and Keysser's views, especially their untenable identification of "people" and "church"(quoted in Kritzinger, Meiring, Saayman 1984:36-37).

## **2.2.Mission - who?**

In Matthew 28:19-20 the commission of the Lord Jesus is very clear: "Therefore go and make disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." But who should do it today? Throughout the ages opinions have differed on the "who" of mission. The who of mission was understood in various ways. In this part I am going to discuss the question of who – 'Who are the missionaries? Who are to be made to kneel down, to be ordained and sent out into the world?'

### 2.2.1. Mission as *Missio Dei*

One of the most inspiring discoveries/rediscoveries of our times is that Mission is not primarily the activity of men and women. Mission is God's work.

The Mission was interpreted in various ways. Sometimes it had a stereological focus on saving individuals from eternal damnation. Others understood mission, primarily in cultural terms, as introducing persons to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories and as the expansion of the church. Still, others understood mission as an involvement in a historical process of the transformation of the world into the kingdom of God (Bosch, 1991: 389).

During the previous half a century or so, there has been a subtle, but nevertheless decisive, shift toward understanding mission as God's mission. However, after World War I, missiologists began to take note of recent developments in biblical and systematic theology.

Recovery of the understanding that mission is primarily a divine initiative, began slowly in Europe in the 1930's. In a paper, read at the Brandenburg Missionary Conference in 1932, Swiss theologian Karl Barth (1886-1968) was one of the first theologians to articulate mission as the activity not of men, but of God himself. Mission, for Barth, began with the divine sending of God's self in the

Holy Trinity. Throughout all times the Barthian influence was crucial. Indeed, Barth may be called the first clear exponent of the new theological paradigm, which broke radically with the Enlightenment approach of theology. Soon other theologians and missiologists identified themselves with this position (Bosch, 1991: 389-390).

Karl Barth's influence on missionary thinking reached a peak at the Willingen Conference of the International Missionary Council in 1952. It was here that the idea *missio Dei* first facaded. The idea of the "*missio Dei*", according to Bosch (1991: 390), first emerged at the Willingen Conference of the International Missionary Council in 1952. Delegates confirmed that mission is derived from the very nature of God. Its primary reference is to the purposes and activities of God in and for the whole universe. The wideness of its scope means that it has become a tag on which an enormous range of meaning has been hung. The *missio Dei* has been used to advance all kinds of missiological agendas.

Mission was no longer thought of as the Church's activity overseas or in another culture. The mission frontier is not primarily a geographical one, but one of belief, conviction and commitment. Thus, the Mexico City Conference of the World Council of Churches Commission on World Mission and Evangelism (1963) described it as follows: The missionary frontier runs around the world. It is the line which separates belief from unbelief, the unseen frontier which cuts across

all other frontiers and presents the universal Church with its primary missionary challenge (Andrew Kirk 1999: 24).

A similar shift from a church-centered to a God-centered theology was taking place among the Roman Catholics. Key documents from Vatican II carried the understandings that mission is God's epiphany and that God is at work through the Spirit, giving men and women "an unquenchable thirst for human dignity". (Thomas 1996:102).

### **2.2.2. Mission as *Missio Ecclesiae***

In 1961, the World Council of Churches (WCC), at its Third Assembly in New Delhi, India, authorized a study of "The Missionary Structure of the Congregation". It grew out of a concern to define what patterns of life would best serve the missionary task of the church (Thomas: 1996:90).

"As the Father sent me, so I send you" defines the very being of the Church as a mission (John 20:21). The book of Acts relates another version of this commission: "When the Holy Spirit comes about you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all Judea, and Samaria, and to the ends of the earth"(Acts 1:8). In this sense everything that the Church is and does can be and should be part of mission". Mission is the reason for the

existence of the Church. It is widely accepted that today, theologically and practically speaking, church and mission can never be separated; that the one cannot exist without the other. The church is a human community that exists for itself: "It is the Church of God for that place, and that is because the Church does not exist for itself but for God and for the world that Jesus came to save" (J. E. Lesslie Newbigin 1994:53).

When we come to discuss concretely the "who" of mission, we must remember that the church can never conveniently delegate this to others. No matter who the groups or individuals engaged in practical missionary work are, they will always have to remember that behind them stands the church; they work on behalf and with the full authority of the entire church of Jesus Christ. What is more is that they are not the only ones involved in this work, but merely a part of the multitude of the faithful ones, each of whom has been given a missionary mandate from the Lord (quoted in Kritzinger, Meiring, Saayman 1984:2).

The church is therefore the agency for mission. If seen as a traditional side, the church can be divided into two small privileged groups of people. One is the minister and the other one is the laity. They are ordained into the church ministry. Each of the church members plays an indispensable part in the ministry of the church. Therefore the church members as a whole, not only the minister, are the agency for God's mission (Kritzinger, Meiring, Saayman 1994: 44-47).

## 2.3. Mission - What?: A Comprehensive Definition

Johanes Hoekendijk was one of the first theologians to introduce three rubrics to speak of the mission of the church - ***koinonia***, ***diakonia***, and ***kerygma*** (Jongeneel 1997: 307-308).

The various dimensions of this comprehensive approach were expressed in terms of the church's task of ***kerygma*** (proclamation or witness), ***diaconia*** (ministry or service), ***koinonia*** (fellowship or communion).

Since Hoekendijk's time, many missiologists have come to adopt this threefold description of the church's comprehensive missionary obligation. In recent years most churches and mission agencies have come to use it (Kritzinger, Meiring, Saayman 1994: 36-39).

### 2.3.1. *Kerygmatic* Dimension

The Mission is the *kerygma* of the Word. The Greek word ***kerygma*** can best be translated as proclamation. The ***kerygmatic*** dimension includes various forms of the ministry of the Word in mission: preaching, witnessing, providing, literature, etc (Kritzinger, Meiring, Saayman 1994:36). ***Kerygma*** (proclamation) was the form the congregations used to tell those who had never heard the good news

that "God, Creator and Lord of the universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth, who is the Lord of history, Savior and Liberator" (Bosch 1991:412).

### **2.3.2. The *Diaconal* Dimension**

The Greek word ***diakonia*** can be translated as service or ministry (Kritzinger, Meiring, Saayman 1994:37). God's goal in his mission is his messianic kingdom. The messianic kingdom does not only address the spiritual and moral needs of a person, but also physical, social, cultural and political needs. This is seen through Jesus, who not only came as one who proclaimed but also as one who served (***diakonia***) (Verkuyl 1978:211).

### **2.3.3. The Fellowship Dimension**

***Kerygma*** and ***diakonia*** are not only ways of telling the good news about God's coming kingdom. The ***koinonia*** (fellowship or communion) is also a very important way of spreading the good news about God's coming kingdom. Jesus did not only proclaim the gospel to people and serve them, but also built up an incalculably deep fellowship with them. The bible says "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom,

and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him, all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures and the paralyzed, and he healed them." (Matthew 4:23-24). Jesus searched out and found the individual and built up contact with the multitudes. Jesus participated with people in their worries, their disappointments, their joys, and their suffering (Verkuyl 1978:221).

#### **2.3.4. The *Liturgical* Dimension**

Together with the above mentioned, and threefold dimension, a fourth dimension, that of *leitourgia*, needs to be considered.

The Greek word *leitourgia* can be translated as service, ministry, worship, offering and/or sacrifice. The *Liturgical* Dimension of mission therefore refers to the fact that we honour and worship God by our involvement in Mission. In doing Mission we offer ourselves as a living sacrifices to Him (Rom 12:1).

"*Liturgical* service and *diaconal* service can be distinguished (but must not be separated). Whereas diaconal service is the essential expression of the sacrificial compassion and solidarity of Christians with suffering or oppressed

human beings, liturgical service is the expression of the Christian desire to praise and worship God for who he is" (Kritzinger, Meiring, Saayman 1994:36).

## **Chapter 3 : What is Mission in Synoptic Gospels**

In recent years, in a number of interesting publications, new insights on the missionary paradigm of the authors of the Synoptic Gospels came to light. Among these publications David Bosch studies take pride of place. With his help, but also with insights gleaned from others authors, I would like to, in this chapter, propose to present a fresh perspective on what the Synoptic Gospels have to offer in terms of the theology and practice of mission.

### **3.1 The Gospel of Matthew**

The Gospel of Matthew reflects a distinct and important sub-paradigm of the early church's experience and interpretation of mission. Matthew's model of mission has rightly been characterized as "mission of disciple - making" (Bosch), "the mission that makes disciples" (Legrand) or "the Matthean didactic paradigm" (Arias). (Johannes Nissen 1999:29).

Any description of mission in the Gospel of Matthew must begin with the so-called "Great Commission" in Matthew 28:16-20. It is also commonly assumed that this text has offered the most powerful motivation for mission (Johannes Nissen 1999:21).

According to John P. Meier, many scholars today agree that Matthew 28:16-20 is considered to be the most important mission text, that the entire gospel points to these final verses and that all the threads woven into the fabric of Matthew, from chapter 1 onward, draw together here (Bosch 1991:57).

All this means that the way the "Great Commission" has traditionally been utilized, in providing a biblical basis for mission, has to be challenged or at least modified (Bosch 1991:57). Because the text is often taken out of its context and read as an autonomous decree which speaks directly to our own situation. Where this happens, the "Great Commission" is easily degraded to a mere slogan, or used as a pretext for what we have in advance decided, perhaps unconsciously, it should mean (Schreiter 1982: 431).

According to Bosch (1991:57), "One thing contemporary scholars agreed upon, is that Matthew 28:18-26 has to be interpreted against the background of Matthew's gospel as a whole and unless we keep this in mind, we shall fail to understand it".

### **3.1.1 The Great Commission of Matthew**

Some of Jesus' most important words were recorded in the last chapters of the Gospel narratives. They can be characterized as words of mission for a redeemed race among men. The church, through the centuries, has referred to these words as "The Great Commission" of Christ.

In Matthew 28:18-20 Jesus speaks these words to His disciples: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all the nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

According to Johannes Nissen (1999:23), in these concluding verses Jesus was standing on top of one of the mountains in Galilee proclaiming the three-step proclamation:

- a. A revelatory statement: "All authority..." (v. 18).
- b. A mission command: "go therefore...make disciples of all the nations... baptize them... teach them.. ." (vv. 19-20a).
- c. A concluding promise: "I am with you always..." (v. 20b).

### **3.1.1.1 All Authority.**

"It is natural to begin with the question of the motivations for mission. Jesus dominated all three steps in the final commission. It is his authority which is the basis of mission (Johannes Nissen 1999:23)."

The word authority (Greek: **eksousia**) plays a significant role in Matthew 28:16-20. Jesus mentions his authority in language reminiscent of Daniel 7:13-14 and of his own words before the Sanhedrin recorded in Gospel of Matthew 26:64. The divine work of judging and liberating is now placed in the hands of the crucified one who has arisen. Now he is invested with all the authority of the Father and reigns over "heaven and earth". Having arisen, he now has exalted authority over the whole world. Jesus is the crucified Lord. His power is not that of a despot bent of destruction; instead he uses his power for our healing and liberation and accomplishes these goals by love, reconciliation, and patience (Verkuyl 1978:106).

### **3.1.1.2. Mission Command**

The second step in the Great Commission of Matthew is a mission command: "Therefore go and make disciples of all the nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you (vv. 19-20a)".

The second step is connected to the understanding of the words "Therefore go, make disciples of all nations, baptize and teach them".

After Jesus' crucifixion and resurrection his mandate was to start Mission. What does the enthroned Lord command his disciples to do? Jesus says, first of all, "Therefore go". Verse 19 begins with the Greek word "**poreuthentes**" which means "to depart, to leave, to cross boundaries" - sociological boundaries, racial boundaries, cultural boundaries, geographic boundaries (Verkuyl 1978:106-107).

This point is most important to a person who carries on the work of communicating the gospel. It affects the tasks to be done in his local area, as well as in faraway places. The missionary must always be willing and ready to cross boundaries, whether they are at home or away (Verkuyl 1978:107).

The word "therefore" makes an important referential connection to what has been claimed by Jesus in the previous verse. Because He has all authority in the created cosmos, they are to heed His present command and count on His strength, wisdom and personal presence as they "go". It is important to recognize that the verb form "poreuthentes" is not an imperative form.

Jesus also mandates his followers to "make disciples of all nations". The theme of discipleship is central to Matthew's Gospel and to his understanding of the church and its mission. The author makes the Greek noun *mathetes* into a verb.

The verbal form of this word only occurs four times in the New Testament (13:52; 27:57; 28:19 and Acts 14:21). To become a disciple of Jesus after Easter involves sharing with him his death and resurrection on his march to the final revelation of his messianic kingdom. He commands his followers to make disciples, that is to move people to surrender to his liberating authority and to volunteer for the march already route to a new order of things, namely his kingdom (Verkuyl 1978:107).

And we must ask who the addressees of mission are. In the final commission they are identified as "all nations" (Matthew 28:19). These words have often been confused with what the Germans call Volkstum (ethnic units). This term is, however, commonly interpreted universally as referring to all people, so the words "all nations"(panta ta ethne) refer to all people. The Gospel must be brought to all people wherever they live (Verkuyl 1978:107).

The dominant assertion in Matt 28:19 is that disciples are to be made." There are two key participles following the command to make disciple. They are "baptizing", and "teaching". These two participles, baptizing and teaching, are the method by which the men of nations are to be made disciples.

As commanded, the make of disciples shall lead to baptism: "Baptize them in the name of the Father, and of the Son, and of the Holy Spirit". This baptism in the name of the Father, and of the Son, and of the Holy Spirit asserts one's passage

from the realm where one is held slave by sin, death, and demonic powers to the realm of the messianic kingdom.

In the Gospel of Matthew, Jesus also says, "teach them to obey everything I have commanded you"(Matthew 28:20). Therefore one must teach ones fellows baptized disciples. It may also be said that teaching, as a mean of communication, is even involved in the process of evangelizing which can be represented in the concept of the command to baptize.

People must learn everything that Jesus has commanded. This includes his Gospel and his Law, his commands as well as his promises. ***Didaskein*** ("to teach, to instruct") does not merely involve disseminating information but also involves initiation and a thorough introduction to what participation in the cross and resurrection of Jesus involves (Verkuyl 1978:107-108).

### **3.1.1.3 Jesus' Promise**

When Jesus adds the concluding words of the promise, "I am with you always, to the end of the age"(Matthew 28:20), it constitutes one of the paramount promises made by Jesus to the disciples and to the body of Christ left on earth. With this magnificent promise, Jesus assures the disciples and the church.

The disciples' mission, therefore, will continue throughout the period of "messianic travail" (cf. 24:14). Jesus' mission has been completed, but he is present in his disciples as they carry out their mission.

### **3.2 The Gospel of Mark**

Each of the synoptic gospels presents different challenges for the interpreter, particularly with respect to the exploration of their differing theologies. Too often, interpreters have passed over the subject of the mission in Mark's gospel. As Senior states, "In contemporary Synoptic studies the role of mission is more neglected in the case of Mark than it is in Matthew, Luke or Acts (Donald Senior 1984:66).

The most influential New Testament scholars believe that the second gospel of Mark was written approximately forty years after Jesus' death and resurrection. Early church tradition consistently attributes the authorship of the second gospel to John Mark, the book thoroughly reveals its author's purpose (Verkuyl 1978:109).

Undoubtedly, Mark wrote his gospel for a number of reasons, but perhaps Mark's primary purpose for writing his gospel was to advise and to encourage other fallible followers of Jesus Christ who were to be tested through difficult

situation. Because suffering and persecution are characteristically themes found to run throughout Mark's gospel and his teaching on mission (William J. Larkin Jr. and Joel F. Williams 1998:137). Thus, even though Mark's Gospel lacks an explicit missionary mandate, its whole tone is missionary (Verkuyl 1978:109).

### **3.2.1 The Gospel of Mark as a Mission Text**

Although the mission command is part of the "longer ending" of Mark's Gospel (16:9-20) which is a later addition, it does not mean that the original form of Mark's Gospel is without mission perspectives. Mark's Gospel itself can be seen as a "Great Commission" (Johannes Nissen 1999:38), because the Gospel ends has implications for a study of Mark's perspective on mission. Without post-resurrection commission, the continual importance of Jesus' pre-resurrection commissions is highlighted.

In the commencement of Mark's gospel, Jesus calls his disciples in order for him to make them fishers of men (1:17). When Jesus appoints the twelve, he does so with the intention of sending them out to preach and to have authority over demonic powers (3:13-15), and already early in his ministry, Jesus moves them out to begin their mission (6:7-13).

In addition, the lack of a "Great Commission" not only underlines the significance of Jesus' pre-resurrection commissions to the disciples, but also highlights the demands that Jesus places on "anyone" or "whoever" (William J. Larkin Jr. and Joel F. Williams 1998:147-148).

Mark tells a story which is an ongoing story of Jesus Christ's mission on earth. It is a communication, involving invitation and response. The abrupt ending (16:8) of the Gospel seems to be intentional; it is Mark's approach to get the readers involved in the ongoing story of Jesus. It is an invitation to discipleship and to mission (Johannes Nissen 1999:38).

### **3.2.2 The Great Commission**

"Go into all the world and preach the good news to all creation" (Mark 16:15). This verse has offered the most powerful motivation for mission. This mission command seems to have all the important elements for mission: Its content is summarized in the good news. It addresses the whole nation and its focus is on preaching as an instrument of mission (Johannes Nissen 1999:37).

Through the historical context of this verse it is difficult to determine the setting and the occasion of the manifestations of the risen Lord. It is possible that Mark relates one of the last appearances of Christ, as the word "afterward" (16:14)

could imply. The summary report of Mark, however, makes it difficult to determine the exact time. One fact is evident: the commission was given by the risen Lord to His disciples, sometime during the forty-day period preceding His ascension to the right hand of God (George W Peters 1974:190).

According to the Mark, the outline of the "Great Commission" is as follows:

- a. The method of missions - preaching.
- b. The scope of missions - all creation.
- c. The message of missions - the good news.

The method of missions according to Mark is the oral preaching of the good news of Jesus Christ. Mark adds an emphasis upon the scope of missions, by instructing us that such preaching is to be done throughout all creation (George W Peters 1974:190).

Verse 14 explains that Jesus appeared to the eleven remaining disciples and rebuked them for not believing what others have told them of his resurrection. It is in this context that Mark records that Jesus spoke the words of verse 15 "And He said to them, 'Go into all the world and preach the good news to all creation.'"It is this verse which is parallel in less complete thought to the "Great Commission" verses of Matthew 28:18-20.

The main verbs of the sentence are "go" and "preach". Jesus, it seems, assumed the fact that they were already in the process of "being in the world." The imperative form is given in the verb "preach," not in the verb "go." He did not command them to go. He assumed that they would preach in a world they had already gone into. This is not a command to be of the world but rather an acknowledgement of the fact that they were in the world.

The word "good news" in this passage is the good news which constitutes the content of their preaching in the whole world. This word can be translated "good tidings." The broad meaning and implications of the message which is good news will be discussed more extensively later.

One of the implications of the last phrase of the verse, "to all creation", has already been alluded to. The good news is to be preached to all creation. That is, this message is to be preached to "the sum of all creation". The complete fulfillment of this command by a group of eleven disciples is unreasonable, implying that Christ had the entire "church mobilized" in mind when Jesus gave this imperative. Also, this expression cannot only be limited to the generation to which Jesus spoke.

In summary, this verse explains several important factors regarding the nature of the "Great Commission": (1) the disciples are not commanded to "go," it is assumed that they have already "gone" into the world; (2) the disciples are to

announce the message in every possible part of the world; (3) the message they announce is "good news" about a potential new personal relationship with God (4) the Gospel is to be preached to "all created persons" up until the end of human history on earth.

### **3.3 The Gospel of Luke**

Scholars believe that, originally, the Gospel of Luke and the Acts of the Apostles were written as two parts of what was intended as a single book. Everyone agrees that their author was Luke, the physician and travelling companion of Paul, the missionary (Verkuyl 1978:110, William J. Larkin Jr. and Joel F. Williams 1998:152). In this, Luke differs from the other evangelists on one basic point: Luke not only wrote the Gospel of Luke, but also the Book of Acts. Both parts were written with a missionary purpose in mind (Johannes Nissen 1999:49).

According to Bosch (1991:84-85), scholars argue that the gospel of Matthew is clearly the most Jewish of all the gospels. On the other hand, Luke who wrote the gospel of Luke and the Book of Acts was perhaps the only Gentile author of a New Testament book and wrote for Gentile Christians.

In order to create awareness to Luke's peculiar contribution in the understanding of mission, it is necessary to say a few words about Hans Conzelmann's seminal

studies on Luke, especially referring to Hans Conzelmann's book "Die Mitte der Zeit" which was first published in 1953. The book of Conzelmann says that the Holy Spirit in Luke's writings was "no longer the eschatological gift, but the substitute in the meantime for the possession of ultimate salvation" (Conzelmann 1964:95). According to Conzelmann, Luke's salvation history consists of three distinct epochs: (1) the epoch of Israel, including John the Baptist; (2) the epoch of Jesus' ministry, which is seen as the middle period of salvation and (3) the epoch of the church, which was inaugurated on the day of Pentecost (Bosch 1991:86).

There is, according to Bosch, undoubtedly a degree of validity in Conzelmann's reconstruction of Luke's overall plan. Luke was, more than the other evangelists, aware of the fact that he and the church of his time lived in an era which differed, in crucial respects, from the period of Jesus' earthly ministry. But it is misleading to argue that Luke regarded the church's mission, in the power of the Spirit, as a substitute for eschatological expectation. Imminent eschatology and salvation history are by no means contradictory or mutually exclusive understandings (cf. Dunn 1977:348-349; Marshall 1970:121, 129; Nissen 1984:92, note 12; Soards 1994:189). The Holy Spirit is prominent, not only in Acts but also in the gospel of Luke. Therefore, it is more correct to say that Luke unites the time of Jesus and the time of the church in one era of the Spirit. The two times are certainly not identical, but neither can they be separated from each other (Bosch 1991:87).

### **3.3.1 Jesus' Proclamation in the Synagogue of Nazareth**

Two passages are of specific importance for mission in the gospel of Luke. The first one is Jesus' sermon in the synagogue of Nazareth in Luke 4:16-30 (Johannes Nissen 1999:50).

Jesus' sermon at Nazareth in Luke 4:16-30 includes references to God's provision for Gentiles, and therefore it is also important for understanding Luke's view of the scope of Jesus' mission (William J. Larkin Jr. and Joel F. Williams 1998:160). There can be little doubt that, in Luke's mind, the sermon in the synagogue of Nazareth has a clearly Gentile mission orientation and serves to highlight this fundamental thrust of Jesus' entire ministry at his very first appearance in public (Bosch 1991:89).

According to Bosch (1991:84), the Matthean "Great Commission" provides a biblical foundation for mission, particularly in the Western Protestantism of the past two centuries. In recent years, however, another New Testament passage has become very prominent in the discussion about a biblical foundation for mission : Luke's rendering of the sermon at Nazareth with its text of Isaiah 61:1-2 that describes Jesus' understanding of the purpose for which he was sent, in which he applied the prophecy of Isaiah 61:1 to his ministry (Luke 4:16-21).

At the beginning of the sermon at Nazareth, Jesus reads a portion of the prophet Isaiah: The Spirit of the Lord is on me, because He has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed and to proclaim the year of the Lord's favour" (Luke 4:18-19). This passage shows - in the same way as the "Great Commission" in Luke 24 - that the re-reading of the Scripture plays a significant role for the mission (Johannes Nissen 1999:51).

In addition, this passage plays almost the same role as the "Great Commission" in the gospel of Matthew. The passage is not only the inaugural event launching Jesus' ministry, but also a programmatic introduction to Jesus and a prefiguration of events to follow (Ringe 1985:42).

In these and in the following verses we have a number of issues which are of great importance in the understanding of mission: (1) The year of the Lord's favour; (2) good news to the poor; (3) liberation and forgiveness; (4) the setting aside of vengeance; (5) rejection by Israel, and (6) God's work among the Gentiles (Johannes Nissen 1999:51).

### **3.3.2 The Great Commission**

Two passages are of specific importance for mission in gospel of Luke. The second one is his version of the "Great Commission" in Luke 24:44-49 (Johannes Nissen 1999:50).

The historical setting of the Great Commission in Luke seems to come from the meeting of our Lord with His disciples on the very day of His resurrection. The disciples had gathered in the evening. They wondered with amazement about the strange messages received from several individuals. While waiting in blurred anticipation for new light, hope and directives, the Lord came to the disciples with His greeting, "Peace be unto you" (George W Peters 1974:190-191).

As Bosch notes (1991:57), one thing contemporary scholars agreed upon, is that the "Great Commission" of Matthew has to be interpreted against the background of Matthew's Gospel as a whole. Therefore, Matthew's entire gospel can only be read and understood from the "Great Commission". The same is true of Luke's gospel. From its first verse this gospel moves toward the climax at the end. The gospel of Luke 24:46-49 is Luke's entire understanding of the Christian mission.

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the prophets and the psalms." Then he opened their minds so they could understand the scriptures. He told them, "This is what is written: The Christ will suffer and rise

from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:44-49).

In this passage six important aspects of mission are underlined: (a) The fulfillment of scriptural promises: the disciples are reminded that the life and death of Jesus must be seen in the light of the Scriptures. (b) The basis of mission: it only becomes possible after the death and resurrection of the Messiah of Israel. (c) The content of mission: its central thrust is the message of repentance and forgiveness. (d) The purpose of mission: it is to start in Jerusalem but is intended for all nations. (e) The disciples are called to be witnesses: it is to be executed by witnesses. (f) Mission will be accomplished in the power of the Holy Spirit (cf. v.49). These elements constitute the character of Luke mission theology (Bosch 1991:91).

In this passage it should be noticed - in the same way as the sermon at the synagogue of Nazareth in Luke 4:16-30 - that the re-reading of the Scriptures was to be the source of mission. This was already the case with the Emmaus story (Luke 24:13-35). The appearance of Jesus to the disciples on the way to Emmaus is actually a session on hermeneutics, opening the Scriptures, which in turn opened their eyes and gave them a new message to share. In the same

way, the passage of the "Great Commission" records that Jesus opened the minds of the disciples to understand the Scriptures (Johannes Nissen 1999:50).

### **3.4 Conclusion**

#### **3.4.1 Common Features**

The first principle of the synoptic gospels is the overarching one of *missio Dei*, God's mission. The synoptic gospels are pre-occupied with mission. From the outset, the life and work of Jesus is set in the context of a sending mission in the heart of God from the beginning of creation. The coming of Jesus, his ministry and work on earth and then all that followed on his death, resurrection and ascension are all interpreted as the climax of God's mission to the world (R. Geoffrey Harris 2004:ix).

Love is not an abstract quality; it must express itself in action. Ultimately, the action of Jesus in dying on the cross, to reconcile those who before were enemies of God, is the action par excellence which expresses the nature of God's love (R. Geoffrey Harris 2004:226). According to Bosch (1991:390), "There is mission because God loves people".

The Synoptic Gospels offer us a lot in terms of a theology of mission. In the Synoptic Gospels, the writers draw on the prophecies of Isaiah as a key in the understanding of mission as God's plan of salvation for the messianic age (R. Geoffrey Harris 2004:x).

The mission has to do with God's people in mission. The Synoptic Gospels and Isaiah agree that the *missio Dei* is through people. God most certainly works among the nations and not just Israel, as Isaiah clearly shows. Yet, his work among the nations is not through their own gods, and the goal of mission to the nations is to overcome their idolatry so that they may turn to the one true God. For Isaiah and the Synoptic Gospels, God's mission is inextricably tied to God's people witnessing God's glory (Rollin G. Grams 2004:251).

In addition, the Synoptic Gospels reflect the fact that mission is the essence of the Church's life and not just an aspect of it. In this sense everything that the Church is and does can be and should be part of mission. Jesus' own mission forms the starting point for the mission of the Church later on. The church's mission continues Jesus' mission, extending it into the entire world. Although the Synoptic Gospels were all written from within a particular context, from different social, cultural and religious terms of reference, they were in all probability also written with all the Christian churches in mind, or at least with an awareness that the Christian Church was one nation of people spread all over the known world (R. Geoffrey Harris 2004:185).

Each synoptic gospel author tells the story of Jesus' resurrection in his own way. The story of Jesus' resurrection is throughout seen not only as a climax to the mission story, but also as an introduction to the next or new phase of the work of Jesus Christ. He is now Lord of the believer, object of worship, bestowed of the Spirit and guide of the work and mission of the Church (R. Geoffrey Harris 2004:222).

### **3.4.2 Different Emphases**

#### **3.4.2.1 Gospel of Matthew**

Gospel of Matthew has much to contribute to our understanding of mission today (R. Geoffrey Harris 2004:251).

Matthew's gospel is of the greatest importance for the question of the mission in early Christianity. Because it contains many Jewish Christian elements and it adopts(28:18-20) the unit of tradition that is fundamental for the Gentile mission of Hellenist Jewish Christianity (Ferdinand Hahn 1965:120).

Three terms in the "Great Commission" summarize the essence of mission for Matthew: make disciple, baptizing and teaching. The two participles "baptizing"

and "teaching" are clearly subordinate to "make disciples" (Johannes Nissen 1999:26).

The theme of discipleship is central in Matthew's gospel and his understanding of the church and mission. The verb "**matheteuein**", to make disciples, only occurs four times in the New Testament (Matthew 13:52; 27:57; 28:19 and Acts 14:21). The most dominant use of the verb "**matheteuein**" is encountered in the "Great Commission" (Bosch 1991:73).

One final and vital principle for mission derived from Matthew's Gospel is the insistence that mission is a shared concern. It is an activity of the whole Church community. According to Bornkamm (1965a) and others, no other gospel is as manifestly stamped by the idea of the church and as clearly shaped for **ecclesial** as Matthew's use (Bosch 1991:82).

To be a disciple is not just the same as being a member of a local church and making disciples does not simply mean the numerical expansion of the church (Trilling 1964:32). In Matthew's understanding, the church is only to be found where disciples live with one another and their Lord and where they seek to live according to the will of God (Bosch 191:82-83).

### **3.4.2.2 Gospel of Mark**

It is a peculiar and significant fact that the oldest of our Gospels comes from Gentile Christianity. It is therefore natural that the Gentile mission has an important function. It is true that this has occasionally been disputed; but although the theme is explicitly set out in only a few passages, it nevertheless implicitly dominates the whole presentation of Jesus' life and work (Ferdinand Hahn 1965:111-112).

The central focus of Mark's Gospel is the kingdom of God (R. Geoffrey Harris 2004:235). Mark presents the kingdom of God as the central concept in the preaching of Jesus. This is made evident in the summary of 1:15: "The time has come, and the kingdom of God is near; repent and believe the good news" (Johannes Nissen 1999:39).

In Mark's gospel the ministry of Jesus aims at reaching people. The news about Jesus spread quickly over the whole region of Galilee (1:28). The news about Jesus spread far and wide, and people kept coming to Jesus from all districts (1:45; 3:7-8). Mark emphasizes the powerful ministry of Jesus, especially his exorcisms (1:21-8:26). Other characteristic features are Jesus' table fellowship with tax collectors and sinners (2:14-17); his association with lepers (1:40-45); with women (1:30-31; 5:25-34; 12:41-44; 14:3-9; 15:40-41) and with children (10:13-16) (Johannes Nissen 1999:39).

A similar approach to Mark's "Jesus' fellowship with outside people", can be found in the South Korean "**minjung**" theology. As Ahn notes (1981:136-151), the South Korean term "**minjung**" (people) is analogous to Mark's "crowd" (ochlos). The "**minjung**" are outside the realm of the dominant Jewish groups; this includes the poor, the tax collector and the impure. According to Mark's gospel the leper, the sinner, the woman and the child are all to be received, unconditionally, as subjects of the kingdom. Jesus teaches his disciples to live among these people.

In Mark's gospel the Kingdom of God is conceived of as boundary crossing. His primary narrative theme is that in Jesus, God has intervened human history. Jesus' proclamation about the Kingdom of God shattered the economic, political, cultural, legal and ethnic boundaries that existed (Johannes Nissen 1999:40).

### **3.4.2.3. Gospel of Luke**

The gospel of Luke differs from the other gospels at one essential point: the author was a Gentile. The traditional view of the gospel of Luke has it that the author, Luke, was a gentile, writing for a Gentile audience (R. Geoffrey Harris 2004:101). According to Wilson (1973:232), Luke's church was almost definitely a predominantly Gentile church. It was no longer influx by any significant numbers of Jews that had faith in Jesus, and the enmity between the Church

and Judaism had grown more bitter and the gulf wider after AD 70. Even at the end of the twentieth century this view still enjoyed wide popularity. As Bosch notes in *Transforming Mission*: Luke was perhaps the only Gentile author of a New Testament book and wrote for Christians who were predominantly of Gentile origin (Bosch 1991:85).

In the gospel of Mark and Matthew the Holy Spirit is not especially prominent and is rarely linked with mission. This is not the case in the gospel of Luke (Bosch 1991:113). The Holy Spirit has a crucial function in Luke's writings. It is the real agent of mission. It is the "power of the Holy Spirit" that accompanies Jesus to Galilee as he begins his mission (Luke 4:14; cf. v.18). The Holy Spirit becomes the catalyst, the guidance and driving force of mission. At every point the church's mission is both inspired and confirmed by manifestations of the Holy Spirit (cf. Wilson 1973:241; Zingg 1973:207f; Senior and StuhlmueLLer 1983:275).

It has often been discussed whether the central message of Luke's gospel is the forgiveness of sins or social justice. This is a discussion not only among biblical scholars but also among missiologists. In Luke's Gospel this is not an either-or. Jesus is presented both "the friend of sinners" and as "the spokesman for the poor" (Johannes Nissen 1999:67-68). Luke emphasizes Jesus' association with marginalized groups. This opinion is sustained throughout the gospel of Luke. We need to think only of and the parallel woe-saying on the rich (6:20, 24), the parable of the rich fool (12:16-21), the story of the rich man and Lazarus (16:19-

31) and the exemplary conduct of Zacchaeus, the chief tax-collector of Jericho (19:1-10). All of these are unique to Luke. Bosch is therefore right in describing Luke's mission as "practising forgiveness and solidarity with the poor" (Bosch 1991:84-122). The great majority of those who are considered "lost" are those who are poor in the material sense of the word.

## **Chapter 4 : Characteristics of 21st century South Korean society as well as of the South Korean church and its mission strategy**

### **4.1 Introduction to South Korea**

South Korea is known for its economic wealth, precarious proximity to China and North Korea, its strong evangelical church and its missionary sending heart. Firm grounding in the Bible and resistance to materialism is still needed (Government Information Agency 2001: 4-5, Korea National Tourism Organization 2003: 7).

#### **4.1.1 Geography**

The Korean Peninsula extends southward from the eastern end of the Asian continent. The Korean peninsula is roughly 1,020 kilometres long and 175 kilometres wide at its narrowest point (Korea National Tourism Organization 2003: 7). The Peninsula shares its northern border with China and Russia. To its east is the East Sea, which neighbouring Japan. In addition to the mainland Peninsula, Korea includes some 3,000 islands (Government Information Agency 2001: 9).

Korea encompasses a total of 222,154 square kilometres - almost the same size as Britain or Romania. 45 percent of this area, or 99,000 square kilometres, is considered cultivatable area, excluding reclaimed land areas. Mountainous terrain accounts for two-thirds of the territory like Portugal, Hungary or Ireland (Government Information Agency 2001: 9).

Mountains cover 70% of the Korea's land mass, making it one of the most mountainous regions in the world (Korea National Tourism Organization 2003: 7). The Taebaek mountain range runs the full length of the east coast, where the lashing waves of the East Sea have carved out sheer cliffs and rocky islets. The western and southern slopes are rather gentle, forming plains and many offshore islands honeycombed with inlets (Government Information Agency 2001: 9).

Considering its territorial size, Korea has a relatively large number of rivers and streams. These waterways played crucial roles in shaping the lifestyle of Koreans, and in the nation's industrialization. The two longest rivers in North Korea are the Amnok-gang River (790 kilometres) and the Duman-gang River (Tumen, kilometres). These rivers originate from Mt. Baekdu-san and flow to the west and the east, respectively. They form the Peninsula's northern border (Government Information Agency 2001: 11).

The Korean Peninsula is divided just slightly north of the 38th parallel. The democratic Republic of Korea in the south and communist North Korea are

separated by a demilitarized zone (Korea National Tourism Organization 2003: 7).

In the southern part of the Peninsula, the Nakdong-gang River (525 kilometres) and the Han-gang River (514 kilometres) are the two major waterways. The Han-gang river flows through Seoul, the capital of Korea, and serves as a lifeline for the heavily concentrated population in the central region of modern South Korea, just as it did for the people of the ancient kingdoms that developed along its banks.

#### **4.1.2 Climate**

South Korea lies in the temperate zone and has four distinct seasons. Spring and autumn are rather short, summer is hot and humid and winter is cold and dry with abundant snowfall. Recently, global climatic changes have been affecting the South Korean Peninsula, causing summers to have a higher rainfall and winters to have less snowfall (Government Information Agency 2001: 11, Korea National Tourism Organization 2003: 8).

Temperatures differ comprehensively from region to region within South Korea, with the average being between 6°C (43°F) and 16°C (61°F). The average temperature in August, the hottest period of the year, ranges from 19°C (66°F) to

27°C (81°F), while in January, the coldest month, temperatures range from -8°C (17°F) to 6°C (43°F) (Government Information Agency 2001: 12).

Early spring weather is somewhat unpredictable, with frequent rain and gusty winds carrying "yellow sand dust" from the deserts of northern China. But during mid-April, the country enjoys balmy weather with the mountains and fields garbed in brilliant wild flowers. Farmers prepare seedbeds for the annual rice crop during this time.

Autumn, with its crisp air and crystal blue sky, is the season most widely loved by South Koreans. With its diversity of rustic hues, autumn, the harvest season, features various folk festivals rooted in ancient agrarian customs.

#### **4.1.3 People and Population**

The South Koreans are one ethnic family and speak one language. Sharing distinct physical characteristics, they are believed to be descendants of several Mongol tribes that migrated to the Korean Peninsula from Central Asia.

In the seventh century, the various states of the Peninsula were unified for the first time under the Silla Kingdom (57 B.C.-A.D. 935). Such homogeneity has

enabled Koreans to be relatively free from ethnic problems and to maintain a firm solidarity with one another (Government Information Agency 2001:12).

At the end of the year 2000, South Korea's total population was estimated at 47,275,000, with a density of 476 people per square kilometre. The population of North Korea is estimated to be 22,175,000 (Government Information Agency 2001:12).

South Korea saw its population grow by an annual rate of 3 percent during the 1960s, but this trend slowed down to 2 percent during the next decade. Today, the growth rate stands at 0.89 percent, and is expected to further decline to 0 percent in 2028.

A notable trend in South Korea's demographics is that it is growing older with each passing year. Statistics show that 7.0 percent of the total population of South Korea was 65 years or older in 1999, while this generation made up 7.1 percent of the total in 2000.

In the 1960s, South Korea's population distribution formed a pyramid shape, with a high birth rate and relatively short life expectancy. However, the structure is now more shaped like a bell, with a low birth rate and an extended life expectancy. The young population (under the age of 15 years) will make up a

decreasing portion of the total, while senior citizens (over 65 years) will account for some 19.3 percent of the total by the year 2030.

The nation's rapid industrialization and urbanization in the 1960s and 1970s have been accompanied by continual migration of rural residents into the cities, particularly Seoul (capital of South Korea), resulting in heavily populated metropolitan areas. However, in recent years, an increasing number of people have begun moving to the suburban areas of Seoul (Government Information Agency 2001: 14).

#### **4.1.4 Language**

All South Koreans speak and write the same language, which has been a decisive factor in creating their strong national identity. South Koreans have developed several different dialects in addition to the standard used in Seoul. However, the dialects, except for that of Jeju-do (Jeju island) Province, are similar enough for native speakers to understand without any difficulties (Government Information Agency 2001:14, Korea National Tourism Organization 2003: 8-9, The Korean Information Service 1998:45-56).

Linguistic and ethnological studies have classified the South Korean language into the Ural-Altaic language group, along with Turkish, Hungarian, Finnish, Mongolian, Tibetan and Japanese (Government Information Agency 2001:14-15).

The South Korean alphabet, called Han-geul, was created by a group of scholars, under the patronage of King Se-jong the Great, during the 15th century. Before its creation, only a relatively small percentage of the population was able to learn the Chinese characters, due to its difficulty.

In attempting to invent a South Korean writing system, King Se-jong and his scholars looked to several existing writing systems known to them at the time, such as Chinese old seal characters, the Uighur scripts and the Mongolian scripts.

The system that they came up with, however, was predominantly based upon their phonological studies. Above all, they developed a theory of tripartite division of the syllable into initial, medial and final phonemes, as opposed to the bipartite division of traditional Chinese phonology.

Han-geul, which consists of 10 vowels and 14 consonants, can be combined to form numerous syllabic groupings. It is simple, yet systematic and comprehensive and is considered one of the most scientific writing systems in the world. Han-geul is easy to learn and write, which has greatly contributed to

South Korea's high literacy rate and advanced publication industry (Korea National Tourism Organization 2003: 8-9).

#### **4.1.5 History of the South Korea**

Korea was proclaimed on 15 August 1948, following the post-World War II partitioning of the Peninsula between the occupying forces of the US in the south and the USSR in the north. The main business of the new government was the suppression of left groups, which led to North Koreans starting the Korean War in 1950. North Korea was supported by the Chinese, while South Korea was supported by the US and UN forces. An armistice was signed in 1953 (Government Information Agency 2001:16, Korea National Tourism Organization 2003: 16-27).

The country's recovery from the war was a slow one, and the political scene chaotic. But from the mid-1960s a change in economic fortunes came as capital flowed in and the country burgeoned. South Korea is one of the Four Dragons of East Asia and it pushed its labour force to a work effort seldom matched elsewhere, even during wartime. However, with a much higher standard of living and an easing of authoritarian controls, the work pace softened and growth rates have slowed.

Emerging from a previously authoritarian regime, democratic reforms from the late 1980s have not been smoothed. The political scene is dominated by the rivalry between Communist North Korea and strongly anti-Communist South Korea. Relationships began to improve in the mid-1980s and the border was opened to allow family visits. In 1994 relationships were severely strained as North Korea began sabre rattling about nuclear-weapons development. As part of the treaty resolving this, North Korea agreed to resume high-level talks with South Korea. In August 2000, the governments arranged a reunion of 100 elderly relatives from each side. It is hoped that this is part of a wider move towards reunification.

These days there is a resurgence of nationalism, a desire for reunification, a re-evaluating of political ties with the North amidst the process of democratization and ongoing student unrest. Industrial disputes have also increased as labour becomes increasingly expensive. In 2000, there was a serious strike by medical staff against pharmaceutical laws. Recent economic difficulties have resulted in higher unemployment rates and an emphasis on the need for austerity. In 1999 the unemployment rate was 6.3 per cent, in 2000 the share market dropped by 50 per cent and the won depreciated. Further problems awaited South Korea: the medical strikes, a farming crisis and a number of huge corruption scandals affecting the government (Government Information Agency 2001:16-27).

## 4.2 Historical Trends in the Korean Church

Before the Korean War in 1950, not many people around the world knew what the word "Korea" meant. Virtually a hermit nation, Korea's doors to the West gradually opened with the Open Door Treaty in 1882. However, the eyes of the world were at last fixed on Korea because of the 1988 Summer Olympic Games. There has been special interest in Korea's remarkable economic growth, especially since the devastation of the country during the Korean War. Similarly, Christians worldwide are amazed at the explosive growth of the Korean church, especially over the last two decades (Ro, Bong-Rin 1995:336).

How has a tiny suffering church from a century ago been able to evangelize one quarter of the total population of 46.8 million in South Korea and to send over 10,000 South Korean missionaries into 156 other countries? Many Korean Christians today believe that Korea has become a chosen race (1 Pet 2:9) for God's purpose of evangelizing the world with the gospel in this generation.

Korean people encountered both Catholicism and Protestant for the first time during Yi Dynasty (1392-1910). Korea had been called the Chosun Dynasty. The political and cultural ideology of the Chosun Dynasty must be examined in order to understand the mentality of Korean Christianity.

#### **4.2.1 The Chosun Dynasty under the Confucianism.**

Confucianism was the moral and religious belief found by Confucius in the 6th century B.C. Confucianism is a religion without a god like early Buddhism, but ages passed and the wise and chief disciplines were canonized by late followers (Government Information Agency 1999:155-156).

The Chosun Dynasty, which was established in 1392, accepted Confucianism as the official ideology and developed a Confucian system of education, ceremony and civil administration (Government Information Agency 1999:156). By replacing the Buddhist Koryo regime, eradicating Buddhism and elevating Confucianism to the national religion, the founders of the Chosun Dynasty regulated all realms of society. In this process Confucianism also oppressed and expelled Shamanism (Yim Hee-Mo 1996:6). In the course of time, the Confucianism of the Chosun Dynasty developed into a highly rigid system based on the orthodox mentality. This happened because Confucianism did not allow any alternative ideas, trivial deviation, or any divergent school or faction (Yim Hee-Mo 1996:7; Park C S 1982:23).

Under the dualistic principle of Confucian truth or heresy, the Chosun Dynasty of the 18th century began to isolate itself from foreign countries, expelled foreigners and banned all foreign ideas. When the foreign powers asked Chosun to open its port, political conflicts could not be avoided (Yim Hee-Mo 1996:8).

The orthodox dogmatic character of Confucianism prevailed in Chosun society for over 500 years. The mentality, which eminent heresy from orthodoxy, pervaded the life of all the people living under the Chosun Dynasty, especially the noble class and the educated people, in all the areas of politics, society, culture and religion (Pack Young-Sin 1986:133).

It is clear that Confucianism did not prevent the oppression of the masses. Neither did it prevent general poverty, treachery and corruption of officials or the degradation of womanhood, which were characteristically of Korea at that time in history.

When Korea was invaded by many West European countries, including Japan, in the late 19th century, the Confucianists raised "righteous armies" to fight against the aggressor. Efforts were also made to reform Confucianism in order to adapt it to the changing conditions of the times.

These reformists accepted the new Western civilization and endeavored the establishment of a Modern Independence government. Also, during Japan's colonial rule of Korea, these reformists joined many independence movements to fight against imperial Japan. Today, Confucian ancestral worship is still prevalent and filial piety highly revered as a virtue in Korean society (Government Information Agency 1999:156-157).

#### 4.2.2 The Catholicism in South Korea

Korean Catholics received their faith from Beijing and experienced many of the same trials as their Chinese brethren (Eric O, Hanson 1980:26).

Under the oppressive orthodox Confucianism, the people sought new ideas to reform society. Korean envoys encountered Roman- Catholicism in China early in the 17th century (Yim Hee-Mo 1996:8). During the 17th century Korean envoys, in Beijing, transmitted many of the Jesuit books to their home country. Copies of the Matteo Ricci's, a Catholic missionary, work the "True Doctrine of God" were read with interest, especially by retired scholars from the Namin (Namin group: The faith movement emerged from the Namin group who, as a learned and noble class, were alienated from political power and political faction. Many members of this faction advocated the Silhak Movement, a Korean intellectual development that paralleled the Chinese "Han Learning"(Eric O, Hanson 1980:26).

Finally, the School of Practical Learning (Silhak-Pa: Against dogmatic Confucianism which could not cope effectively with the changing reality of Chosun society, a group of the learned class strove to reform the economic and social institutions by receiving Catholicism as Western knowledge) accepted Catholicism (Yim Hee-Mo 1996:8).

By the 18th century, there were several converts among these scholars of Silhak and their family. Their conversion occurred without any missionary assistance, since the bishop of Beijing had not been able to respond to the repeated Korean requests for a priest (Government Information Agency 1999:157).

Finally, in 1784, Seung-Hun Lee, the first Korean diplomat, was baptised by stealth in Beijing in China by Pietistic Grammont, a Jesuit missionary. He came back to Korea to spread his faith. Catholicism, therefore, officially started in Korea in 1784 before any foreign missionary entered Korea (Kim, A E 1995:35).

When it spread among the noble class some severe conflicts arose due to the differences between the orthodox characteristics of Confucianism and that of Catholicism. As a result, countless Catholic Christians were persecuted (Yim Hee-Mo 1996:8-9).

No priests entered Korea until 1794, when the new bishop of Beijing, Gouvea, sent a Chinese priest, Chou Mun-mo, to Korea. Chou greatly encouraged the Catholics so that the number of converts continued to increase from four thousand in 1795 to ten thousand in 1800 (Eric O, Hanson 1980:26), even though the propagation of foreign religion on Korean soil was still technically against the law and that there were sporadic persecutions (Government Information Agency 1999:157).

The main reason for the persecution of the Catholics was a challenge to the political system and the orthodoxy of the Confucian Chosun Dynasty. For example, in order to maintain the doctrine of the Catholic faith, Catholics from the noble class abolished ancestor worship called "chesa" because they regarded it as a spiritual act of idolatry. At the same time, the government understood Catholics, not only as a violation of the core of the cardinal virtues of Confucianism but also as a destruction of the political system of the Chosun Dynasty (Min Kyung-Bae 1982:67). This was the first hermeneutical conflict between culture (tradition) and gospel (theology).

Finally, the Korean government regarded the Catholics as a political and religious group which opposed traditional Confucianism. As a result, countless Catholic Christians were persecuted. Among them there were many martyrs. In addition to Korean martyrs, Jacques Vellozo, who worked in China as a missionary, entered Korea in 1794 as the first Catholic missionary. He was soon executed (Yim Hee-Mo 1996:9).

King Chong-jo died in 1800. The succeeding queen regent was hostile to the deceased king's favourite Namin scholars. She initiated cruel persecutions, which lasted until the Western powers opened Korea as they had opened China. The Four Great Persecutions took place in 1801, 1839, 1846, and 1866 (Eric O, Hanson 1980:26). Thus prince Taewongoon, (1820-1898), who carried out this long and harsh persecution, identified the Catholic missionaries and their

followers as agents of foreign powers. In 1866, three French priests were killed. The persecution of 1866 resulted in a French gunboat expedition that anchored in the Han River. (Eric O, Hanson 1980:27). This persecution continued until 1873. For over a hundred years of persecution, more than 10,000 Catholic missionaries and followers were martyred (Kim, A E 1995:37-38).

The Japanese annexed Korea in 1910. The church continued to grow during the Japanese period. In 1925, 79 Koreans who had been martyred during the Chosun Dynasty persecutions were beatified at St. Peter's Basilica in Rome, and in 1968 an additional 24 were honoured in the same way (Government Information Agency 1999:157-158).

In 1942, Pope Pius XII appointed Paul M. Ro as the first bishop of Korean nationality, and the Japanese priest Father Hayasaka became bishop of Taegu. The Japanese government further pressured the church as World War II continued (Eric O, Hanson 1980:27).

During the drafting of the Constitution for the new Republic of Korea (South Korea) in 1948, Bishop Ro of Seoul offered Mass for all the assemblymen and many other dignitaries at the Myongdong Cathedral. The Vatican immediately recognized the Republic of Korea when it declared its independence on August 15. Following the Republic of Korea's entry into the United Nations, the North Korean government began an open campaign against Catholics. Priests and

laity suffered greatly during the Korean War (Eric O, Hanson 1980:27). During and after the Korean War (1950-1953), the number of Catholic relief organizations and missionaries increased.

The South Korea Catholicism gained many converts during the 1950s and early 1960s. The South Korean Catholic Church grew quickly and its hierarchy was established in 1962. Since the mid-1960s the number of converts has decreased, and the Catholic population has stabilized. However, South Korean students and young workers exhibit an enthusiasm for Catholicism (Eric O, Hanson 1980:100).

The Roman Catholic Church in Korea celebrated its bicentennial with a visit to Seoul by Pope John Paul II and the canonization of 93 Korean and 10 French missionary martyrs in 1984. It was the first time that a canonization ceremony was held outside the Vatican. This gave Korea the fourth-largest number of Catholic saints in the world, although quantitative growth has been slow for Catholicism.

Finally, in spite of brutal persecutions against the Catholics in the early history of Korea, together with other historical factors, such as the Japanese colonial period (1910-1945), the Korean War (1950-1953), military dictatorship (1961-1987) and modernization (industrialization) in the Korean society, the Catholicism continued to grow numerically to 2.1 million today. Many scholars criticize this numerical growth because of the Korean Catholic church's neutral

attitude during the first decade of the twentieth century, when the Japanese dominance increased in Korea. According to Kwak (2000:17), this attitude was in contrast to the Korean Protestant church, which attempted to protest against Japanese colonial control (Kim S K 1991).

#### **4.2.3 The Protestantism in South Korea**

In 1984, a motorcade of hundreds of vehicles proceeded along the highway connecting Inchon, a port city, to Seoul. Spectators lining the road would break into applause every once in a while. It was the centennial anniversary of the first Protestant evangelistic effort. It had been one hundred years since Horace N. Allen, an American physician and the first Protestant missionary, had arrived in the "Hermit Kingdom", Chosun Dynasty, to "Christianize" the Koreans. The motorcade was part of the festivities organized by South Korean Protestants, to celebrate the successful expansion of Protestantism in their country in numbers and influence.

Recent statistics show that more than 25 percent of the population of South Korea is Protestant Christians. The growth of Protestantism in South Korea was an irregular exception (to some observers a miracle). The Protestant church is still growing rapidly. Churches are everywhere, in cities, towns, and even small

villages. The capital, Seoul, is filled with church buildings and signs of the cross and has been called "a city of churches" (Samuel H. Moffett 1975:369).

Several of the largest Protestant congregations in the world, including the largest one, Yoido Full Gospel Church, are found, not in the Western world which introduced Protestantism to Korea one century earlier, but in Seoul. According to KRIM (Korea Research Institute for Mission) statistics, 8,103 South Korean missionaries were at work outside of South Korea at the end of 2000. South Korea is indeed one of the most Christianized countries in the non-Western world (Park, Chung-Shin 2003:13).

Church-related schools, publishing houses, newspapers, broadcasting stations, and a variety of outreach institutions such as the YMCA, the YWCA, Campus Crusade for Christ, and so forth are found in major cities. The Protestant church has indeed reached a point where it is a social force to be reckoned with in South Korea (Park, Chung-Shin 2003:3).

A "miracle", that no one had expected, happened during 1884 in Korea in a short period-the incredible growth of the Protestant church in numbers and influence. Allen, and the other missionaries, who evangelized to Chosun Dynasty, might well wonder how the seeds they had sown on the soil of the Confucian kingdom could have grown to such a stature (Park, Chung-Shin 2003:4).

Christianity generally has met strong resistance in the non-Western countries, since the Western religion has spread throughout the world on the waves of aggressive Western expansionism. Missionaries have been regarded by natives as agents for Western aggrandizement. It has been difficult, if not impossible, for Western missionaries to convert hostile indigenous people such as Indians, Japanese, Chinese, and others to their religions. The early history of Protestant Christianity in the "Hermit Kingdom", Chosun Dynasty, was no exception. Indeed, the circumstances under which Protestantism was introduced were even more anti-Western and anti-Christian than elsewhere in Asia, because of the bloody persecution of Catholic priests and Korean converts in the eighteenth century had left a stern legacy (Park, Chung-Shin 2003:13).

Although Protestantism was introduced in 1884, it grew very slowly until the mid-1890s when it took off. The emergence of Japanese imperialism and later Japanese colonial control, helped to eliminate Korean hostility toward the Western countries and Protestant Christianity. In fact, Japanese colonial control contributed greatly to the remarkable growth of Protestantism in Korea. The helpless Koreans joined the religious community in large numbers for spiritual consolation and for political manoeuvring against Japan. After the liberation against Japanese colonial control in 1945, the Protestant church continued to grow explosively in the 1960s, 1970s, and 1980s, when Koreans, who longed for spiritual solace and fellowship in the process of industrialization and urbanization, joined the church in great numbers (Park, Chung-Shin 2003:17).

#### 4.2.3.1 The Acceptance of Protestantism

The acceptance of Protestantism was similar to that of the Catholicism. Before American missionaries actively carried out their missionary work in Korea, the Christian Gospel had been transmitted to the Korean people by various channels. In 1832 a few European missionaries had visited Korea shortly and tried to distribute religious tracts and Chinese Bibles (Lee, Young-Hun 1985:57-69; Kim, In-Soo 1994:67-85; Kwak, Chang-Dae 2000:17).

The policy of isolation of Korea under Confucianism could not be maintained as a result of the conflicts between Chosun and the Western powers. These conflicts changed the political atmosphere within the Chosun court. In 1876 the Korean government signed a treaty of friendship and trade with Japan. After six years of negotiations with the United States, Korea signed the Korean American treaty of 1882, the first treaty between Korea and a Western country. This treaty permitted American citizens to enter Korea legally (Yim, Hee-Mo 1996:11).

Thereafter, the official Protestant missions began in 1884, exactly a hundred years later than Catholicism started, by the Presbyterian Church of the United States (Northern Presbyterian Church) (Oh, Hyun-chul 2004:42). The official Protestant missions began in 1884, Dr. Horace N. Allen, the first Protestant missionary physician, arrived in Korea in that year. However, Allen and the other missionaries, who arrived after him, could not openly preach their religion

because of the anti-Western and anti-Christian situation in Korea. Allen was even introduced to King Ko-jong not as a missionary but as a United States legation doctor. Early Protestant missionaries found a more anti-Western, anti-Christian atmosphere in Korea than in any other Asian country. Many historical factors combined to produce these unfavourable conditions for evangelism (Park, Chung-Shin 2003:18).

In April 1885, soon after arrival of Allen in Korea, the Rev. Horace G. Underwood, who had been appointed as "the first clerical missionary to Korea" by the Northern Presbyterian Mission in July 1884, and Henry G. Appenzeller, who had been appointed first missionary to Korea by the American Methodist, entered Korea. Other foreign missions agencies sent their missionaries to Korea at the end of the 19th century: Plymouth Brethren (1886), the Australian Presbyterian Mission (1889), Canadian Baptists (1889), Church of England (1890), Southern Presbyterian church in the United States (1892), Canadian Presbyterian Mission (1893), Southern Methodist Episcopal church in the United States (1896), Seventh Day Adventists (1904) and the Salvation Army (1908) (Kwak, Chang-Dae 2000:19; Kim, Y J 1992:68-71; Kim, A E 1995:39; Ro, Bong-Rin 1995:337).

The missionary activities covered various fields. They concentrated on education, hospital work and, above all, strived to evangelize Korea. They built many schools and hospitals to provide educational and medical services. They diligently enlightened and mobilized intelligent young leaders who were

converted to Christianity. These young leaders later worked for political, social and cultural transformation in the Korean society through the Seoul Young Men's Christian Association and the Independence Society or the All People's Cooperative Association (K Y Shin 1999:864).

The Methodist missionaries especially stressed education. In 1886, Dr Henry G. Appenzeller was permitted to open the first modern school (Baejae Hakdang) to teach boys English. In the same year, Mrs Mary F. Scranton opened the first modern girls school (Ihwa Hakdang), which was developed into a college (1910) and later into one of the largest women's universities in the world. Soon after, two more mission schools were found. All four schools were located in Seoul (Presbyterian missionaries also soon established schools of their own). By 1910, there were some 800 Christian schools spread all over Korea and it accommodated over 41,000 students, which was about twice the total enrollments in all of the Korean government schools (Kim, A E 1995:40-41; Kwak, Chang-Dae 2000:19).

The Protestant private schools functioned to enhance the nationalist thought among the public. The Christian organizations, such as YMCA (Seoul Young Men's Christian Association) and APCA (All People's Cooperative Association) carried out socio-political programs actively and encouraged the inauguration of similar groupings of young Koreans. These groups pursued not only political and educational causes but also awakened social consciousness against

superstitious practices and bad habits, while promoting the equality of men and women, eliminating the concubine system and the simplifying of ceremonial observances (Government Information Agency 2001:159).

Such enculturation did not just happen because direct preaching of the gospel was difficult due to the government's hostility towards the foreign religion. It happened because it was purposefully well planned and practiced with careful endeavours (Oh, Hyun-chul 2004:43).

The ever-growing vitality of the Protestant Churches in Korea saw the inauguration of large-scale Bible study conferences in 1905. Four years later, "A Million Souls for Christ" campaign was kicked off to encourage massive new conversions to the Protestant faith. Protestantism was warmly received, not only as a religious credo but also for its political, social, educational and cultural aspects (Government Information Agency 2001:159).

As a result, the foreign missionaries began to earn the devotion of the Korean people. Their work towards enculturation had a positive influence on preaching the gospel. The spiritual awakening of the Korean church, historically called the Great Revival of 1907 in Pyongyang, the capital city of North Korea, ignited a nationwide revival movement and occurred while the church was preaching the gospel with such cultural sensitivity. This period therefore shows that the Korean

church had kept the sound and balanced ministry of preaching the gospel spiritually and culturally both in church and society.

#### **4.2.3.2 The Protestantism in Japanese Oppression, 1910-1945**

The year 1910, a treaty of annexation was signed. This was a deadly disgrace and deep sorrow to Koreans. Finally, this treaty of annexation made Korea part of the Japanese empire and many of Koreans left their country for Manchuria, China and America, in order to fight for the independence of their nation. At that time, colonized Koreans joined Protestantism in great numbers because many Koreans regarded the church as a refuge from Japanese oppression (Kim, Un-Yong 1999:23).

During this period (1910-1945), the Korean church was led by foreign missionaries and these missionaries personally sided with the Koreans. But most missionaries, in order to stay in Korea to proselytize, chose reality over morality and officially announced their cooperation with the Japanese colonial government. The Japanese colonial government found it necessary to cooperate with the missionaries who controlled the Protestant church in Korea. This was done, probably because the Protestant church was the largest organized Korean community at the time, to control the Korea effectively. The Japanese colonial government especially established good relations with missionaries. The

missionaries rewarded the Japanese colonial government for its support by declaring that the Japanese colonial government control would be beneficial for the Koreans and by teaching Korean Christians that religion should be separate from politics (Park, Chung-Shin 2003:31).

Finally, the missionaries and the Japanese colonial government did not achieve their intended goal. The church kept growing, in fact, grew faster than before the annexation, because repressive Japanese colonial government policies intensified the sympathy and confidence of Koreans toward Protestantism. According to The Korea Daily News (1907), the reason for the rapid growth of Protestantism was that the people of Korea have felt bewildered and helpless under government oppression and Japanese maltreatment. As a result, more and more Koreans have been converted to the faith of the West (Park, Chung-Shin 2003:34).

In the beginning of the year 1919 there were two memorable events that took place in a month's time. The first event was the March First Independence Movement that proclaimed the Declaration of Independence by 33 representatives of the people: 16 of the 33 representatives were Christians. As a result, stern and ruthless punishment was meted out to Protestant churches and their membership. But in the long run, this retribution only served to growth of the church in Korea. In addition, the Christians insisted on non-violence. However, the Japanese colonial government responded brutally to these

peaceful demonstrations by killing 7,509 Korean people, injuring 15,961 and arresting about 47,000 (Yang, N H 1993:179; Rhee, Jong-Sung 1995:263; Kwak, Chang-Dae 2000:23).

The second event was the most tragically event ever. It is known as the Jaeamri Methodist Church event, it took place on April 15, 1919. Japanese police officers locked the church and burned it down. There where about 30 believers inside the church. Finally, the fire killed all the believers. As a result, many Korean Christian politicians and intellectuals went abroad to continue promoting the independence movement (Oh, Hyun-Chul 2004:45).

After these two memorable events in 1919, there were ruthless punishment and retribution to Christians; nevertheless, the Protestant church continued to grow steadily until the beginning of the 1940s (Park, Chung-Shin 2003:35).

During this period (1940-1945), there were two main causes for the decrease in church growth in Korea. Firstly, in 1938 the Japanese colonial government ordered all schools and churches to participate in Shinto shrine, emperor worship, ceremonies and to bow down to their gods, it became a requirement on all occasions of national significance. Shrine visiting aroused anger among most of the Protestant Christians, who saw emperor worship as unmistakable idolatry and an abomination admitting no compromise. Although the majority of church opinion was against Shinto-shrine worship, under coercion the Korean church

decided to condone this as a national rite in 1938. Although some Presbyterian Church leaders stood militantly against such worship after 1938 and suffered imprisonment or exile until the liberation of 1945, most Christians followed the government order. Secondly, the Japanese colonial government separated the Korean church from the missionary influence and the Western world. Many missionaries were deported to their home countries in 1940. Due to restricted missionary works, nearly 200 local churches were closed. About two thousand Christian leaders who were involved in the anti-Shrine worship movement were imprisoned and more than 50 Christians suffered martyrdom for preserving their faith (Oh, Hyun-Chul 2004:46).

These two were the main causes for the decrease in church membership in the last ten years of the colonial period, the first decline in the history of the Protestant church in Korea.

#### **4.2.3.3. The Protestantism in South Korea, 1945-1960**

Just as any other study on the history of Korea after 1945 should begin with the division of the country, one who intends to explain the growth of Protestantism in South Korea after 1945 should also start with the division of the Peninsula. The division itself was one of the main causes for the church's growth in South Korea (Park, Chung-Shin 2003:41).

In 1945, the United States army and the Soviet Union army arrived in Korea with the purpose of disarming and repatriating the Japanese army. In 1948, a line was drawn at the 38th parallel to mark the boundary between the two foreign armies. The communist government of the North, supported by the Soviet Union, and the democratic one of the South, promoted by the United States. The two separate regimes, that soon emerged, fought each other in the Korean War of 1950-1953. The division of the two Koreas was perpetuated through the Korean War and was caused by the struggle occurring between the two powers (Kim, A E 1995:45).

During this chaotic and melancholy period of division, a significant change occurred in the history of Protestantism in Korea. In South Korea, religious persecution and discrimination towards the Western religion disappeared and the Protestantism showed growth, while on the other hand the religious community existed only by name in North Korea, where it had been a stronghold for Christians before the liberation of 1945, especially Pyongyang, the capital of North Korea, had been called the Jerusalem of the East (Park, Chung-Shin 2003:39).

The church in North Korea was persecuted by the Communist government, it produced a huge "religious migration" of North Korean Christians to South Korea, this migration peaked during the war of 1950-1953. The Communist invasion of

South Korea, however, took place quickly so that many church leaders could be killed or taken back to North Korea. During the Korean War, many churches were destroyed, for example about 152 Presbyterian churches, 84 Methodist churches, 27 Korean Holiness churches, 4 Salvation Army churches and so on. And many church leaders were taken back to North Korea by the Communist North Korean government: 177 (Presbyterian), 46 (Korean Holiness), and 44 (Methodist) (Kang, K W 1999:107).

Whatever caused this huge migration to South Korea, it became one of the main causes for the growth of Protestantism there. These Christian migrants attended many Protestant churches in the South Korea and established new Protestant churches. For example, most of the large Protestant churches in South Korea, including Yongnak Church, Chunghyon Church, Kyongdong Church, and Songnam Church, were found by immigrant clergymen (Yongnak church 1983:41-47; 62-159). Not only did Christian refugees attend the Protestant Church and establish new Protestant churches in South Korea, but most non-Christian refugees attended these churches, whether their motive was religious or social.

In addition, the Protestant church's programs were different from those of other religions such as Buddhism and Chendogyo. Through regular gatherings of the Protestant church, such as Sunday morning worship, Sunday evening service, Wednesday evening prayer meetings and daily dawn prayer meetings, the

refugees from North Korea met their fellow refugees to share their feelings and exchange practical information. The Protestant Church also held special group activities for students, youth, women and men. The church functioned as a religious community, as well as a social community for the Koreans, particularly the refugees of the post-Korean War era. This is one of the main causes for the growth of the Protestant churches. During this time, the Protestant churches grew rapidly by providing the Koreans with the religious and social fellowship that they longed for (Han, Wan-Sang 1983:126-130).

But there are other reasons for the Protestant church growth. The Protestant denominations tempted Koreans by providing a tremendous amount of material relief during and after the war. Koreans, during and after the war, needed tents, food, medicine and clothes, these necessities were distributed by many Protestant churches. For example, the Methodist Church received some 123,000,000 Korean won as well as 780000.00 South Africa Rand in cash by the end of 1951 for relief. In addition, the Korean Methodist Church received a tremendous amount of tents, clothes, food and medicine. Since these relief monies and goods were distributed, preferentially to Christians, it was natural for the Koreans, who needed these things, to join the church in greater numbers (Methodist church 1952:4).

#### **4.2.3.4 The Protestantism in South Korea, 1970 to the present**

During this period in South Korea, the Protestant church also continued sustained growth. In fact, the Protestant church grew most rapidly during this period (Park, Chung-Shin 2003:45).

This period in South Korean history can be described as an era of change in every aspect. Firstly, on a political level, there were dictatorship and political struggle for democracy. Secondly, on an economic level, there was the prominent development of the industrialization of the nation. Thirdly, socio-culturally, this saw the rapid change of lifestyle, using all kinds of high technology and electronic media freely. Fourthly, on a religious level there were the multi-religion phenomena. This phenomena lead to the understanding that no religion had absolute authority or influence over the Korean society. Fifthly, inside the South Korean church, polarization took place between the conservatives Christian denominations, such as the Hapdong and the Koryo, and the liberals Christian denominations, such as the Kijang. During this period, the difference between these two sides was obvious. The conservative denominations churches concentrated more on extending their church influence by quantitative membership growth, while the liberal churches involved various social and cultural movements based on Minjung (People) theology in 1970's. The Minjung (people) theology emerged out of the South Korean situation and out of the involvement of Christians in the struggle for social justice in South Korea since 1970's (Oh, Hyun-Chul 2004:51).

According to Kim (1991:120), the South Korean church's growth in this period had doubled each decade and that the South Korean church was internationally evaluated as the model of a growing church. In 1960, the Korean church's population came to a number of only about 623,072. In 1970, however, membership exceeded 3 million (3,192,621), this was more than four times that of the 1960's. The 1970's and 1980's were no less remarkable for membership growth: 7,180,627 in 1980 and 11,888,374 in 1990 (Gallup Korea 1998:218). Since the mid 1980's, however, the church growth began to decline.

What caused this continuation of the growth of Protestantism? Why did the number of South Korean Christians decrease from the mid-1980s? There is no single factor for church growth in South Korea. Several factors may be combined to have created the fertile environment for church growth in all dimensions, not just in the numerical growth of the South Korean church.

According to Kwak, Chang-Dae (2000:43-44), the reasons of church growth in South Korea can be summarised as following. Firstly, it was rooted in the mission policy of the early missionaries in Korea, which undertook mission by means of education, medical aid, the Nevius Method, the division of the mission field and so on. Secondly, it was rooted by the Korean mentality-religious emotion. This method was emphasized by the Methodist theologians. Thirdly, the most persuasive reason of all is that of the social contextualization or

historical contextualization theory. This explains that the South Korean people's receptivity of Christianity was based on the context of the historical lives of South Koreans. The theory that the growth of the church has a deep relationship with the contemporary social context, has already been ratified in the history of the Western church, as well as in the history of the Korean church.

As mentioned above, the South Korean church's growth and decline was affected by many reasons, arising from not only a spiritual or theological dimension, but also from the sociological and contextual dimension.

This is very clear, especially when the early Korean church is compared to the present one: The early Korean church (1884-1945) grew steadily and soundly in all dimensions because of her healthy and balanced ministry (spiritually and culturally) in both the church and society. On the contrary, since 1960, the South Korean church concentrated more on the church's own issues and needs and church growth has only showed numerical growth.

#### **4.2.3.5 Specific Example: Yoido Full Gospel Church**

##### **4.2.3.5.1 History of Yoido Full Gospel Church (Yoido full gospel church. 1989: 4-7)**

The history of Yoido Full Gospel Church, the largest church in the world, can be divided into three parts according to the developed areas of Seoul.

The first period is the Tent Church in Bulkwang-dong beginning in 1958; the second period is the Full Gospel Central Church, which was moved from Bulkwang-dong to Seodaimoon in 1961; the third period is Yoido Full Gospel Church, which emerged from the year 1973. The time period is very significant. The 1950's were the starting period, the 1960's were the developing period and the 1970's were the maturing period.

In the background history of miracles at Yoido Full Gospel Church, there was the descent of the Holy Spirit on Pastor Cho's "Fivefold Message of the Gospel" and the "Threefold Blessing of Salvation".

The first period was the Tent Church in Bulkwang-dong beginning in 1958. The pioneering period in Bulkwang-dong makes tears well up in one's eyes. After pastor Cho's graduation from seminary in 1958, he and pastor Ja-Shil Choi started to build a small "Tent Church" on the 100 pyung of land next to the Bulkwang-dong cemetery in Seodaimoon-Ku, Seoul, on May 18, of that same year. In the congregation of that first worship service were only pastors Cho, Ja-Shil Choi and her three children who attended. This was the beginning of a church that later developed into Yoido Full Gospel Church, now the largest church in the world.

With high ambitions and positive, energetic creative thoughts Pastor Cho led the service, under very difficult circumstances. During this time his "Can Be Done" theory was developed. In the meantime, people gradually came to the Tent Church and it became prosperous. Because of the God-anointed services in the Tent Church, the people enjoyed the fullness of the Holy Spirit. Divine healings occurred, and a man who had suffered seven years from palsy was healed, problems were solved and other healings occurred. After three years, the five charter members grew to 400, which was more than the number of people in the entire village of Bulkwang-dong. This was the situation during the pioneering period of this Yoido Full Gospel church.

The next era was the Seodaimoon church period. This period also started with a Tent Church in Seodaimoon rotary. Pastor Cho went to military service during the latter days of the Bulkwang-dong period. After seven months, pastor Cho received a medical discharge after having a serious hernia operation; this was during the early days of the Seodaimoon church period. The procedure in moving from Bulkwang-dong to Seodaimoon began with a crusade in the Seodaimoon rotary, the place where a circus group used to perform. The speaker for this crusade was Evangelist Sam Todd and Pastor Cho was his interpreter. In this crusade miracles took place. Numerous patients were healed and many people accepted Jesus Christ into their hearts.

By embracing this opportunity, Pastors Cho and Choi decided to open a second church, using the fruit from the crusade. The building for the Full Gospel Revival Center at Seodaimoon was completed and worship services began on a regular basis. Now that the congregation was in a building, the membership increased as the two pastors worked tirelessly.

In 1962, the Full Gospel Revival Centre was renamed the Full Gospel Central Church. At that time, the church members numbered over 800. In 1964, the church membership grew to 2,000, and one worship service could not accommodate the growing congregation. Therefore, four worship services were held each Sunday. At that time, Pastor Cho efficiently organized the Home Cell System in his church.

Another noteworthy fact during the Seodaimoon days was publishing the Shinangge (World of Faith) magazine. This monthly religious magazine was first circulated in South Korea in February 1967 and then its circulation extended to many parts of the world.

Meanwhile, the growing church membership caused the Seodaimoon Church to suffer from a lack of space in its congregation. In 1968, church membership rose over 8,000, and a solution for the space problem was desperately needed. The church therefore held several strategy meetings and decided to move to Yoido. At that time, nobody was interested in developing this area. Yoido was just a flat

islet, with sand and strong wind, where an airport was located. Moving would not be an easy solution for the church, due to their hard-pressed financial situation. There were no funds to finance such a move and for the church members the transportation to Yoido was another problem altogether.

First of all through the desperate prayers of Pastor Cho, as well as other pastors and church members, the land was purchased and a ground breaking service was held in April 1969 in the Full Gospel Central Church in Yoido. It is natural to have difficulties in achieving a great history. The church suffered a great ordeal because of the lack of funds for construction. Nevertheless, overcoming numerous problems during the construction period of the church, finally a 10,000-seat main sanctuary was completed. The first Sunday worship service, held in the main sanctuary in Yoido, was on August 19, 1973. On September 23, a touching Dedication ceremony for the newly constructed Yoido Full Central Gospel Church was held with 5.000 foreigners who attended the 10th World Pentecostal Conference in September 18-22, 1973. After this the church membership grew rapidly to 18,000.

By this time, there was another important event which occurred. This was the construction of Prayer Mountain. The long, fervent prayers of Pastors Cho and Choi were answered and Prayer Mountain was built in Osanri, Chori-myun, Paju-kun, Kyunggi Province.

In 1984, the Full Gospel Central Church was renamed Yoido Full Gospel Church. This gave the church a new image. At this point the membership grew to 400,000, giving it the distinction of being the largest church in the world. This fact was recognized at Billy Graham's Itinerant Evangelists Conference in Amsterdam, where Pastor Cho was one of the main speakers. At that time, Yoido Full Gospel Church joined the American Assemblies of God in December 1984.

Yoido Full Gospel Church developed the Practicing Love Movement in order to carry out its duties of being both the light and the salt of the world. As part of this Movement, the church financed open heart surgery for children in need this operation and constructed Elim Welfare Town, a R10 billion facility, to help needy youth and homeless elderly. In addition, in 1988, the Kookmin Ilbo (Citizen's Daily Newspaper) was inaugurated with the motto of "Love, Truth, and Humanity". Besides all these accomplishments, Yoido Full Gospel Church established regional sanctuaries in South Korea and sent many missionaries to various countries around the world.

One reason for the rapid growth of Yoido Full Gospel Church was the enormous descent of the Holy Spirit, with the church doctrine of the "Fivefold Message of the Gospel" and the "Threefold Blessing of Salvation". Another reason is that Pastor Cho's preaching reached into the heart of his congregation and blessed them by meeting their needs.

Considering all these facts, Yoido Full Gospel Church definitely is a church truly blessed by God.

#### **4.2.3.5.2 Characteristic of Yoido Full Gospel Church**

In order to understand the growth of Yoido Full Gospel Church, it is important to first try to understand what are the fivefold message of the gospel and the threefold blessings of salvation. In the beginning of Yoido Full Gospel Church, pastor Cho emphasized the fivefold message of the gospel, the threefold blessings of salvation as a church doctrine and the Home Cell System. The Home Cell System was a major factor for the Yoido Full Gospel Church's growth. Yoido Full Gospel Church's doctrine is characterized by the gospel of fullness, which has its foundation in the unadulterated faith of the Word of God, standing on the basis of God-centered theology.

##### **4.2.3.5.2.1 The Fivefold Message of the Gospel (Yoido full gospel church. 1989: 4, 11)**

a. Salvation: The gospel of salvation is to be forgiven for sins, receive salvation and become children of God by accepting Jesus Christ as Saviour and to begin living a holy and pure life, through the sealing and guidance of the Holy Spirit.

b. Holy Spirit: The Christian, who is born again through the water and of the Holy Spirit (John 3:5), will receive and be filled with the Holy Spirit that God has promised (Joel 2:28,29). They will live a life which brings glory to God, through the fullness of the Holy Spirit.

c. Divine Healing: One of the ministry of Jesus Christ was healing. According to Mark 16, Jesus promised his followers who were believers, that if they place their hand on sick people, the people will get well. Therefore, the born again Christian has a duty, as well as a privilege to pray for the sick.

d. Blessing: Believers who receive salvation are redeemed from the curse of the law, by the grace of the cross (Gal. 3:13,14). In addition, our Lord feeds believers who first seek the kingdom of God and His righteousness, and when they live for the glory of God with honesty, faithfulness, diligence and loyalty, their life will be blessed so that they may live in all sufficiency. Believers will live a life abundant enough to share with others.

e. Second coming of Jesus Christ: We believe that Jesus will come to the earth again. The second time His coming to the earth will be seen by all people on the

earth. Believers will attend the marriage feast of the Lamb for seven years and reign in the kingdom for one thousand years. After the last judgement is given by Him, who sits upon a great white throne, believers will live a glorious life forever with God, in the new heaven and on the new earth.

#### **4.2.3.5.2.2 The Threefold Blessings of Salvation**

The Threefold Blessings are the practical aspects of the Fivefold Message of the Gospel (3 John 2). "Your soul is getting along well" means that by believing in Jesus we live an abundant life spiritually, "All may go well with you" means that we are blessed with material things through a life, in which all things work together for the good and "You may enjoy good health" means that believers who have received salvation, are blessed to be delivered from the pain of sickness because Jesus paid the price of healing at Calvary.

Yoido Full Gospel Church believers' greatest mission is to preach the gospel of Christ to the whole world with the faith of the Fivefold Message of the Gospel and the Threefold Blessings of Salvation.

#### **4.2.3.5.2.3 Home Cell System**

The dynamics for the growth of the Yoido Full Gospel Church is found in the strong Home Cell system, the Home Cell System is the centre of church activities, and is one of the major factors for its growth. As Moses, upon recommendation of his father-in-law Jethro (recorded in the Book of Exodus 18:13-27), appointed leaders over thousands, hundreds, fifties, tens and led his people, so the members of Yoido Full Gospel Church are being trained systematically by member leaders under the leadership of the qualified pastors (Yoido full gospel church 1989: 222-223, David Yonggi Cho 2000: 16).

Seoul City, capital of South Korea, has been divided into districts. These districts are subsequently divided into sub-districts, and these sub-districts divided into sections and home cells.

Regular home cell services are held at each member's house, in turn, once a week. Various prayer meetings are carried out, district-wise, throughout these Home Cell meetings. Members have Bible studies, concerted prayer, and witnessing to their unbelieving neighbours. As members of the Yoido Full Gospel Church, these Home Cell members also participate in the regular services of their church.

Leaders of Home Cells are called sectional leader, home cell leaders and assistant Home Cell leaders. They are trained the Laymen Bible School and in

bi-annual Home Cell Leader Seminars. The Home Cell Leaders College of the church also provides a 10-week course in the Bible and doctrines.

Yoido Full Gospel Church successfully practices the Home Cell system, which is one of the major factors for growth.

### **4.3. South Korea and Missions**

#### **4.3.1 A short Mission History**

In the fall of 1884, Dr Horace Alien, a medical missionary, and his family arrived in Korea as the first Protestant representatives. While the banquet celebrating for the new post office building was held in Chang Duk Palace in Korea on December 4, 1884, one of the princes, Young Ik Min, a nephew of the Queen, was wounded. Dr Alien was summoned to care for him for 3 months, until the prince was out of danger. Alien had the confidence and friendship of the King and Queen of Korea. Soon after the prince's recovery, Alien was appointed official court physician. On February 25, 1885, the new royal hospital, Kwang Hei Won, formally opened under Dr Alien's direction (Hyung Kyu Kim 1997:50).

The next missionaries to arrive were Rev Horace G Underwood, a Presbyterian, and Rev Henry G Appenzeller, a Methodist, they reached Korea on April 5, 1885.

After Underwood purchased a piece of property in Cong Dong in Seoul, an orphanage work for boys was begun with the help of Mrs Alien. On May 3, 1885, Dr Scranton arrived, Dr Horen on June 24, 1885, and Miss Annie Ellen, in 1886.

After the opening of mission work, many missionaries of several denominations began arriving steadily in Korea. On account of the increasing numbers of missions working in such a small country, they had to co-operate with each other in order to avoid unfortunate duplication of efforts and competition. At first, the Presbyterian groups in Korea were organised as the Presbyterian Council, Clark (1971:111-112) says the purpose of the council was stated as being, "The uniform organisation in Korea of one native church holding the Reformed faith and Presbyterian form of government."

In 1890, the Korean missionaries invited Dr John Nevius, who worked in China, to teach for two weeks in order to formulate mission policy (Clark 1973:42).

In 1891, just a year after Nevius' visit, the Korean mission established the Presbyterian Northern Mission Rules and By laws, influenced by Nevis' principles but reducing them to six sections: (a) General, (b) Native agents, (c) Education, (d) Theological institutions, (e) Literature, (f) Organization, and (g) Examination. At the First meeting in 1893, the Council for Mission in Korea adopted the ten Statements as mission policies. The Rules and Statement

influenced by the principles of Nevius, are further reduced in this study to four: self-principle, biblical emphasis, educational and medical work (Clark 1973:42).

### **4.3.2. South Korean Missionary Movement**

Since 1990 the Korea Research Institute for Missions (KRIM) has conducted biennial research projects on the missionary movement in South Korea.

#### **4.3.2.1. South Korean Missionaries**

According to "Operation World" statistics, 8.206 Korean missionaries were at work outside of South Korea at the end of 2000. This total makes South Korea the second largest missionary sending country in the world, ranking only after the United States in its numbers of overseas missionaries (Patrick Johnstone and Jason Mandryk 2001: 387).

This number is conservative, for it includes only missionaries belonging to mission agencies and not independent missionaries, sent directly by a local church. Nor does it include workers who committed themselves to missionary service for less than two years, or those who have given up South Korean citizenship for the sake of their work.

The missionary movement in South Korea, in 1979, reported the existence of 93 overseas missionaries. After that report, in 1989, there were 1,178 South Korean missionaries identified, more than a twelve fold increase in that decade. For the next generation of KRIM research, surveys showed a growth from 1,645 (1990) to 8,206 (2000), almost a fivefold increase. The growth rate therefore slowed during the 1990s, but still it represents one of the fastest growing national missionary movements in the world.

At the time of the 1997 Korean economic crisis, that occurred over the shortage of foreign currency, concern was expressed about the possible negative impact on the missionary movement. The KRIM recent research shows, however, that the economic problems have not slowed growth (Ruth Tucker 1983: 323-324). In fact, every two-year period throughout the decade showed a strong increase.

At present, there are approximately 1000 new missionaries being sent out each year from Korea. This number more than compensates for the missionaries leaving the field because of retirement or attrition.

Married missionaries outnumbered singles in the missionary force by a ratio of almost 7 to 1. The percentage of single missionaries fell from 20.2 percent in 1994 to 12.7 percent in 2000. The decreasing percentage of single missionaries can be traced to the gradual development of denominational mission agencies,

whose members are largely seminary graduates and married, and also to the preference of large interdenominational agencies for married members over singles.

Married missionaries have a lower attrition rate than singles, which suggests that the recent increase in the ratio of married workers is to be welcomed (Steve S. C. Moon 1997: 135). In some fields, however, single missionaries can work more effectively. Also, given the typical cultural experience of Koreans, whose society is one of the most homogeneous in the world, it would seem wise to encourage young, single missionaries to gain inter-cultural exposure and missionary experience as soon as possible in their lives. Many Korean missionaries spend their twenties and early thirties on their own university education, military service, theologic education, and pre-field missionary training. This unusual long period of preparation in their home country is a disadvantageous in terms of inter-cultural adjustment, learning and creativity, because these qualities are better acquired when one is younger.

The level of ministry experience among Korean overseas missionaries has risen in recent years. In 1994, less than one-third of the 3,272 missionaries serving overseas had as much as two years' field experience. By 2000 this proportion had risen to 61 percent.

In 2000 most of the 8,206 missionaries were focusing on church planting (37 percent) or discipleship training (27 percent). The remainder were divided among educational ministries (10 percent), theological education (7 percent), itinerant evangelism (6 percent), Bible translation or medical work (5 percent each) and social work (3 percent).

#### **4.3.2.2. South Korean Mission Agencies**

The number of mission agencies in South Korea has grown steadily from 21 in 1979 to 74 in 1990, 127 in 1998, 136 in 2000, and 154 in 2004. Of the 154 organizations, 108 are vending agencies, 19 are support organizations, that do not themselves send missionaries, 13 are training centres, 7 are mission associations, that facilitate cooperation and partnership among mission agencies, and 6 are research institutes. Altogether, 126 of the agencies are interdenominational, 28 are denominational. Although the total number of missionaries continues to rise dramatically, the growth in the number of mission agencies has slowed.

The size of mission agencies has grown over the years. In 1990 only four agencies had over 100 members; by 2000 there were twenty-four such organizations. The recent economic crisis (1997) seems not to have affected this trend.

#### **4.3.2.3. How was Mission seen by South Korean Churches? What definition did they use?**

Jesus commanded His disciples: "Go into all the world and preach the gospel to every creature"(Mark 16:16).

South Korean Christians preach the gospel, and as people are converted, they establish a new church. The church, established by new Christians, preaches the gospel to all people to save the lost. When the converted are added every day and every Sunday, the church gradually grows. South Korean Christians think that mission is the most important task of believers and the churches also emphasize mission as the best way to accomplish the will of God.

##### **4.3.2.3.1. A Comprehensive Approach?**

###### **4.3.2.3.1.1. *Kerygma***

In terms of this understanding, the most important dimension in South Korean mission is the kerygma or proclamation of the Word. South Korean Christians believe the history of Israel in the Old Testament, the historical Jesus and His

resurrection and miracles. South Korean pastors emphasize not only believing the contents of the Bible, but being able to see them occur again, if they have faith. The message without Jesus and His kingdom is not a sermon. The biblical and evangelical messages help to make the South Korean churches growth rapidly. The ministry of kerygma took numerous forms in South Korean missions:

#### **4.3.2.3.1.1.1 Street Mission**

Since the beginning of South Korean missions, Christians used this method of going out into the street and market place, preaching the gospel and distributing tracts. Many people, who received the gospel and tracts, believed in Jesus Christ. Jesus also used street mission when Jesus stood on the street and preached the gospel to the crowd.

#### **4.3.2.3.1.1.2 Door to Door Mission**

This method (Door to Door Mission) is to visit non-Christian houses to preach the gospel, and talk to the family or a person. Many people visited by the missionary have a good feeling and come to the church. Sometimes their whole family believes in Jesus Christ. And the local churches use this method in their growth.

#### **4.3.2.3.1.1.3. Military Mission**

Six hundred thousand young men in South Korea serve in the military: army, navy, and air force. The South Korean military has a chaplain corps organised by order of the president, Syungman Rhee, on February 7, 1951. In 1955, 329 chaplains served military evangelism, a much large number of chaplains are now preaching the gospel to South Korean young men. After Christian soldiers are discharged from military service they become the members of their native church. A Clark (1971:155) says of military evangelism: "This work (military evangelism), if effectively done, could have a tremendous influence on the civilian population, as the men went back into civilian life, after their time in the army." This is a strong factor in South Korean church growth.

#### **4.3.2.3.1.2. *Diakonia***

As is the case with the ministry of kerygma, the ministry of diakonia takes different forms as well. South Korean missionaries work in every field: in hospital as hospital missionary, in prison as prison missionary, in the police office as police missionary, in school as school missionary. South Korean Christians have

a good opportunity to mission the whole nations. Two fields merit special attention:

#### **4.3.2.3.1.2.1. Education**

Education ranks as the oldest form of *diakonia* in the modern history of missions. Nevius' principles also emphasize education in South Korean mission. The purpose of the educational work is not only to preach but also to serve and to save the lost in South Korea. The 12th of Nevius' principles describes the school: "The great mission of the Christian church is not to teach mechanics and civil engineering or foreign languages or science, but to Christianize them and then leave them to develop their own form of civilization" (C Clark, 1973:37).

While the students are at school, Christian teachers not only preach but also evangelize the students and the yare saved in the name of Jesus. The students work for the gospel after they have been brought up. South Korean Christian schools produced many leaders of the church, society and in economical and political field.

The growth of South Korean schools helped to change South Korea into something new and modern. As long as many Christian leaders stay in South

Korea, the South Korean churches cannot help but to grow and will grow faster in the future. This is a very important factor contributing to rapid church growth.

#### **4.3.2.3.1.2.2. Medical Work**

South Korean missions were started by medical work. Horance Allen came to Korea as a medical doctor and he soon became the official royal doctor. The purpose of medical missions was not only to preach the Gospel, but also to serve. The Ten Statement of Mission Council wrote: "Patients from the country who have undergone a season of treatment ought to be followed up by visitation in their native villages, because their experience of compassionate dealing is likely to open a wide door to the evangelist" (A Clark 1971:114).

The Severance Hospital opened in September 1904. The hospital was the centre of Western medical work and also a centre for training South Korean Christian doctors. Medical doctors treat not only the patients but preach the gospel. There are, recently, 23 Christian general hospitals and many Christian private hospitals in Seoul. Those hospitals are the birthplace of God's love.

#### **4.3.2.3.1.3. *Koinonia***

Mission is also about koinonia, the responsibility of planting churches and empowering the congregation to grow in their spiritual lives: Three examples are discussed.

#### **4.3.2.3.1.3.1. Friday Small Group System**

South Korean churches have had Friday worship service for a long time in small groups. The Pastor divides the church parishes, and the small parishes are divided in small group as a unit of 5-10 church members in the same area. Each small group has a Friday worship service in a group member's house. The pastor of the church appoints the leaders of the small groups in the same area to be members, and the leaders appointed by the pastor lead their small groups. This small group movement has affected South Korean church growth greatly. There are several merits of this small group system:

- a) They can easily study the Bible in the group through the group leader,
- b) They can have deep fellowship with each other in the same area,
- c) They can try to evangelize their neighbours in the same area. Fellowship and evangelism are very effective in the small groups (Tae Hwan Kim 1997: 71-72).

As the group leader is in leadership and in studying the Bible, this system trains the lay people to be great leaders in the church of the future. This is a very important factor contributing to rapid church growth in South Korea.

#### **4.3.2.3.1.3.2. Training Meeting**

All South Korean churches do training meetings twice a year. This training meeting is a time for church people to unite. And during this training meeting they praise God together, and it is a time for them to understand each other joyfully. Also they share their pain and their delight, and it is a time that they have to share their common life together. As a result of this, the churches grow rapidly.

#### **4.3.2.3.1.3.3. Regular Seasonal Visitation**

South Korean pastors create a special period for visiting each church member's home in the region, during spring and fall. When the pastor visits the home, he gives the comfort of Christ, exhorts them, and prays for their family and their enterprises. All Christian families await their pastor's visit by preparing foods. When he visits at their home they receive him joyfully with his companions. It regularly is twice a year. As the pastor get to know the family and their problems

through the visiting, he can prepare a good message for them. And the Christians also can get the strength and faith by this visitation; they have good fellowship with each other (Tae Hwan Kim 1997: 69).

## **Chapter 5 : Missionary models for the 21st South Korean churches**

In this chapter, I would like to do this. Firstly, I will be looking at the proposed missionary model in the Korea Church, namely, "What was the most influential missionary model in Korea?" Secondly, I am going to discuss missionary model in the Yoido Full Gospel Church by the specific example of the Missionary model in South Korean church. Thirdly, I am going to propose a missionary model for 21st century South Korean churches.

### **5.1. The influence of Nevius Missionary Model**

The Nevius missionary model is the most frequently quoted factor in the outstanding growth of the South Korean Church (Kim, Hyung Kyu 1997: 36). The reason for the church growth in the South Korea is the usage of the missionary model of Nevius. However, the influence of the church growth in the South Korea is not only the missionary John Livingston Nevius and his missionary model, but also the other missionaries and their missionary models.

In 1890, the Korean missionaries invited Nevius, who was a 61 years old with 36 years of field experience in China, to teach a group of seven young Presbyterian

missionaries, who were just starting their work in Korea, for two weeks in order to formulate a missionary model. Finally, the Nevius missionary model influenced the Korean church growth (Kim, Hyung Kyu 1997: 36).

Although Nevius was a missionary in China, he is best known for his influence on Protestant beginnings in Korea, where the pioneer Presbyterian missionaries adopted his church planting concepts.

#### **5.1.1. A Bible centered missionary model**

The Nevius missionary models were Bible centred missionary models. Nevius believed that they were and should be biblical (Kim, Hyung Kyu 1997: 36). Nevius tried to use God's Word as the guide in his missionary work. Also, he sought to find what God's Word is teaching, concerning procedures in mission work. The young missionaries in Korea adopted Nevius' principles as a missionary model, because they believed these principles were founded on the Bible.

The Korean Church was founded on Holy Scripture. And the Korean church grew and developed its reformed spirituality through reading the Bible. At that time, the missionaries adopted the missionary model from the Bible. Nevius was not thoroughly successful in implementing his missionary models in China. But in

Korea the young Presbyterian missionaries absorbed it as the only way of Church planting. The passion for Bible study overwhelmed the Korean church (Kim, Tae Hwan 1997: 53-54).

### **5.1.2. The Missionary Models of Nevius**

Nevius criticized the old missionary system in Korea. The old missionary system tends to depend heavily on a native agency and it strove to use of foreign funds for the growth of the native churches.

The Korea missionary models were gradually influenced by the principles of Nevius. The Nevius missionary model emphasized that the three-self principle (self-governing, self-supporting, self- extending), biblical emphasis, education, and medical work. The Presbyterian missionaries adopted Nevius models in 1890 and the Nevius models influenced church growth in Korea.

I am going to summarise the main principles of Nevius' missionary models as follow:

(1). Missionary personal evangelism with wide itinerancy. (2). The Bible central in every part of the missionary work. (3). Self-evangelism: every believer is to be a teacher for someone, and a learner from someone else better fitted; every

individual and group seeking by the "Layering model" to extend the work. (4). Self-government: every group under its chosen unpaid leaders; circuits under their own paid helpers, who will later yield to pastors; circuit meetings to train the people for later district, provincial and national leadership. (5). Self-support: with all chapels provided by the believers; each group, as soon as founded, beginning to pay towards the circuit helper's salary; even schools to receive but partial subsidy, and that only when being founded; no pastors of single churches to be provided by foreign funds. (6). Systematic Bible study for every believer under his group leader and circuit helper; and for every leader and helper in the Bible Classes. (7). Strict discipline enforced by Bible penalties. (8). Co-operation and union with other people, or at least territorial division. (9). Non- interference in lawsuits or any such matters. (10). General helpfulness where possible in the economic life problems of people (Kim, Tae Hwan 1997: 51-56, Kim, Hyung Kyu 1997: 37-40).

## **5.2. The Specific Example of the Missionary Model in South Korea Church : Yoido Full Gospel Church**

"Go into all the world and preach the good news to all creation" (Mark 16:15). Because of this last command of Jesus, Yoido Full Gospel Church has been stressing the missionary work across 5 oceans and 6 continents.

### **5.2.1. The Missionary Work done by the Yoido Full Gospel Church.**

I would like to describe the missionary work done by the Yoido Full Gospel Church (Yoido full gospel church 1989: 118, 202-219).

Firstly, the Yoido Full Gospel Church established the Institute of Full Gospel Education in 1978, for the purpose of studying theology and teaching it to the believers to strengthen their faith. This institute operates in various kinds of educational programs. A 14-week "Laymen Bible School" teaches the Old and New Testaments of the Bible.

The Institute of Full Gospel Education also operates a Bible Correspondence Program, which offers basic Bible study courses for students throughout South Korea. It also publishes various educational materials including all textbooks and various research materials used for church's educational program. In addition, seminars for pastors and theologians are held annually.

The Yoido Full Gospel Church also holds many conferences, The Full Gospel World Missions Convention, the Church Growth International Conference, the East Asia Assemblies of God Conference and the Grand Prayer Meeting for the Nation. The World Mission Conventions are also held regular in the Yoido Full Gospel Church. At this event, all overseas missionaries return to South Korea to

meet their family and friends, to give progress reports of their work and to give the church members an opportunity to contribute to world mission. In addition, the Yoido Full Gospel Church established Kookmin Ilbo (Citizen's Daily Newspaper) in 1988, with the motto of "Love, Truth and Humanity".

Nowadays, the Yoido Full Gospel Church proclaims the Word of God through a network to all over the world. The Yoido Full Gospel Church especially does missionary work through the internet and broadcasting.

Secondly, the Yoido Full Gospel Church is planning an expansion of the World Mission Program, to include cross-cultural missionaries. Medical and educational facilities will be included in the program, with ministry to all nations. A strategic headquarters, for mission, was established in Hong Kong to progressively step up the missions programs to Mainland China. And today, the Yoido Full Gospel Church emphasizes missions in Africa and other third world countries.

The Yoido Full Gospel Church is involved in extensive relief work under the phrase "Practicing Christian Love", through participation in both regional and social relief services as well as in missionary work.

As a part of its support and ministry to the military, the Yoido Full Gospel Church has built and dedicated military chapels. It also supported dependent churches of farmers and fishermen in rural areas throughout South Korea.

On December 14, 1982, the Yoido Full Gospel Church established a headquarters for the Sharing Ministry of the farming and fishing community mission. In Acts 2: 44-47 it is recorded that all the believers in the early church continued together in close fellowship and shared their belongings with one another. As an act of voluntary love, and with joyful hearts, after receiving the Holy Spirit, they shared all they had. As the early church practiced its love, the Yoido Full Gospel Church has also promoted this sharing ministry to show Jesus Christ's love to believers in poor.

In December, 1983, under the motto of "Practicing Christian Love", the Yoido Full Gospel Church also built the Wheelchair House for the Holy Children's Welfare Service for disabled and retarded children. In addition, the Yoido Full Gospel Church is helping heart disease children since 1984.

In addition, the Yoido Full Gospel Church, which continuously promotes welfare services, received a permit from the "Welfare Corporation of Elim Welfare Association". The Elim Welfare Town completed in 1988. This Elim Welfare Town was the largest welfare facility in the Orient for poor youth and homeless adult. In Elim Welfare Town are many facilities: main auditorium, training centre, conference hall, gym, cafeteria, two dormitories (one each for males and females), teachers' apartments, guardhouses, and a meeting centre.

Taken from the Scripture where the well never goes dry, the name Elim was given to this town, naming it Elim Welfare Town. The Yoido Full Gospel Church managed this town, but after 2008 it will be dedicate to Seoul City.

Thirdly, many missionary work of planting church is done by the Yoido Full Gospel Church. The Yoido Full Gospel Church did not only built churches, but also lend financial support throughout South Korea. The Yoido Full Gospel Church also has a many cell groups, and each member of cell group is empowering each other.

If one looks at the comprehensive definition of mission, it seems that the Yoido Full Gospel Church is involved in the three aspects of Kerygma, Diakonia, Koinonia.

#### **5.2.1.1. Models of *Kerygma***

In terms of *kerygma* much is being done, because of the Yoido Full Gospel Church emphasis on the missionary model of *kerygma*. In South Korea, many churches see one of the major tasks of the church as evangelism. This is reflected in their missionary work. With this regard, Yong-Gi Cho, the pastor at the world biggest church, the Yoido Full Gospel Church, frequently refers in his

sermons to church growth. His emphasis on the church's numerical growth and his style of preaching has influenced Korean churches.

#### **5.2.1.1.1. Broadcasting Mission (Yoido full gospel church 1989: 224-225)**

The broadcasting ministry is a main channel of ministry at this church, preaching the gospel of Jesus Christ beyond the limits of time and space.

The broadcasting ministry of Yoido Full Gospel Church aired its first radio program in 1966 through the Far East Broadcasting Company in Seoul, entered a full-scale broadcasting phase in 1977, through MBC Radio (in Kang-neung city, Chun-cheon city) and overseas through New York Radio, U S A. Later, in 1978, the broadcasting ministry became more active after telecasting, via satellite, the all-night prayer service at Yoido Full Gospel Church via PTL-TV to churches in the United States and Canada.

At present, the local media ministry is reaching South Korea through 7 radio networks and 5 television channels. As for the overseas media ministry, in Japan, weekly half-hour programs are being aired in Japanese over 7 TV channels. From Manheim, West Germany, AKK Cable network is airing programs in German; these are also being broadcast throughout Europe.

The church is planning to establish the 3rd world and Communist Bloc mission by the successful broadcasting of Pastor Cho's sermons being aired to China as well as through 16 channels in English and 6 in Korean in the USA.

#### **5.2.1.1.2. Youth Mission**

The Youth Mission Fellowship was organized for young Working people with the purpose of cultivating their faith and providing them with the opportunity of ministry to the church.

It provides educational programs for the worship service, evangelism activity and ministry which are the major elements of a life of faith. It holds an annual nationwide interdenominational fasting prayer rally. At present, it is divided into about 1000 cells, centring in and around Seoul, with about 11,000 members and puts its efforts into regional mission activity through evangelistic programs and services each week.

#### **5.2.1.1.3. Christ Ambassadors Mission (C.A.M.)**

The Christ Ambassadors Mission was found in July, 1980, from the existing University Department for the purpose of evangelizing university students with

the Pentecostal faith of personal experience of students. On January 29, 1988, 'Nationwide C.A.M.' was established. They are acting vigorously with the aim of expanding C.A.M. circle to all 103 campuses in South Korea. Presently, C.A.M. is organized at 90 universities and colleges, mainly located in Seoul and its vicinity. C.A.M. try to boost the faith of its members by holding Nationwide University Students Mission Conferences, summer and winter Workshops, as well as a Jesus Festival.

#### **5.2.1.1.4. Interdenominational Ministry**

The Full Gospel Businessman's Fellowship is an interdenominational association established in May 1976. Its slogan is, 'Mission is our business and our business is the Lord's business.'

##### **5.2.1.1.4.1. Asia-Japan Mission**

This mission puts emphasis on literature and mass media to sow seeds of the Gospel in Asia, the barren land of Christianity. They are sending missionaries to Thailand, Malaysia, Australia, Mainland China, Singapore, Philippines and Indonesia.

Also, with a vision to evangelize ten million Japanese souls, this mission holds crusades and preaches the gospel to Japan through a TV program entitled 'Invitation to Happiness'. In addition, this mission published Pastor Paul Yonggi Cho's books in Japanese and issues a bi-weekly newspaper 'The Japanese Gospel Journal'.

#### **5.2.1.1.4.2. Europe Mission**

With a goal to evangelize Europe, Africa, Middle East and East European Communist Bloc, this mission supports all mission programs, including sending missionaries and evangelizing South Korean residents in the above regions. From 1987, this mission has published the German-edition of the Full Gospel News.

This mission also support broadcast ministries and provide video tapes in native languages (English, German, etc.), as well as religious books. In addition, this mission plans to expand exchange of businessmen between South Korea and European countries.

#### **5.2.1.1.4.3. America Mission**

This mission supports broadcast ministry through the local radio and television in the areas where missionaries have been sent. This mission sends missionaries to the major cities of the USA and Canada in North America; Brazil, Argentina, Paraguay and Chile in South America; and Australia. In addition, a 10 minute sermon is aired in all of the above areas.

#### **5.2.1.1.4.4. Military and Police Mission**

From its inception this mission has dedicated twelve military chapels, held more than twenty revival meetings and made periodic visits to more than 120 military units. It lays special emphasis upon evangelizing 120,000 policemen with audiovisual aids. It also supports chaplains working at military compounds, and policemen at their stations.

#### **5.2.1.1.4.5. Transportation Mission**

This group of dedicated workers, who call themselves 'Love', preaches the Gospel to those who are engaged in the transportation business. At present, video sets for the purpose of evangelism are installed at airports, express bus terminals, hospitals and railroad stations. Over 200 church members from 60 transportation firms participate in this specialized evangelism ministry.

#### **5.2.1.1.4.6. Literature Mission**

The project of the literature mission is sending sermons, cassette tapes, Bibles, hymnals and Christian books to the regions within South Korea, which have little opportunity to hear the Gospel. They especially hold one-day-revival meetings at churches in mountainous and rural areas.

#### **5.2.1.1.4.7. Telecasting Mission**

The Telecasting Mission now televises mission programs through five MBC television channels, into the regional areas of Dae-cheon, Cheon-ju, Ma-san, Nam-yang and Chun-cheon in South Korea. They plan to air programs in the vicinity of Seoul through the UHF channel. Besides this ministry, they plan to connect the main sanctuary in Seoul to the International Prayer Mountain for a simultaneous worship service through a microwave system.

#### **5.2.1.1.4.8. Working Class Mission**

This Mission was established for the purpose of evangelizing ten million industrial workers by preaching the Gospel at factories, business shops and business companies. At present, a total of 1,500 members in twenty firms participate in this mission. These members hold services at their place of work, support the founding of the career mission organization and help poorer working class people.

#### **5.2.1.1.4.9. Entertainers Mission**

The Christian Entertainers Mission is composed of movie stars and entertainers who have been born again. These members not only preach to their colleagues. but evangelize military units and prisons through singing and performing religious dramas. They have formed a special theatrical company, 'Elim', which emphasizes evangelism through the performance of Christian dramas.

#### **5.2.1.1.4.10. Children Mission**

Through making the most of audio-visual aids, this mission successfully implants faith in the hearts of children who will become future leaders. This group supports Summer Bible Schools and Children Cells. Besides this, they visit children in rural communities to hold Bible Schools and invite them to Seoul.

#### **5.2.1.1.4.11. Rural Community Mission**

With a goal to support more than 1,000 churches in rural communities and mountainous areas that are not yet self-supporting, this mission has financially supported more than 500 interdenominational churches. Moreover, they are trying to evangelize rural communities by visiting churches in those areas and holding a one-day crusade.

#### **5.2.1.2. Models of *Diakonia***

In terms of *diakonia*, maybe less than *kerygmatic*, missionary work is done by the Yoido Full Gospel Church. Because the Yoido Full Gospel Church had emphasized on the proclamation of God's Word and the church's numerical growth. However, nowadays, the Yoido Full Gospel Church is actively involved in *diaconal* missionary work.

#### **5.2.1.2.1. Prison Mission**

Those who are in prison, detention homes and juvenile reformatories receive the Gospel through members of this mission. They support the social rehabilitation of those who are released from prison but have no place to go.

#### **5.2.1.2.2. Medical Mission**

Members of this mission work at medical institutions and evangelize through medical consultation and treatment. They operate a health class and devote themselves to giving medical service to patients with substandard income. Their main ministry is to the rural areas, orphans, and homes for the aged.

#### **5.2.1.2.3. Social Work Mission**

This mission extends its love to the dark and needy corners of South Korea. To date, it has visited and provided literature for forty nine prisons, 120 asylums, homes for the aged, mining towns, Red Cross Youth Welfare Centre and a relief and rehabilitation facility for street women.

#### **5.2.1.2.4. Legal Profession Mission**

This mission was established to propagate the gospel to those who are engaged in the legal profession. They give counsel to lay Christians in matters relating to law and taxes, as well as hold a monthly seminar on everyday law.

#### **5.2.1.2.5. Marriage and Match Making Office**

This institute, founded in 1978, arranges for Christian young men and women to meet eligible, young people from the opposite sex for the purpose of finding a suitable marriage partner. Once a month, marriage classes are held by a visiting professor with deep faith. His lectures relate to the married life of a Christian, in order to help Christians establish a true view of marriage.

#### **5.2.1.3. Models of *Koinonia***

In terms of *koinonia*, planting/building up of the church, empowering the member of church, the Yoido Full Gospel Church is doing well through *koinonia* missionary work.

##### **5.2.1.3.1. Elders Fellowship**

As a lay believer of the church and foremost senior citizens, elders pray for the families in their care. They also assist the district pastors in visiting members of their districts.

#### **5.2.1.3.2. Senior Deaconesses Fellowship**

This fellowship dedicates itself to the growth and development of the church, especially building churches for service-men, supporting pioneer churches financially, and supporting the deaf members' district or the church with jobs or finances.

#### **5.2.1.3.3. Senior Deacons Fellowship**

This is a social meeting of senior deacons. At present, 680 senior deacons participate as sectional leaders in the districts, as staff, or directors of the various departments such as Men's Fellowship, Sunday school, Music Department and Businessmen's Fellowship. They carry out social programs to help the poor.

#### **5.2.1.3.4. Men's Fellowship**

This was originally established as a fellowship to cultivate and promote friendships between male members of the church as well as give service to the church. In 1986, it was named the Men's Fellowship and has developed steadily ever since. It now has nine departments, including the Service Department, Evangelism Department and Home Visitation Department. Under the slogan, "Let's serve with love", a total of more than 3,000 members dedicate themselves to service and mission, retaining similar relationships between departments.

#### **5.2.1.3.5. Women's Fellowship**

Since its beginning in 1960, this organization of more than 4,500 members has been a great help in supporting the various ministries of the church with a motto of, "Be an exemplary believer faithful to the church, home and country." At present, it is organized with six departments, including (1) Service Department, (2) Holy Communion Department, (3) Rice-tithe Department. Through their ministries, an image of Christian women leaders is being built, and the role of Christian women in the society is being established.

#### **5.2.1.3.6. Teacher's Mission**

This fellowship is composed of incumbent interdenominational Christian Primary, Middle and High School teachers. It lays special emphasis upon education of the whole personality based on faith. Through the national teachers fasting prayer meeting which is held biannually, teachers are inspired in their mission to teach with love.

#### **5.2.1.3.7. World Outreach Chairman's Committee**

World Outreach Chairman's Committee composed of Christian businessmen supports world missions to glorify God who gave material blessings. With the subcommittees of International Affairs, Social Affairs and Administration Affairs, World Outreach Chairman's Committee carries out its activities by greeting foreign VIPs, giving scholarships and koinonia between members. It has overseas branches in Chicago, Los Angeles, Seattle, and San Francisco, and wants to establish future branches in other regions of the world.

#### **5.2.1.3.8. *Koinonia* Mission**

This club's name signifies 'Fellowship'. It is composed of graduates under the age of 35 in various college and university levels. This department started with a goal of training lay leaders of the church and contributing to the development of

Christians. This club holds weekly lectures to build Christian faith and supports the work of sending lay missionaries. The foreign language service department (Japanese, English and Chinese) is particularly active in world mission projects.

#### **5.2.1.3.9. Logos Mission**

This club is composed of more than 130 past university and college professors who provide consultation to every organization belonging to the Board of Trustees. Besides having Bible studies, it carries out its mission by giving voluntary counsel and special lectures to various kinds of organizations in this church.

It also takes charge of campus evangelization in part, by literature mission through publishing journals and by holding the Nationwide University and College Professors Mission Conference.

#### **5.2.1.3.10. South Korea Culture and Art Mission**

This mission was established in 1982 by members who were engaged in the literary and arts fields. This fellowship holds an annual exhibition of poetry and printings, to promote Christian culture. It propagates the gospel through such

literary work and mass media as newspapers and broadcasting and issues a literary magazine.

#### **5.2.1.3.11. Full Gospel Music Mission**

The Church Music Institute was found for the purpose of establishing and fostering church music in South Korea and of propagating the Gospel through music. This institute has programs to teach hymns to lay people, as well as holds seminars and regular concerts for these who are engaged in church music.

#### **5.2.1.3.12. Glory Mission**

This mission is composed of men and women over sixty years old. Under the slogan "Let's be renewed by faith", Glory Mission has set its purpose on church mission and fellowship among its members. Its activities are holding in honour of the elderly, regular visits to old folk's home, plus congratulatory and condolence visits when appropriate.

As a part of lifelong education, it established a college for the aged in September 1980, where Bible, hymns and cultural subjects are taught three times a week so as for the people to remain firm in their faith and be an encouragement to one

another. Glory Mission makes an effort to contribute to the growth of the church, using their experiences and knowledge.

#### **5.2.1.3.13. Success Club World Mission**

This is an interdenominational club composed of leading Christians from all walks of life, with the aim of leading a successful life in Jesus Christ and carrying out domestic and overseas missions. As for mission work, it supports television ministry in the USA and the mission to evangelize Mainland China. With branches in the USA and Europe, it televises Paul Cho's programs to 22 countries, in Europe, through satellite. They also support pioneer churches in remote rural areas in South Korea and give scholarships to seminary students, including needy middle and high school students. In addition, they have special social projects.

#### **5.2.2. A Comparison between the Missionary Model of Yoido Full Gospel Church and the Nevius Model**

I am now going to compare the missionary model of Yoido Full Gospel Church with the Nevius missionary model. The missionary model of Nevius is often summarized as a three-self formula (self-evangelism, self-government, and self-

support), biblical emphasis and education. And the missionary model of Yoido Full Gospel Church is often summarized as a gospel of fullness, which has its foundation in the unadulterated faith of the Word of God, standing on the basis of God-centered theology.

Can we then say that the Yoido Full Gospel Church missionary model was successful because it adopted Nevius' missionary model? This answer becomes clear when we compare the missionary model of Yoido Full Gospel Church with that of the Nevius missionary model. The answer would seem to be "yes" and "no". Because the Nevius missionary model was not applied as a whole, but only partially.

Firstly, the Nevius missionary model emphasized the Bible. Nevius believed that God's Word was the guide in his missionary work and his life. At that time, the churches which were influenced by the Nevius missionary model, grew and developed their reformed spirituality through reading the Bible. And the churches emphasized Bible teaching so that they could prepare every layman as a missionary with spiritual power.

From the beginning of the Yoido Full Gospel Church, the church also emphasized a Bible-centered life. That is to say, the Yoido Full Gospel Church had put emphasis on the missionary model of kerygma. The Yoido Full Gospel Church sees one of the important works of the church as evangelism. In this

sense, the Nevius method was helpful to the Yoido Full Gospel Church's mission in South Korea.

Secondly, the Nevius missionary model emphasized the three-self formula (self-evangelism, self-government, and self-support). This three-self formula means that the church, which has been established by the foreign missionaries, does not depend upon foreign mission, but is conducted by the church itself. It does not mean that the church is perfectly independent from the mission Council, but it means self-evangelism, self-government and self- support.

The Yoido Full Gospel Church is governed by its leaders, elders and deacons as laid down in the Bible. They are officers who are ordained only after unanimous election by the church. The leaders of the church were taught in Bible class. And the Yoido Full Gospel Church believers should, themselves, prepare the place for worship services and that when their church grew, they were to pay their pastor's salary. The Yoido Full Gospel Church emphasized evangelizing to neighbours and friends. In this sense the Nevius method was an influence on the Yoido Full Gospel Church.

Thirdly, Nevius' missionary model also emphasizes education. The purpose of the educational work is to preach the gospel and to save the lost in Korea.

Since the Yoido Full Gospel Church's founding in 1961, a thriving Sunday school works diligently to strengthen and establish believers in a solid faith in Jesus Christ. And education of the Fivefold Gospel and Threefold Blessings, based on the Bible, is the seed for church growth and development. It is also the important work in believers' growth in grace to bring forth dreams of evangelization of our nation and the world for Jesus Christ.

Although we cannot claim that the only reason for growth of Yoido Full Gospel church was because of the church adopting Nevius' missionary model, it is true that in a practical sense this Nevius' missionary model influenced the missionary model of the Yoido Full Gospel Church.

### **5.3. A Proposed Missionary Model for 21st Century South Korean Churches**

I am now going to propose a missionary model for 21st century South Korean churches. I have already described above a comprehensive three dimensional definition of mission. The three dimensional mission understanding, is based on the *kerygma*, *diakonia*, *koinonia* dimensions of gospel work. These three dimensions of mission are often made when discussing the matter of models. Though each is related to the others, the distinction is useful and I shall comment on each of the categories. I also want to make use of the different

views on mission, derived from my study of the synoptic gospels, Matthew, Mark and Luke.

### **5.3.1. *Missio Dei* and *Missio Ecclesiae***

The Korean church needs to remember that the first subject, the author of all mission, is the Triune God. All three evangelists emphasize that mission is God's work, it is ***missio Dei***. Korean churches need to be reminded of a statement made by a South African church, several years ago.

Mission is the action of the Triune God - Father Son and Holy Spirit with the whole world, through which He gathers a church for himself from the entire human race through his Word and Spirit (quoted in Kritzing, Meiring, Saayman, 1994:41).

As important as the ***missio Dei*** is, according to the synoptic gospels, the emphasis on the ***missio ecclesiae*** as well, the fact that God includes all Christians in his mission, that we become his co-workers on earth.

### **5.3.2. Models of *Kerygma***

The purpose of the church according to Matthew, Mark, Luke is to proclaim (herald) the gospel or good news, calling people throughout the whole world to faith and emphasizing the power of the Word, to effect spiritual change. The proclamation is the centrepiece of worship in the church.

The Greek word **kerygma** can be translated as proclamation, and is usually linked to the gospel or good news. The purpose of the church is the proclamation, namely **kerygma**. The models of **kerygma** include various forms of the ministry of the Word in mission: media evangelism, bible translation and distribution, etc.

**Kerygma** is the unfinished missionary task. In this world, still there are people who never heard the gospel (un-reached people). We are called to make disciples of all nations, as Matthew and Mark remind us. And in spite of hearing the gospel, there are people who have no effective knowledge of the gospel. Therefore, we need the evangelization, as the unfinished missionary task, of un-reached people and also reached people. The **kerygma** is one of the important missionary tasks.

### 5.3.2.1. Preaching

"Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17).

There is no doubt that preaching was always one of the main missionary models. And preaching has been a remarkably fruitful missionary model. Preaching is an all efforts to communicate the gospel between preacher and hearer. Preaching is times of harvest. However, preaching is not only a time of harvest, but also provides a good opportunity for teaching and growth. Preaching can never be the end; it must always be the beginning of mission.

### **5.3.2.2. Translation and Distribution of the Bible**

In earlier years, each missionary society and church usually went ahead on its own with projects for the translation and distribution of the Bible. The translation of the Bible is perhaps the greatest fulfilment of modern mission. The Bible translation movement came from the necessity to communicate with people in their own language. The distribution of the Bible, as the Word of God, remains absolute basis of Christian missions.

Many missionaries tried to learn unknown languages, work out a written form and then translate the Bible. Therefore, many people soon had access to the Bible. Such translations are still appearing in Asia, Africa and Latin America

today. However, some people would never have the opportunity to read the Bible in their own language, because of their small numbers or geographical inaccessibility. Many organizations came to focus on Bible translation for these people who never had the opportunity to read the Bible in their own language. The largest of these specialized organizations, is the Wycliffe Bible Translators and the Summer Institute of Linguistics established by Cameron Townsend.

Africa is one of the districts where very many languages still need a lot of pioneer work for Bible translations. As a matter of fact, this is probably true for half of the languages in Africa.

However, sometimes the Bible translation policy bring risks and often result in divisions among churches. The reason for these problems is the errors while translating and the differences of interpretation. But, looking back there was no other model of kerygma with greater effect on the growth of the church worldwide.

### **5.3.2.3. Radio, Television and Literature**

From the beginning of missionary work, written word has played an important part in spreading the gospel. Therefore, the church tries to communicate the message of Christ through regional distribution of Christian literature and

through the use of electronic media, such as radio and television. This started because the church has realized the importance of this task. The radio, television and literature are very important missionary models. However, we must remember that there must be a link with the church.

Nowadays, the use of literature and electronic media such as radio and television has become even more imperative. This is because of the increasing numbers of people that can read and write, a population explosion is taking place, and the ever fast rate of social, political and technological change.

#### **5.3.2.4. Dialogue**

Several writers have pointed out that dialogue is more than simply a new missionary model. Dialogue implies a readiness to be changed as well as to influence others. The purpose of communication is the spreading of the good news of the gospel. One of the important communications is dialogue, because dialogue is a good missionary model of *kerygma*.

#### **5.3.3. Models of *Diakonia***

Jesus Christ, by precept and example, stressed the importance of ministering to the physical, social, cultural, and political needs, as well as spiritual and moral needs of a person. For all three synoptic evangelists - especially Luke (cf Luke 4:16-30) - this is *sine qua non*. For this reason, Jesus Christ came not only as a person who proclaimed, but also as one who served (*diakonia*). The Service Mission model seeks to stress the fact that Jesus Christ became incarnated into the world as a man who served.

When Jesus used the parable of the sheep and goats to explain the two kinds of people who will gather before his throne in the last judgment day (in Matthew 25:31-46), He said some really amazing things. Jesus said that "I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Whatever you did for one of the least of these brothers of mine, you did for me". Thus his people (the church) must work in society for justice, peace, and freedom-injecting society with the values of the kingdom of God.

For example, there can be no doubt that one of the central issues facing the local people of mission fields are that the people suffer from poverty and sickness. It consequently poses the church with one of its most immediate challenges. It is important that the churches realize that, theologically speaking, the poor and sick represent one of the most important themes in the Bible. It is

therefore good, and necessary, for the church to reach out to the poor and sick people through charity projects. That is to say, **diakonia** is one of the important missionary works in the church.

I am now going to give several models of Service Mission (**diaconal**).

### 5.3.3.1. Education

The first model of Service Mission (**diaconal**) is education. Education ranks as the oldest model of Service Mission (**diaconal**) in the modern history of missions.

The missionaries couldn't conceive the mission without educating people to write and read, and to give them the Bible and other literature to read in modern history of missions. For this reason, the missionaries came from a book (Bible)-culture. This was the beginning of education in the modern history of missions. Education made it possible for people to read, write and study the Bible, even in their own language. After mission education many people became Christians.

But there are disadvantages to the education approach. In the first place, the practical problem was that many missionaries spent so much time and force on the education system that there was no energy left for other important mission works. A second problem with education is that it can prohibited local people by

a person of authoritarian or by people of elitism. It is not a sure foundation for building a healthy church. However, the model of education mission is still necessary in the modern missionary situation.

### **5.3.3.2. Social-Medical Mission (Hospitals)**

The second model of the Service Mission (*diaconal*) is Social-Medical Mission. The Social-Medical Mission is an elemental form of *diakonia*. The medical missions accompanied modern missionary initiatives from the beginning. The Social-Medical Mission was introduced soon with great effect on the indigenous population in the modern missionaries' situation. The great majority within the modern missionary enterprise view social and medical assistance as a part of God's saving activity.

The Social-Medical Mission can also perform a very precious work in, not only applying Social-Medical help to people in need, but also in explaining such help for them. For example, the people who believe in ancestral spirits, believe that the ancestral spirits play a very important role in sickness, healing and death. They thought this Social-Medical Mission was also a kind of "Magic".

In the Bible, Jesus spent so much time healing sick people, because healing sick people was the most pressing need in those days and therefore Jesus naturally gave it much more attention.

The Social-Medical Mission was done to help the indigenous population, but not all the results were good, there are few disadvantages to the Social-Medical Mission approach. The Social- Medical Missions had a virtual monopoly on the mission field. The missionaries spent so much time and force in Social-Medical Mission that there was no energy left for other important mission works. The Social-Medical Mission became too large and secular. The medical man often did the pastor's work.

However, the Social-Medical Mission can achieve a richness and depth on the mission fields. It is still being done today, both here and abroad and is a blessing to many.

#### **5.3.3.3. Ministry of Justice**

One of the missionary service (*diakonia*), much emphasized in our day, is the ministry of justice. The ministry of justice is the responsibility of the whole Christian church in the world. The ministry of the Christian church is not only to bring the entire gospel to all people, in the entire world, and to teach them to

obey all of God's commandments (Matthew 28), but also to be against all injustice. Both tasks are the responsibility of the whole Christian church in the world. This ministry of justice will be blessed by our heavenly father.

Jesus' ministry was one of doing justice (Luke 4:18-19). Jesus' ministry also indicates the relationship between evangelism and the ministry of justice. Therefore, the whole Christian church must do it as Jesus did, keeping a prophetic voice against the injustice of society. And the church must listen to the Word of the Lord.

Each age has its own main issues of injustice. During the late 1930s, the Japanese colonial government, in Korea, ordered the worship and bowing down to Shinto-shrine of the Japanese Emperor or spirits of Japanese warriors. The Shinto-shrine worship aroused anger among most Christians who saw emperor worship as unmistakable idolatry. So, many Christians closed their schools and churches, rather than to accede to the order. However, there was a heated debate in the church community between those for and those against emperor and shrine worship. Although the majority of church's feeling was against Shinto-shrine worship, under coercion the Korean church decided to condone this worship as a national rite.

It is good that the church was in the forefront against Shinto-shrine worship, even when it brought bitter divisions within itself. Practically, the South Korean

Christian churches need a lot more the ministry of justice training in the present. The ministry of justice should not be forgotten. It is one of the important missionary models.

#### **5.3.4. Models of *Koinonia***

The term *koinonia* is used for the task of building up the body of Christ to maturity according to Matthew 28:16-20. Jesus said his disciples to "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." Mission has everything to do with the building up of the church of Christ, of establishing and empowering the body of Christ on earth. This will involve striving for the expression of ecumenical co-operation, unity and brotherly relations as well.

Being involved in mission and evangelism does not necessarily mean planting churches. Many Christian activities are labeled as evangelism and missionary work, but in reality such activities have nothing to do with bringing people to Christ or planting churches.

Christian workers, and even leaders, have misunderstandings about missionary work. Some pastors are afraid to take new believers into their church. They remain satisfied with a small congregation and institutional work. Pastors and

Christian workers are not properly trained for evangelism and church planting, and so they are not involved; nor are they prepared to face new believers coming to their church. Proper priorities need to be set so that Christians can become involved in planting churches and building up churches, thus promoting the growth of the Church.

The goal of mission as given by our Lord Jesus Christ is to make disciples of all nations as recorded in Matthew 28:18-20. How is this goal to be achieved?

#### **5.3.4.1. Church Planting**

Church planting has always been an important model of the *koinonia* mission. According to Voetius, a Dutch theologian belonging to the seventeenth century Second Reformation school of Dutch theologians, the planting of the church is the intermediate goal of mission.

##### **5.3.4.1.1. The Biblical Mission of God**

The planting of the church is based on the biblical mission of God. The Bible describes God's mission as a "sending mission". "When the time had fully come, God sent his son" (Gal. 4:4-6). After Christ's ascension, the Father and the Son

sent the Holy Spirit on the day of Pentecost. Now the Son sends the church as he, himself was sent by the Father, as we read in John 20:21. "As the Father has sent me, I am sending you."

Our understanding of mission must be based on the understanding of the mission of God in Christ. Jesus was sent "to seek and to save" (Luke 19:10). Jesus not only proclaimed the gospel but also made disciples who would follow him and be in fellowship with him. And this is the mission of the Church: not only to proclaim the gospel but to bring people into its fold.

#### **5.3.4.1.2. The Work of the Holy Spirit**

The planting of the church is based on the work of the Holy Spirit. In my study of Luke, in Chapter Three, we discussed how all important this aspect was for the evangelist Luke. The church planting mission is not only a work of humans, but also it is a divine operation, controlled by the Holy Spirit. The clearest example is found in the Acts 13:2, "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", and in Acts 13:4, "The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus. These missionaries (Barnabas and Saul) as a first church planting team were sent out

by the Holy Spirit. Later on in their missionary journey, the Holy Spirit used them to "make disciples" and to "plant churches" in different towns (Acts 13:52; 14:22).

#### **5.3.4.1.3. The Church Growth**

The goal of mission is to win people for Christ and to make disciples of all nations according to Jesus' Great Commission (Matthew 28). This results in the forming of worshipping groups or new congregations, so that new believers may interact with one another in worship, prayer, Bible study and witnessing. New believers, in turn, bring others to Christ through their witnessing. As a result of this, not only do older congregations grow, but they also form new congregations in other towns and villages. Thus the churches grow and are multiplied through evangelism. It can therefore be said that all effective evangelism results in church planting and in church growth.

"Church growth" means not only a growth in the numbers of believers and the multiplication of churches, but also the spiritual growth of believers and organizational growth of churches. Any healthy church must have growth in these and other areas.

#### **5.3.4.1.4. Ecumenical Co-operation**

Another aspect of growth in the church, and a very important one, is that of ecumenical co-operation. The ecumenical co-operation is necessary for the missionary enterprise of the world; because missionary work is the ecumenical calling of the whole church in the world. The missionary work is not a competition between churches. The mission is God's mission (*missio Dei*), that is, God's self-revelation as the One who loves the world. The point of the missionary work is the good news of God's love. Therefore, neither a secularized church, nor a separatist church can faithfully articulate the God's mission (*missio Dei*).

The early South Korean church actively promoted ecumenical co-operation, such as the translation of the Bible into South Korean, mission conferences, the production of a common hymn book and textbooks for Sunday school, the division of mission territory, Bible conferences, prayer meetings, the mass evangelization movement and the national independence movement.

In contemporary South Korean Protestantism, there have been two polarised groups since the 1960s: the KNCC (Korean National Christian Council), and the NAE (National Association of Evangelicals) groups. Recently these two groups have attempted to co-operate in assisting North Korea, as well as prepare for the unification of the two Koreas. Strictly speaking, these two groups tend to neglect earnest dialogue with each other.

The Korean missionary of South Africa actively promoted ecumenical co-operation, such as the crusade movement, mission conferences, pastoral seminar and prayer meetings. There have been two polarised groups: the ACM (Africa Continent Mission) and the SAME (South Africa Mission Enterprise). Each of these groups is working with local church pastors and local denomination. It is more effective to co-operate with each other between missionary and missionary, or missionary and local denomination.

The ecumenical co-operation movement is not only historically linked to the world-wide missionary enterprise of the church, but also in principle. If the present missionary work on the part of the ecumenical co-operating missions in the mission field is going to adequately sustain and enlarge in our missionary future.

## Chapter 6 : Finding and Conclusions

### 6.1. Introduction

My hypothesis as stated in the beginning of my research was as follows:

Taking into consideration the fact that the South Korean churches and missionaries, in the past decades, have contributed much in fulfilling the Lord's mission commission (as reflected in the Synoptic Gospels), a better and more comprehensive understanding of the holistic nature of the *missio Dei* and the *missio ecclesiae* will inspire and empower South Korean churches, among them the Yoido Full Gospel Church, to become more effective instruments of God's mission in the world.

I think that my hypothesis was proved correct through my research. The South Korean churches and missionaries, in past decades, have indeed contributed much to fulfilling God's missionary mandate. In other words, the South Korean churches and missionaries' movement influenced with world missionary movement. In today, the South Korean churches and missionaries are spurring missionary work in the world.

The understanding of the holistic nature of the *missio Dei* and the *missio ecclesiae* empowered to South Korean churches and missionaries. Therefore, the South Korean churches and missionaries are working hard in the mission field. Among them the Yoido Full Gospel Church is a most effective instrument of God's mission in the world today. And the Yoido Full Gospel Church also emphasizes mission as the best way to accomplish the will of God.

## **6.2. Findings**

### **6.2.1. The missionary mandate is as important as ever**

The mission of the church today is as important and as necessary as ever before, but the context for mission has significantly changed. The theology as well as the practical methods of mission needs rethinking.

Throughout the history of the church many goals for mission have been articulated: the salvation of individuals; church planting church growth; indigenous churches; the formation of a Christian society; justice and the change of societal macro-structures. I would like to divide it and say what is the goal and purpose of mission by five fold: the Glorification of God, the Saving of Souls, the Planting of The Church, the Social Gospel and Christianization.

One of the most inspiring rediscoveries of our time, is that mission is not primarily the activity of men and women. Mission is God's work. During the past half a century or so there has been a subtle but nevertheless decisive shift toward understanding mission as God's mission. The idea of the "*missio Dei*", according to Bosch (1991: 390), first emerged at the Willingen Conference of the International Missionary Council in 1952. The *missio Dei* has been used to advance all kinds of missiological agendas.

Hand in hand with the *missio Dei*, goes the *missio ecclesiae*. Mission is the reason for the existence of the Church. It is, today, widely accepted, theologically and practically speaking, that the church and mission can never be separated; that the one cannot exist without the other. The church is a human community that does exist for itself. When we come to discuss concretely the "who" of mission, we must remember that the church can never conveniently delegate this to others. No matter who the groups or individuals engaged in practical missionary work are, they will always have to remember that behind them stands the church; they work on behalf and with the full authority of the entire church of Jesus Christ.

The various dimensions of this comprehensive approach were expressed in terms of the church's task of *Kerygma* (proclamation or witness), *Diaconia* (ministry or service), *Koinonia* (fellowship or communion) and *Liturgical* (service, ministry, worship, offering, sacrifice).

Protestantism was introduced in 1884. South Korea is indeed one of the most Christianized countries in the non-Western world. South Korean Christians think that mission is the most important task of believers and the churches also emphasize mission as the best way to accomplish the will of God.

### **6.2.2. The synoptic Gospels proved a holistic definition of mission.**

In recent years, in a number of interesting publications, new insights on the missionary paradigm of the authors of the Synoptic Gospels have come to light.

The first principle of the synoptic gospels is the overarching one of *missio Dei*, God's mission. The Synoptic Gospels are preoccupied with mission. From the outset, the life and work of Jesus is set in the context of a sending mission in the heart of God from the beginning of creation. The coming of Jesus, his ministry and work on earth and then all that followed - on his death, resurrection and ascension - are all interpreted as the climax of God's mission to the world. Love is not an abstract quality, it must express itself in action. Ultimately, the action of Jesus dying on the cross to reconcile those who before were enemies of God, is the action par excellence which expresses the nature of God's love.

### ***Gospel of Matthew***

Three terms in the "Great Commission" summarize the essence of mission for Matthew: make disciple, baptizing and teaching. The two participles "baptizing" and "teaching" are clearly subordinate to "make disciples". The theme of discipleship is central to Matthew's gospel and his understanding of the church and mission. To be a disciple is not just the same as being a member of a local church and making disciples does not simply mean the numerical expansion of the church. In Matthew's understanding, the church is only to be found where disciples live with one another and their Lord and where they seek to live according to the will of God.

### ***Gospel of Mark***

It is a peculiar and significant fact that the oldest of our Gospels comes from Gentile Christianity. The central focus of Mark's gospel is the kingdom of God. Mark presents the kingdom of God as the central concept in the preaching of Jesus.

In Mark's gospel the Kingdom of God is conceived through boundary crossing. His primary narrative theme is that, in Jesus, God has intervened human history.

Jesus' proclamation about the Kingdom of God shattered the economical, political, cultural, legal and ethnic boundaries.

### ***Gospel of Luke***

The gospel of Luke differs from the other gospels in one essential point: the author was a Gentile. The traditional view of the gospel of Luke has it that the author, Luke, was a gentile, writing for a Gentile audience. Luke emphasizes Jesus' association with marginalized groups. This opinion is sustained throughout the gospel of Luke.

#### **6.2.3. The South Korean churches played an important part in proclaiming the gospel to the world, during the 20th century.**

Before the Korean War, in 1950, not many people around the world knew what the word "Korea" meant. Virtually a hermit nation, Korea's doors to the West gradually opened with the Open Door Treaty in 1882. But nowadays, South Korea is known for its economic wealth, precarious proximity to China and North Korea, its strong evangelical church and its missionary sending heart. Firm grounding in the Bible and resistance to materialism is still needed. Korean

people encountered both Catholicism and Protestant for the first time during Yi Dynasty (1392-1910). Korea had been called the Chosun Dynasty.

What caused this continuation of growth of Protestantism in South Korea? The reasons of church growth in South Korea are firstly, that it was rooted in the mission policy of the early missionaries in Korea, which undertook mission by means of education, medical aid, the Nevius Method, the division of the mission field and so on. Secondly, it was rooted by the Korean mentality-religious emotion. This was emphasized by the Methodist theologians. Thirdly, the most persuasive reason of all is that of a social contextualization or historical contextualization theory. This explains the South Korean people's receptivity on Christianity, in the context of the historical lives of South Koreans. The theory that the growth of the church has a deep relationship with the contemporary social context has already been ratified in the history of the Western church, as well as in the Korean church. As mentioned above, the South Korean church's growth and decline was affected by many reasons, arising from not only a spiritual or theological dimension, but also from the sociological and contextual dimension.

**6.2.4. A specific South Korean model for missionary work has developed during the past decades.**

The Nevius missionary model is the most frequently quoted factor in the outstanding growth of the South Korean Church. The reason for the church growth in South Korea makes much use of the missionary model of Nevius. The Nevius missionary models was Bible centred missionary models.

The Yoido Full Gospel Church is the largest church in the world. The Yoido Full Gospel Church put great emphasis on the missionary work in their ministry. In the background history of miracles at Yoido Full Gospel Church, there was the descent of the Holy Spirit on Pastor Cho's "Fivefold Message of the Gospel" and the "Threefold Blessing of Salvation".

In terms of kerygma much is being done, because of the Yoido Full Gospel Church emphasis on the missionary model of kerygma. Yong-Gi Cho, the pastor at the world biggest church, the Yoido Full Gospel Church, frequently refers in his sermons to church growth. His emphasis on the church's numerical growth and its style of preaching has influenced Korean churches.

In terms of *diakonia*, maybe less than *kerygmatic*, missionary work is done by the Yoido Full Gospel Church. Because the Yoido Full Gospel Church had emphasized on the proclamation of God's Word and the church's numerical growth. However, nowadays, the Yoido Full Gospel Church is actively involved in diaconal missionary work.

In terms of koinonia, the planting and building up of the church, as well as empowering the members of the church, the Yoido Full Gospel Church has done outstanding work.

**6.2.5. For the development of a missionary Model for the 21th Century the South Korean Churches should continue to use the threefold definition of mission.**

Although each is related to the others, the distinction is useful, and I shall comment on each of the categories.

### ***Kerygma***

The purpose of the church is to proclaim (herald) the gospel or good news, calling people throughout the whole world to faith and emphasizing the power of the Word to effect spiritual change. The proclamation is the centrepiece of worship in the church. The models of ***kerygma*** include various forms of ministry of the Word in mission: media evangelism, bible translation and distribution, etc.

### ***Diakonia***

Jesus Christ, by precept and example, stressed the importance of ministering to the physical, social, cultural, and political needs, as well as the spiritual and moral needs of a person (Matthew 5-9). For this reason, Jesus Christ came not only as a person who proclaimed, but also as one who served (**diakonia**). The Service Mission model seeks to stress the fact that Jesus Christ became incarnated into the world as a man who served.

### ***Koinonia***

The church planting has always been an important model of koinonia mission. And the missionary work is the ecumenical calling of the whole church in the world. The missionary work is not a competition between churches. The mission is God's mission (***missio Dei***), that is, God's self-revelation as the One who loves the world. The point of the missionary work is the good news of God's love. Therefore, neither a secularized church, nor a separatist church can faithfully articulate God's mission (***missio Dei***), not only historically linked to the worldwide missionary enterprise of the church, but also in principle. If the present missionary work on the part of the ecumenical co-operating missions, in the mission field, is going to adequately sustain and enlarge in our missionary future.

## ***Leitourgia***

In its faithful witness to the world, in obedience to the Lord's command, the church will indeed honour and worship God, present itself as living sacrifices to God.

### **6.3. Conclusion**

Jesus Christ gave a great responsibility to his church on going into the world to proclaim the Good News of God's love to all peoples. The responsibility of the church is described in the Synoptic Gospels. Above all, in the Gospel of Matthew: "Therefore go and make disciples of all nations, baptize them in the name of the Father and of the son and of the Holy Spirit, and teach them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19-20). This responsibility has been entrusted to the whole church in the world. The church is now able to participate in the ***missio Dei***, the mission of the great missionary, God.

The first principle of the Synoptic Gospels is the overarching one of ***missio Dei***, God's mission (R. Geoffrey Harris 2004:ix). The Synoptic Gospels also say: God so loved the world that he sent his only son Jesus Christ. Therefore, the God of

the Bible is a missionary God, a God who sends. The church's mission continues Jesus' mission, Jesus who was sent by God, extending it into the entire world.

Mission is God's mandate to the whole church in the world. Therefore, the South Korean churches must put spurs to missionary work as God's mandate. There have been many shifts in the understanding of mission in the church. However, most of the definitions of mission have a biblical foundation.

The South Korean Church is one of the strongest missionary churches in the world. The growth of the South Korean missionary movement has been an unexpected expression of God's work, which works through the weak. The movement has its own strengths and weaknesses as it continues to evolve.

However, the most South Korean Churches were interested in the numerical growth of membership and church planting. And the most South Korean missionaries did not co-operate with each other in mission field. Strictly speaking, the most South Korean missionaries tend to neglect earnest dialogue with each other. The South Korean missionaries did not like that other South Korean missionary enter their area. However, recently, the South Korean missionaries are starting to co-operate with one another. This happened because the South Korean missionaries realized that Partnership and cooperation are needed, not only among missionaries, but also between missionaries supporting churches in the home country.

The 21st century is globalization age. The global mission of God finds various expressions in different ages and cultural settings; therefore the global mission of God needs ecumenical co-operation.

A global mind-set requires learning across cultural and national boundaries. South Korean missionaries cannot avoid working with other missionaries in mission fields. Indeed, in this global age, we need to learn from one another in doing missions. Such learning across cultural and linguistic boundaries will help prevent mistakes otherwise easy to make.

South Korean churches will become an even more effective missionary church in the world.

#### **6.4. Future Research**

In my research I was able to touch only on specific issues mentioned in the chapter of my thesis. There are still numerous issues for future research. The most effective missionary methods for the 21st century need still to be analysed. Models for networking and ecumenical co-operation need to be developed. Lastly, the impact of the theology that has been developed in the South Korean

churches over the past decade, on the younger churches in the mission field, needs careful thought.

## Bibliography

Ahn, Byung Mu. 1981. "Jesus and the Minjung in the Gospel of Mark," in Kim Yong Bock(ed.), *Minjung Theology: People as the Subjects of History*. Singapore: Christian Conference of Asia.

Black David Alan, Beck David R. 2001. *Rethinking The Synoptic Problem*. Baker Academic

Bosch David J. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis Books.

Cho Yonggi, David. 2000. "Home Cell, A Pulling Power of Yoido Full Gospel Church Growth" in David Cho Evangelistic Mission Vol.1, No.1. Seoul: Creation Corp.

Clark, A. 1971. *A history of the church in Korea*. Seoul: Christian Literature Society.

Clark, C. 1973. *The Nevius plan for mission work*. Seoul: Christian Literature Society.

Conzelmann, H. 1964. *The Theology of Saint Luke*. London: Faber&Faber.

Donahue John R, S.J. 1988. *The Gospel in Parable: Metaphor Narrative, and Theology in the Synoptic Gospels* Minneapolis: Fortress Press.

Grams Rollin G. 2004. "Narrative Dynamics in Isaiah's and Matthew's Mission Theology. Transformation 21/4 October 2004."

Han, Wan-Sang. 1983. 한국 교회의 영적 성장과 교인들의 가치관 ("The quantitative growth of the Korean church and Christians' values"), in 한국 기독교 문화 연구소 (The Institute of the South Korean Culture of Christian Study). Seoul: 성균 대학교.

Hahn Ferdinand. 1965. *Mission in The New Testament*. London: SCM Press.

Harris R. Geoffrey. 2004. *Mission In The Gospel*. London: Epworth Press.

Johnstone Patrick and Mandryk Jason. 2001. "Missionaries from South Korea" in Operation World, 6th ed. Carlisle, Cumbria: Paternoster Lifestyle.

Jongeneel, Jan A. B. 1997. *Philosophy, Science, and Theology of Mission in the 19th and 20th Centuries Part II*. Frankfurt am Main: Peter Lang Press.

Kang, K W. 1996. 한국 기독교 교회와 국가, 시민사회 (*South Korean Christianity, nation state and civil society*): 1945-1960. Seoul: 한국 기독교 역사 연구소.

Kim, A E. 1995. "A History of Christianity in Korea: From its Troubled Beginning to Its Contemporary Success," in *Korea Journal* 35:2. 34-53.

Kim, Hyung Kyu. 1997. "The influence of Nevius on Korean Reformed Spirituality" in *Korean Christianity* Vol.1, No.2. Seoul: the Korean Christian Society

Kim, In-Soo. 1997. 한국현대사의 위기에 대한 기독교회들의 반응 ("The Christian Churches' Response to the Crisis of Contemporary South Korean History"), in 한국기독교와 역사 (*The South Korean Christianity and History*) 6. 289-307.

Kim, J H. 1991. *No Longer Revival Style, in Ministry and Theology* June. Seoul: The Hall of Tyrannous Mission.

Kim, S K. 1991. 한국 기독교와 신사참배 (1931-1945), in Kim S T (ed). 한국 기독교와 신사참배 문제 (*The South Korean Church and the Shinto Shrine Issue*). Seoul: The Institute for Korean Church History.

Kim, Tae Hwan. 1997. "Direct Factor Contributing to Rapid Church Growth in Korea" in Korean Christianity Vol.1, No.2. Seoul: the Korean Christian Society

Kim, Un-Yong. 1999. *Faith Comes from Hearing: A Critical Evaluation of the Homiletical Paradigm Shift Through the Homiletica Theories of Fred B Craddock, Eugene L Lowry, and David Buttrick, and Its Application to the Korean Church*. PhD Thesis. Union Theological Seminary and Presbyterian School of Christian Education.

Kim, Y J. 1992. 한국교회사 (*A History of the Korean Church*). Seoul: 개혁주의신행협회.

Kirk Andrew, J. 1999. *What is Mission?. Theological Exploration* London: British Library.

Korea National Tourism Organization 2003. *Korea Travel Guide*. Seoul: Republic of Korea.

Korean Government Information Agency. 2001. *Facts about Korea*. Seoul: Government press.

Korean Information Service. 1998. *A Guide to Korean Cultural Heritage*. Seoul:  
Republic of Korea.

Kritzinger JJ. Meiring PGJ. Saayman WA. 1994. *On being Witnesses*:  
Johannesburg: Orion.

Kritzinger JJ, Meiring PGJ and Saayman WA. 1984, *You will be My Witnesses*.  
Pretoria: NG kerkboekhandel.

Kwak, Chang-Dae. 2000. *The Ecclesiology and the Membership Trend in the  
Korean Church*. Phd Thesis. University of Stellenbosch.

Larkin William J Jr. and Williams Joel F. 1998. *Mission in the New Testament:  
An Evangelical Approach*. New York: Orbis.

Le Grys, Alan. 1998. *Preaching to the Nation. The Origins of Mission in the Early  
Church*. London: SPCK.

Lee, Young-Hun. 1985. 한국기독교사 (*A History of Christianity in South Korea*).  
Seoul: Concordia Press.

Mcknight Scot, Osborne Grent R. 2004. *The Face of New Testament Studies: A  
Survey of Recent Research*. Baker Academic.

- Methodist church, 1952. 감리회보 1 월호 ("Methodist Bulletin, January").
- Min, Kyung-Bae. 1982. 한국기독교 사상사 (*A History of the Christian Church in Korea*). Seoul: Concordia Press.
- Moffett Samuel H. 1975. "Korea", in *The Church in Asia*. Chicago: Moody Press.
- Moffet, S. H. 1953. *The Christians of Korea*. New York: Friendship Press.
- Moon Steve S. C. 1997. "Missionary Attrition in Korea: Opinions of Agency Executives" in *Too Valuable to Lose*. Pasadena: William Carey Library.
- Newbigin Lesslie J.E. 1994. *A word in Season: Perspectives on Christian World Missions*. Grand Rapids: Eerdmans.
- Nickle Keith F. 2001. *The Synoptic Gospels: An introduction*. London: Westminster John Knox Press
- Nissen Johannes. 1999. *New Testament and Mission: Historical and Hermeneutical Perspectives*. New York; Peter Lang.

Orchard, J.Bernard. 1987. *The Order of the Synoptics*. Georgia : Mercer University Press.

Park, Chung-Seok. 1982. 한국정치 사상사 (*A History of Political Thoughts of Korea*). Seoul: Concordia Press.

Park, Chung-Shin 2003. *Protestantism and Politics in Korea*. U.S.A.: The University of Washington Press.

Pack, Young-Sin. 1986. 한국 전통사회의 구조적인식 (*A Structural Recognition of Korean Traditional Society*): 현대사회의 구조와 이론 (*Structure and Theory of Modern Society*). Seoul: Concordia Press.

Peters George W. 1972. *A Biblical Theology of Missions*. Chicago: Moody press

Rhee, Jong-Sung 1995. *Secularization and Sanctification: A Study of Karl Barth's Doctrine of Sanctification and Its Contextual Application to the Korean Church*. PhD Thesis, Vrije Universiteit. Amsterdam: VU University Press.

Ringe, S. 1985. *Jesus, Liberation, and th Biblical Jubilee: Images for Ethics and Christology*. Philadelphia: Fortress Press.

Ro, Bong-Rin. 1995. "The Korean Church: Growing or Declining? Evangelical Review of Theology 19 (October)" 336-353.

Schreiter, Robert J. 1982. "The Bible and Mission: A Response to Walter Brueggeman and Beverly Gaventa, *Missiology* vol. 10."

Shenk Wilbert R. 1993. *The Transfiguration of Mission: Biblical, Theological & Historical Foundations*. Scottsdale: Herald Press.

Shin, K Y. 1999. 한국 개신교화 문화의 관계변화, 1885-1995 (*The Change of the Relation of the Korean Protestant Church with Its Culture*), 한국사회학 (Korean Sociology) 33. Seoul: 한국사 회학 (Korean Sociology). 851-881.

Thomas Norman E. 1995. *Classic Texts in Mission and World Christianity*. New York: Orbis Books.

Tucker Ruth. 1983. *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*. Grand Rapids: Zondervan.

Verkuyl, Johannes. 1978. *Contemporary Missiology: An Introduction*. Rapids: Eerdmans.

Wilson, Stephen G. 1973. *The Gentiles and the Gentile Mission in Luke-Acts*.

Cambridge: University Press.

Yang, N H. 1993. *Reformed Social Ethics and Korean Churches*. PhD Thesis.

Fuller Theological Seminary.

Yim, Hee-Mo. 1996. *Unity Lost - Unity to be Regained in Korean*

*Presbyterianism: A History of Divisions in Korean Presbyterianism and*

*the Role of the Means of Grace* Germany: Peter Lang.

Yoido Full Gospel Church. 1989. 여의도 순복음 교회 30 년사 (*The thirty years*

*history of Yoido full gospel church*). Seoul: 삼승실업.

Yongnak Church. 1983. 영락교회 삼십 오년 역사 (*Thirty-five years history of*

*Yongnak church*). Seoul: Yongnak church.