

LIBERTY THEOLOGICAL SEMINARY

STRATEGY FOR EQUIPPING THE LAITY
IN THE CELL GROUP KOREAN CHURCH

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

DOCTOR OF MINISTRY

By
Tae Young Kim

Lynchburg, Virginia

May, 2006

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THESIS PROJECT APPROVAL SHEET

A

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ABSTRACT

STRATEGY FOR EQUIPPING THE LAITY IN THE CELL GROUP KOREAN CHURCH

Tae Young Kim

Liberty Theological Seminary, 2006

Mentor: Dr. Frank Schmitt

The purpose of this project is to prepare a strategy for equipping the laity of GaSan Baptist Church as a cell group church in Korea. This project examines four Korean churches as cell models. These churches are analyzed in eight parts on the basis of Mallory & Smith's equipping system. Gasan Baptist Church is also examined by the natural church development. The principles obtained from four model churches are applied for equipping the laity of Gasan Baptist Church through the results of NCD's research.

This project develops a strategy for equipping ministry in the Gasan Baptist Church in Korea.

Abstract length: 99 words

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My friend, Pastor, Ronald H. Webb, is acknowledged and deeply appreciated. He gave me good advice and proofread my thesis with sincerity.

In conclusion I appreciate my church member of Gasan Baptist Church. They have supported me with prayer and love. Specially thanks for waiting for me for a long time. Sincere thanks must also be given to my families in South Korea. They always have supported me with everything even in their difficult situations.

I trust that the Lord might be pleased to use the concepts, principles and strategies discussed throughout this dissertation for the advancement of His work in Korea. “Unto Him be glory in the church by Church by Christ Jesus throughout all ages, world without end” (Eph. 3:21)

T. Y. K.

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CHAPTER ONE

INTRODUCTION

The importance of laity has been mentioned by scholars of church growth and church education. Most people recognize their importance in church. Nevertheless, still most tasks that laity did in the early Church are done by pastors today. The laity has become the passive helper or assistant of the pastor in this day.

However, the Bible says that the laity are not just the property of the church, rather they are the church themselves when they accept Christ as Savior (1 Cor. 3:16; Eph. 2:21). All the laity is members of the church as the body of Christ and also is called to be ministers (1 Pet. 2:9). Therefore it is very important for the pastor to establish the identity of the laity as ministers and to train them to do their mission.

J. M. Price insists on the importance of the laity by saying that the fate of Christianity depends on the laity, not the pastors.¹ In fact, to the pastors, the importance of laity is deeply related to church growth. So Price states that when a church to train, encourage and support volunteers to do a variety of jobs, the church will grow. But when a congregation does not give sufficient support to their ministry, the church soon begins to decline.² But it is very dangerous to consider the importance of the laity only in the

¹ James H. Chapman, J. M. Price, et al, *A Survey of Religious Education* (New York: The Ronald Press Company, 1959), 215.

² Douglas W. Johnson, *The Care and Feeding of Volunteers* (Nashville: Abingdon Press, 1978), 12.

context of church growth. We should know that we have to rediscover the importance of laity in the Bible and church history, and that church growth is just a following result.

There are many reasons for raising the laity's importance. Hendrik Kraemer gives two main causes that make us realize the importance of the laity in the church and society. One is the various attempts to embody in new centers new possibilities of the laity's part in the verbal and active witness of the church in modern society, and another is the Ecumenical Movement.³ In fact the Ecumenical Movement had an effect on the Laity Movement in South Korea. HeeSong Son said that the church in South Korea also started to discuss the position and the mission of the laity through the Second Vatican Conference.⁴ In South Korea, the discussion about the laity has been developed since 1960. In November 1961, the journal *Christian Thought*, dealt with "the position and the mission of the laity" as a special feature not from the academic interest but from the practical church theory. It starts with the question, "What is the mission of the church?" and the bottom line of the discussion is that the mission of the church is not only the pastor's, but also the laity's. That is to say, the role of the church is not to provide a refuge to separate the believers from the secular world, but the church should be a headquarters of the battle for evangelism, and the believers should be soldiers.⁵ Therefore, to make it possible, the mind and atmosphere, or traditional structure and system of the church itself, needs to be changed to allow the new movement to be active.

³ Hendrik Kraemer, *A Theology of the Laity*, rev. ed. (Columbia: Regent College Publishing, 2005), 37.

⁴ HeeSong Son, "Christozentrik," *The Theology and Thought* 14 (December 1995): 70.

⁵ DongSic You, "The Latity," *Christian Thought* (November 1961): 17-31.

The Laity Movement in South Korea had been led by the college mission group. They produced the books for the laity, and practiced discipleship training. These had a good influence on the church, and activated the small groups according to their occupation with the college students taking the lead. Through the mission organizations of the college students, the so called para church groups, Bible study, discipleship, and mission were emphasized, and especially the potential of the laity was developed.⁶ In fact, many pastors who were from the para church groups had a big achievement through the discipleship training in their churches, therefore, along with it the laity movement made a big wave in the South Korean evangelical church and now the church explores ways toward a new lay-centered church system.

SungHee Lee said that the laity in South Korea will make claims in the future like these. First, the laity will decline the individualism of the church and head toward the united church. Second, the laity also will request the new style and pattern in the area of their worship and life. Third, the laity will claim equality in the role of the laity and the pastor. Forth, the laity will pursue spirituality rather than system. Fifth, the laity will demand the democratic operation of the church. Sixth, the laity will request a change in the whole field of the church system, and furthermore they will want the maturity of the church that is suitable to the future church. Therefore, he said, the church should positively accept this request in the ministry.⁷ Since 1990, as a result of this current of the laity ministry, the church in South Korea faced the demand of the change from the traditional church system to the new paradigm. As a substitute of the traditional church,

⁶ BounGroung Hong, "The Laity and the Laity Movement," *Gospel and Circumstances* (March 1996): 51.

⁷ SungHee Lee, "What does the Laity want in 21st Century," *Christian Thought* (September 1995): 17-20.

new models of the church like *the dynamics of the small group*, *cell group church*, and *the model of ministry of all believers* started to appear.

During the last three years over 30,000 pastors attended the seminar of the Natural Church Development in Korea, and over 15,000 churches took this training for the change to the new paradigm in the existing churches.⁸

Elmer Towns said in his class on Revival that in the future all churches will be changed into cell group churches and in 2010s cell group church will take the initiative among other churches.⁹

Findley B. Edge said that the pastor is not called to do the ministry instead of other Christians. He said from Eph. 4:11-12 that the role of the pastor is to preach, oversee, shepherd, evangelize, and rule or preside. This duty is focused into one central task that encourages all Christians to be mature ministers.¹⁰ Frank Schmitt also said in his class that equipping for ministry is the task of the pastor. He is not to do ministry, but to equip the laymen to do it.¹¹

The author has been inspired by this current and the influence of the times, and has decided to transform Gasan Baptist Church into the cell group church. He is convinced that his calling as a pastor is to equip the laity and train them to do their ministry, and the success of changing into the cell group church depends on equipping the laity. Those are the main motives to write this dissertation.

⁸ <http://ncdkorea.com/new/main.asp>

⁹ Elmer L. Towns states this viewpoint in his class 'Revival' July 21, 2004 at Liberty Baptist Theological Seminary in Lynchburg, VA.

¹⁰ Findley B. Edge, *The Doctrine of the Laity*, rev. ed. (Nashville: Convention Press, 1987), 76.

¹¹ Frank Schmitt states this viewpoint in his class 'Developing Lay Leadership' July 21-25 2003 at Liberty University in Lynchburg, VA.

The purpose of this thesis project is to suggest some strategies for the equipping the laity of the Gasan Baptist Church in South Korea. It is a goal of this project to contribute to the current interest in developing lay ministry and to use it in application of Gasan Baptist Church. This project focuses on some strategies to equip the laity based on this particular church.

STATEMENT OF THE PROBLEMS

Gasan Baptist Church was founded in Seoul City, South Korea in 1978 by Pastor, KwangSun Kim. Attending members are about one hundred fifty adults in the Sunday morning service. During the past fifteen years this church has maintained this present attendance even though they built a new church building. The hard core ministries of Gasan Baptist Church have been Prayer and Mission. Now they want to see church growth.

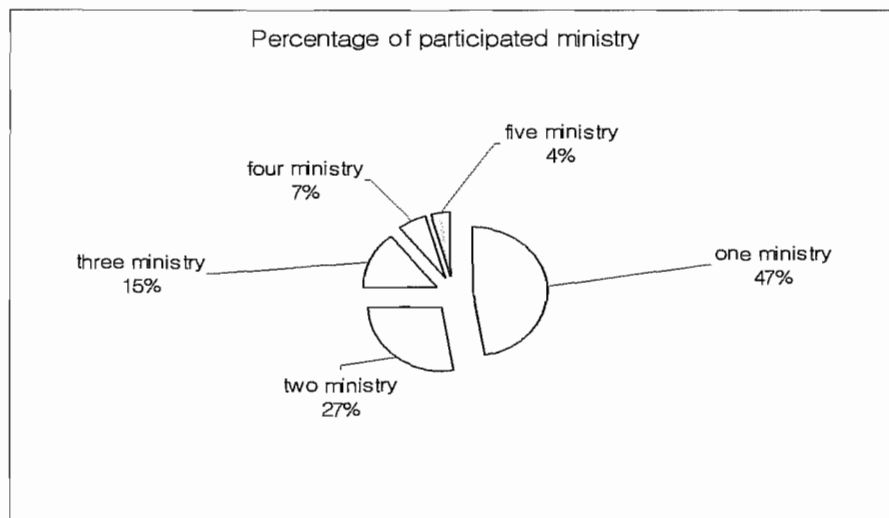
The author served this church as the education pastor and had done so for seven years before coming to the United States. Now he is preparing to serve Gasan Baptist Church as the senior pastor and to change Gasan Baptist Church into a cell group church.

Gasan Baptist Church has three important problems to solve. First is the dependence of the laity on the pastor. When the author served Gasan Baptist church, he realized that lay people depended too much on their pastors even though some lay people had more excellent talents than pastors in some areas of church ministry. Always lay people required the pastor's help for everything. They could do well some kinds of ministry without the pastor's help or directions. But they did not know exactly what their talents were and how to use them. Their excess dependence made the pastor burn out,

and the pastor could not concentrate on his regular work. Beckham quoted Samuel Miller in his book *The Second Reformation* that the biggest tragedy in our generation is that the pastor has too much work to do and he can not complete his own duties.¹² Therefore, the author started to think that the pastor-centered ministry should be changed to a lay-centered ministry.

Second is the vicious circle generated from the majority of members' indifference and lack of devotion. In Gasan Baptist Church only a few devoted members participated in the church ministry. When the author was an educational pastor in this church, he researched the percentage of the church members who served in the church ministry. He found just under 15% of members served in the church. Therefore, the devoted people were always worn out. Sometimes they were too tired to serve other members with joy and enthusiasm. Only 26.4% of members were involved in church ministry in 2006. How to involve all church members in the ministry is one of the important problems to solve.

Figure 1



¹² William A. Beckham, *The Second Reformation: Reshaping the Church for 21st Century* (Houston: Touch Publications, 1997), 33.

Third is empowering leadership to the laity. The author consulted James Sok, the researcher of the Natural Church Development, to estimate the healthiness in the ministry of Gasan Baptist Church on August 28th in 2005. The research took place in eight areas in church ministry: leadership, talents, spirituality, system, worship, small group, evangelism and love. From the research, Gasan Baptist Church found that empowering leadership was the weakest point. This church has to solve this problem for their church to grow.

These three problems represent one issue that is the strategy problem for equipping the laity. This is the main reason the author decided to write about this theme. The point of this thesis is how to prepare the lay leader and help their ministry in the cell structure.

STATEMENT OF LIMITATIONS

This project will be limited in the following ways. First, this thesis will not discuss all of the cell group church. It will just deal with the structure and basis ideas of the cell group church in connection with the theme of this thesis. Second, this thesis will not persist that this is the “best way” to equip the lay people. There are many different ways to equip the laity in church. Third, this project is covering only how to equip laity who belong to Gasan Baptist Church. This discussion is limited to Gasan Baptist Church in Seoul, Korea. Fourth, the author will discuss the cell group church as a biblical model. But this does not mean that other churches are wrong. Fifth, the thesis will research four Korean Cell Group Churches as model churches, and discuss their equipping ways. Sixth, this thesis is limited to a small local church. The reason is that Gasan Baptist Church is a

small church. Seventh, the author does not think all the churches should be changed to cell group churches.

BIBLICAL / THEOLOGICAL BASIS

First of all we need to examine the meaning of the Great Commission that was given to the church, because the Great Commission offers the foundation and the reason why we have to train the laity to be leaders.

The Great Commission is the prime mission of every believer and every church. Because it is the last words of Jesus Christ given to church before His ascending. It is found in five passages in the New Testament.

1. Mark 16:15. This commend is to evangelize the whole world. “Go into all the world and preach the gospel to every creature” In this verse the main verbs are go and preach. Jesus granted miraculous powers to protect believers and to confirm their message also.

2. Luke 24: 46-48. In this passage the theme of preaching is that there are witnesses about His tribulation, death, resurrection and the Holy Spirit. Jesus Christ commissioned us to take this gospel to all nations and promised an outpouring of the Holy Spirit to enable for the task. The illumination of Scripture that Christ provided his disciples is available to believers today through the indwelling Holy Spirit.

3. John 20:21. Jesus gave us instructions to go out just as the Father had sent him, to preach and minister. “Peace be with you; as the Father has sent Me, I also send you.”

4. Acts 1:8. Right before Jesus ascended back up into Heaven He appeared to His disciples and commissioned them to be His witnesses throughout the world, in Jerusalem,

and in all Judea and Samaria, and to the end of the earth, and promised that the Holy Spirit would give them the power to do so.

The four commands above can be summarized like this; “Go to all over the world and preach the gospel. Go in the power of the Holy Spirit with the signs and wonders that expose the power of God. Teach the people what you witness. Start from the family to the world.”

5. Matt. 28:19-20. These verses show concretely how to practice the Great Commission. These consist of four verbs.

- a) “go”
- b) “make disciples of all the nations”
- c) “baptizing them in the name of the Father and of the son and of the Holy Spirit”
- d) “teaching them to observe all things that I have commanded you”

The main verb is “make” among those four verbs and the others show the ways to make disciples. That is to say, making disciples is the prime mission, and we have to go, baptize, and teach what Christ commanded us to do as the ways to fulfill the prime mission. Eventually the ultimate mission of the church is making disciples. This mission was given to all the Christians, and the equipping is all activities that train the Christians to practice the Great Commission. Therefore, the equipping is an important task and connected to the essential mission that all Christians and churches should do.

Second, another biblical foundation of this thesis is the concept that all believers are ministers. “All believers” means the entire saved God’s people under the grace of

God including the pastor and the laity. This concept is the part of the doctrine of the priesthood of all believers. The thesis will deal with this principle in chapter three. But in this paper, to prove that all believers are ministers, the ministries of the laity of the early Church in the New Testament will be examined.

1. 1 Pet. 2: 5, 9.

These verses are the most manifest biblical ground of the concept that all believers are ministers. They say that all believers are ministers and a kingly priesthood. The recipients of 1 Pet. were the common believers scattered over Asia Minor. They were not mature believers. In 1 Pet. 2:2 they were mentioned as spiritual babes. That is, the Bible shows that all believers in the New Testament believed that they were born as priests for the gospel of God when they accepted Christ as Savior.

2. The disciples of Jesus were the laity

From the fishermen like Peter, John and James to Matthew, a tax collector who was despised by all the people, the disciples who followed Jesus from the beginning were the laity. Jesus did not choose the disciples from the religious leader class. He chose the common people and trained them for three years, and then He appointed them to be apostles from whom the gospel was spread all over the world.

3. First martyr, Deacon Stephen (Acts 6:5-7:59)

It is enormous faith to take the way of a martyr for the gospel. Stephen was a deacon in the early Church who was chosen to do administrative work like helping other people for the apostles to concentrate on preaching and praying. But God used him as a martyr. In the viewpoint of spreading the gospel in the early church, his martyrdom was a very important event in the history of the church. This was done by the laity, not by the

apostle. It tells us that God's work has nothing to do with position or status. Stephen was full of the Spirit and wisdom and had a good reputation (Acts 6:18). We can not find any proof that he was spiritually inferior to the apostles in any respect.

4. Philip: First Evangelist for the Gentiles (Acts 8:5-8, 26-39)

It is very interesting that the first persons were all laity not the apostle when the gospel started to spread out. The first person who preached the gospel to Samaritans and other Gentiles was a lay man, Philip (Acts 8:5-6). His work in Samaria and the result from the work was not inferior to the apostles' work. The Holy Spirit led him to the wide field and he met a eunuch from Ethiopia. He preached the gospel to that eunuch, and baptized him. So he was written in the New Testament as a first evangelist for the Gentiles (Acts 8: 26-28). God used all believers without distinction of the laity or apostle for the gospel. Philip's work is one of the examples showing that there is no distinction.

5. First missionaries were Paul, Mark and Barnabas (Acts 13:1-3)

It is obvious that Paul called himself an apostle, and, even though later he was recognized as an apostle by the apostles in Jerusalem like Peter, during the early and middle years of his work he was not authorized as an apostle. Even if Paul met God firsthand and he was a beloved person of God and he lived in God's love, he was not authorized publicly by the people. Therefore Paul worked as a lay person. When the church in Antioch sent Paul, Mark and Barnabas as the apostles, their positions were all laity, and their works were teaching God's Word in the church. We can confirm once again that all believers are the ministers through Paul and his mission team.

6. Priscilla and Aquila (Romans 16:3-5)

In the mission of Paul, a great apostle of the Gentiles, Priscilla and Aquila were his faithful co-workers and helpers who encouraged and supported him consistently. After they were expelled they did not root in this secular world. They devoted their lives by moving around for the gospel without being bound by anything. Even though their work in the church was very important, any official title was not given to them. Their work was not to just help or assist Paul. Their house was used as a church and beyond opening the house, they ministered in the church. This was the life of the laity in early church.

7. Justus (Acts 1:23, 26; 18:7; Colossians 4:11)

Justus was one of the candidates with Matthias for the apostleship in place of Judas. Even though Matthias was chosen to be an apostle, he did not appear again in the Bible, but Justus was mentioned in the Bible two times. It tells us that the believers in the early church devoted their lives to the gospel no matter who they were, apostles or not.

8. First churches were in the laity's house (Acts 2:46; Romans 16:3-5, 14, 15; 1 Cor. 16:19; Col. 4:15; Philem. 1:2)

There was severe persecution and the apostles were of small numbers. But this was the time that the gospel was spreading out most powerfully during the two thousands years of the history of the church. The reason was that not only the apostles but also all believers devoted themselves to the Great Mission of Christ as ministers. Especially home church was conducted by the laity. There are some proofs about that. First, it is that the number of the apostles was limited. Particularly the apostle for the Gentiles was rare. Second, when the apostles sent a letter to the church and sent kind regards, they uttered the owner of home church not the apostle (Romans 16:15; 1 Cor. 16:19; Col.

4:15; Philem. 1:2). Third, it is because the apostles moved around various areas, none staying in one place. It is not too much to say that the powerful and remarkable evangelism in the early church was made possible by the laity ministers through the Holy Spirit.

Therefore we can say that all believers are ministers, and equipping ministry is to train all believers to be ministers on these biblical foundations.

Third, the Biblical foundation of equipping the laity can be proved by looking at Jesus Christ and Paul as an equipping model in the New Testament.

1. Jesus as an equipping model

- a) Mark 10:45. “came not to be served but to serve”. This verse shows us that His whole life in this world was for equipping. Serving is the most fundamental spirit of equipping.
- b) John 1:43. Jesus found Philip to minister. And He said to him “follow me.” He continued to discover other disciples to minister.
- c) John 13:1; Matt. 5:2, 10:5; Luke 22:39-41; Luke 10:1. Jesus equipped His disciples by loving them, teaching them, praying for them, training them on the job. And the style of His teaching was demonstrating and urging the people to model Himself (John 13:15).

2. Paul as an equipping model

- a) Acts 16:1-3. We can see that Paul found Timothy as a potential leader in Derbe and Lystra and trained him to travel together in his mission trip. As an apostle of the Gentiles, Paul joined other people in the mission trip and equipped them during the trip.

- b) Acts 20:4. Paul joined many potential leaders in the mission trip to Asia.
- c) 1 Cor. 11:1; Phil. 3:17. “Imitate me, just as I also imitate Christ.” The way of equipping of Paul was to show his way of life with field training. Paul admonished the elders in Ephesus before he went to Jerusalem to face death: “Watch, and remember that for three years I did not cease to warn everyone night and day with tears (Acts 2:31 NKJV).”
- d) 2 Timothy 4:10-12. Paul told to Timothy his situations where Demas, Crescens and Titus have gone from me and Luke alone is with me. He asked Timothy to bring Mark with him. Because Mark is very useful in serving Paul. He found potential leaders as he traveled in his mission travel or ministry. In many cases, Paul invited potential leaders to accompany him and they learned as they traveled. Later on, they were directed to their own place of ministry.
- e) Ephesians 4:11-12. Paul was true to the equipping concept which he sets forth in this passage. He said he was called to equip saints for the work of ministry, for the edifying of the body of Christ. Paul was eager to go to Rome. Even though he was sent to Rome as a prisoner, he said that he wanted to go to Rome to give some spiritual gifts to establish those who were in Rome. He did not consider his life worth to himself to complete his task.

STATEMENT OF METHODOLOGY

Chapter One, the Introduction, will set forth the basis for the selection of the topic, Statement of the Problems, Statement of Scope and Limitations, Biblical and Theological Basis, statement of Methodology, and Review of the Literature.

Chapter Two will consider the role of laity and pastor in the Bible and church history. Chapter Three will state the basic ideas, Christian leadership and equipping ministry in cell group church as a biblical model.

Chapter Four will make a comparative analysis of four cell model churches. These churches are famous for the equipping model church in Seoul, Korea and America.

Chapter Five will suggest strategies of equipping laity for the Gasan Baptist Church through the equipping ministry of a local church.

Chapter Six will review and summarize the finding of this thesis as well as further emphasize the tremendous positives that may accrue to God's church through the equipping ministry of a local church.

REVIEW OF THE LITERATURE

The author has reviewed numerous books and articles to prepare this dissertation. Many related books will be discussed and used directly or indirectly in this research process. The following represent some of main sources in thesis.

Kraemer, Hendrik. *A Theology of the Laity*. Vancouver: Regent College Publishing, 2005.

Kraemer, Hendrik was one of the first generation leaders for the laity movement and ecumenical movement in the Protestant. The author explains the historical

background of the risen laity theology. This book supports that how the position of the laity was prescribed in church history. And he suggests the role of laity in the future.

Edge, Findley B. *The Doctrine of the Laity*. Nashville: Convention Press, 1985.

Dr. Findley B. Edge minutely tells the laity doctrine of the all Christian life. He emphasizes that God called all Christian to be ministers and God gave to all Christian gifts to ministry. And the author insists that all pastors and laity are the same in the importance but they are just different in a role.

Henrichson, Walter A and Garrison, William N. *Layman, Look Up*. Grand Rapids: Zondervan Corporation, 1983.

This book simply describes laymen ministry development in the New Testament and Old Testament. The author insists that the key role of the local congregation is to equip the disciple for a life of productive service for God.

Barna, George. *Building Effective Lay leadership Teams*. Ventura, CA: Issachar Resources, 2001.

The author, George Barna, supports biblical basis of team leadership. He describe ten benefits of using team leadership in the ministry. He introduces a leader's vision and character as having the greatest influence on the basic elements of ministry. He comments on four elements for the lay leadership team. These can bear further exposition for the lay leadership team in the church.

Hamon, Bill. *The Day of the Saints*. Shippensburg, PA: Destiny Image Publishers, 2002.

The author introduces the role and ministry of the laity in the first century. He deals with the laity history by touching on five restoration movements. The five restoration movements are the Protestant Movement, the Holiness Movement, the Pentecostal Movement, the Charismatic Movement, the Prophetic-Apostolic Movement.

Ogden, Greg. *Unfinished Business*. Grand Rapids: Zondervan Corporation, 2003.

The author wrote seven reasons for why the reformation was unable to deliver on the promise of the priesthood of all believers. He gives four principles of the organism model in the church structure. In chapter three, he arranges terms of saints, minister, priest, clergy and laity. Dr. Ogden classified the equipping under three categories from the biblical foundation. Those are mend/restore, establish/lay foundation, prepare/train. He suggested three implements of the equipping model in ministry. First is 'change your role'. Second is 'share and develop the leadership'. Third is 'decentralize the structure'.

George, Carl F. *Nine keys to Effective Small Group Leadership*. Mansfield, OH; Kingdom Publishing, 1997.

Dr. George told that effective small-group ministry must accomplish three goals: first is to provide nurturing relationships in the presence of Jesus Christ, second is to invite others to faith in Jesus Christ. Third is to reproduce a new set of leaders

so new groups can be formed. This book suggests nine keys to effective small group leadership.

Comiskey, Joel. *How to be a Great Cell Group Coach*. Houston: Cell Group Resources, 2003.

The author insists that the role of the cell group coach is to equip cell leaders with the tools, knowledge, and opportunities. So they need to develop themselves and become more effective. And he suggests twelve principles on how to be a great cell group coach. These are very practical principles for the equipping laity leaders.

Comiskey, Joel. *Leadership Explosion*. Houston: Touch Publications, 2003.

The author told seven realistic barriers to developing leaders and gave some advantages of home small group. He supports some principles of Biblical leaders in the Old Testament and the New Testament. The author introduces the values of effective cell leaders. Comiskey insists that emerging leaders normally pass through five stages. This book shows the models and principles of cell leader training as a very practical guide.

Mallory, Sue. *the Equipping Church*. Grand Rapids: Leadership network, Inc., 2001.

This book helps to build equipping system in the local church. The model of equipping system is constructed with three parts. The three parts are prepare, connect and equip. This structure is supported by three substructure parts that are

built support systems, build teams and integrate roles and build and equipping culture. This book describes in detail how to build equipping system in the local church.

Klopp, Henry. *The Leadership Playbook*. Grand Rapids: Baker Books, 2004.

The author suggests that every leader appears in four major phases in the process of personal change: recognizing the need for change, celebrating the past, creating a new future, making change a reality. He insists on seven elements for the mission statement.

Stevens, R. Paul. *Liberating the Laity*. Chicago: Inter Varsity Press, 1985.

The author warned about the professional mentality that is using professional training models. Because in this structure the pastors may set up training programs not for the lay ministry but for the lay pastors. Dr. Stevens suggests two points of equipping structure in the local church. He introduces three New Testament Models of equipping structures that are the working seminary, the open school in the marketplace and the advance-retreat pattern. The author suggests three strategies for the equipping structure to the church that had structured with an emphasis on individual and family growth rather than Sunday service. He told that equipping happens best where the church has servant leaders and not leading servants. The author introduces seven steps to change structure.

Christensen, Michael J. *Equipping the Saints*. Nashville: Abingdon Press, 2000.

This book gives four ways to motivate for the better ministry. The author deals with the biblical theological and historical origins and development of the people of God in church history and ministry practice. He introduces five key meta-church principles of Willow Creek Church for the strong small-group life and church ministry. The author introduces contemporary equipping tools.

CHAPTER TWO

BIBLICAL AND HISTORICAL FOUNDATIONS FOR LAITY AND PASTOR

In the book, *Layman, Look up*, it was said that good laymen do these four things: 1) regularly attend all church functions, 2) liberally give money in support of the church's program, 3) support all church programs established by the leadership, and 4) adhere to the '11th commitment,' which is 'don't rock the boat'.¹ Really, are these things the roles that God expects of the laity?

Henrichse & Garrison state that the traditional role assigned to the laity does not comply with what God expects of the laity.² The reason is that the role of the laity has been perverted in the process of a systematization of the church. Because of this perversion, the potentialities of the laity as a subject of the church have been repressed in the past two thousands years.³

The purpose of this chapter is to confirm a position of the laity by looking into the distorted role of the laity in history and examining the role of a pastor in the Bible, and then, to lay the foundation for the laity to find their identity and obey God's calling as people of God in order to do their ministry.

¹ Walter A. Henrichse and William N. Garrison, *Layman, Look Up!: God Has a Place for You* (Grand Rapids, Michigan: Zondervan Publishing House, 1983), 16.

² Ibid., 15.

³ Hanhum Ok, *Wake Up The Laity* (Seoul: Durano Suwon, 1984), 38.

I. The Role of the Laity

In the word of laity, lay is derived from the Greek *λαϊκος*; this word was change into the Latin word *laicus* later.⁴ Originally the word *laity* came from “chosen people,” that is, *laos* in the Old Testament.⁵ Therefore, the word, “laity,” means all believers who accept Jesus Christ as Savior and Lord including pastors and anointed ministers. That is to say, *laos* is a word that indicates the people of God in the New Testament, and it simply means *people, a certain people, a group of people*. Also church leaders like pastors are included in that word.⁶ There is no reason to differentiate the laity from pastors in *laos*.

A. The Laity in the Old Testament

In the Old Testament God uses *laos* to express the special relationship between Him and Israelites. It means ‘chosen people’ who are distinguished from the Gentiles (Deut. 7:6-11; 14:2). God selected Israelites to make His name known all over the world (1 Pet. 2:9). God chose Israelites to be his priest kingdom (Exodus 19:5, 6).

Then God elected Levites to be in charge of the priesthood in the Exodus. This role was very emphatic and distinct. For example, we can see, when King Saul assumed the role of priest himself, God made him pay an enormous price for that (1 Sam. 13:8-15). In this meaning we can say that the Levites were *ministers* and the rest of the eleven

⁴ Hendrik Kraemer, *A Theology of the Laity*, ed. (Vancouver, British Columbia: Regent College Publishing, 2005), 49.

⁵ Ibid.

⁶ Findley B. Edge, *The Doctrine of The Laity* (Nashville: Convention Press, 1987), 9.

tribes were the laity. However this is the only application of today's concept of minister and laity to the Old Testament. The reason is that we can find that David, Judges and prophets who were from other tribes, not Levites, kept doing God's works through the whole history of Israel.

Henrichsen and Garrison insist that all people were priests in the early part of the Old Testament.⁷ Cain and Abel in Genesis 4:3-5, Noah in Genesis 8:20 and Abraham in Genesis 22:2 performed the role of priest, and there was no need for a mediator between God and them. So then, why did God restrict the priesthood to Levites during the Exodus? Henrichsen and Garrison answer that question in this way.⁸ First, it is to show that the sins of man can not be forgiven by his own work (Heb. 10:1-4). Second, it is to show the shadow of God upon a critical problem of men (Heb. 9:9, 23, 24; 10:1). That is, a sacrifice through Levites is a symbolic model to indicate the Cross of Jesus. The system of priesthood in the Old Testament was given to people of God temporarily until Jesus Christ came to the world and completed His work. Therefore they say that the priesthood of Levites came to end when Christ was put to death on the cross and then all men once again became priests.⁹ The responsibility of the tribe of Levi was to fulfill the priestly role for the other tribes of Israel. Therefore, this role was established for all of Israel.

When God called Abraham He said that all nations would be blessed because of him (Gen. 12:3). Also God said to Israelites, "Arise, shine" (Isa. 60:1) God planned not to use a certain group, but to use all Israelites (*laos* as people of God). Therefore, God

⁷ Walter A. Henrichsen and William N. Garrison, 72.

⁸ Ibid., 73.

⁹ Ibid., 76.

chose various prophets, judges, and kings as the occasion demanded. It is obvious that the Israelite community in the Old Testament was called for the priesthood as substitute machinery for God's work.

B. The Laity in the New Testament

1. The Laity in the Time of Jesus Christ

M. Gibbs said that the church started from the fact that Jesus called the people to follow Him, chose 12 disciples, lived together and made them proclaim the gospel and heal diseases. Because the church consists of the lives of people who are in Christ, the church is the Kingdom of God written in the term of human beings.¹⁰

The disciples lived with Christ for three years and learned from His teaching and His life. The group that consisted of Jesus and His disciples existed as the church. The teaching of this church was not a theology to teach others, but a life in which they shared together and served other people. This kind of Jesus' teaching toward the church was biological rather than systemic. It is to emphasize the character of organic structure. Also Paul says about the image of the church that the believers as parts of a body work their several functions by comparing the church to the body of Christ and the believers to the parts of the body. There was no need of words like *minister* and *laity*.¹¹ Jesus emphasized the life of serving others as He talked about His death in Matthew 20. He demonstrated His life and called disciples to follow His model. He says, "just as the Son of Man did not come to be served, but to give his life as a ransom for many (Matt. 20:28,

¹⁰ Mark Gibbs and T. Ralph Morton, *God's Frozen People* (Philadelphia: The Westminster Press, 1965), 25.

¹¹ *Ibid.*, 26.

NIV).” The ministry of Jesus in this world was serving. Even more in Matt. 23:11 Jesus emphasized that all believers are not leaders but servants by saying not to love to be called *Rabbi* or *teacher* because only Christ is *Rabbi* and *Teacher* and we are all brothers (Matt. 23:8). This means that all believers and disciples in the community of the New Testament were servants rather than ‘teachers and leaders’, and the structure of this community is not vertical but horizontal in Christ.

2. The Laity in the Early Church

The identity of laity in the early Church is obvious in 1 Peter 2:5, 9.

“You also, like living stones, are being built into a spiritual house to be a holy priesthood . . . You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” (NIV)

All the people of God are ministers who have an obvious purpose and task as priests like a king. The church without the laity could not exist in the early Church. The laity opened their house for the worship, evangelism, training and service as the subjects of these works. They devoted themselves to the apostles’ teaching, to fellowship, to the breaking of bread, and to prayer (Acts 2:42). All the believers who were together and had everything in common were the subjects of their sharing lives (Acts 2:44). Also, many of them sold their possessions to help other people. These things show very well how their faith was reflected in their lives. In the church that originated at the ascension of Christ and the event of Pentecost, there was not any differentiation between laity and ministers.¹² The apostleship in the early Church did not mean the managing position. The apostleship generated from the purpose to preach the gospel as an observer of the

¹² Mark Gibb and T. Ralph Morton, 33.

resurrection and a witness who had a personal experiences with Jesus. They were sent by Jesus (Acts 1:21-22) and proclaimed the gospel by doing miracles and wonders (Acts 1:2).

Gibbs said that there were not church buildings; a separate class of ministers or seminaries that produced ministers in the early Church and that the church was not an institution essentially, but people.¹³

3. First Century and the Period of Church Fathers

Kraemer said that as early as at the end of the first century the word, *laos* or *laikos*, started to be changed from its basic significance in the New Testament. The main reason is the emergence of an organized and ordained clergy as a closed *status* over against the *laos*, a ordinary congregation member.¹⁴

Clement of Rome was a Christian writer who used the word, *lay man*, for the first time.¹⁵ He mentioned *laikos* as a term that meant the lay man in his letter in AD 95 to the Corinthians.¹⁶

In “Apostolic Father,” the works and authority of apostles were handed over to their successors. It was the succession of a function of apostleship rather than a succession of an office. But the appearance of heretical doctrines and continuous persecution jeopardized the conservation of the faith of the early Church and its inheritance. Because of theses reasons, the position of the elders and bishops was

¹³ Ibid.

¹⁴ Hendrik Kraemer, 50.

¹⁵ Stephen Charles Neil and Hans-Ruedi Weber, *The Layman in Christian History*, ed. (Philadelphia: The Westminster Press, 1963), 30.

¹⁶ Hendrik Kraemer, 50.

emphasized and naturally two classes, *kleros* as a leader group, and *laos* as the laity, appeared in the church. Originally *kleros* means a magistrate, and *laos* means people. These two positions had a place in the church as a reflection of a hierarchical structure of the society. *Kleros* is the word from which the term *clergy* stems.¹⁷

Kuiper said that the episcopal form of church government appeared through a conflict between Gnostics and Montanists.¹⁸ The church had tried to conserve its orthodox through a ruler called as the bishop.

At first the organization of the church was very simple, and consisted of elders and deacons.¹⁹ The elders were known as presbyters, since presbyter is the Greek word for *elder*. The elders in the early church were all of the same rank. But naturally one of the elders had to be a leader. He would be a chairman at a meeting, a leader and preacher at the worship service. He was called as a bishop. This name was given to an elder who presided at the meeting of elders.²⁰ From this time the differentiation started to appear between the episcopate and the presbyterate. That is, the other presbyters gradually became subordinate to the presbyter who was their bishop, and the bishop came to rule the church alone.²¹ Finally the bishop was called as a representative of the church. Cyprian said about the bishop, "the church is based on the unity of the bishops. The bishop is in the church, and the church is in the bishop. If anyone is not with the bishop,

¹⁷ Ibid., 51.

¹⁸ B. K. Kuiper, *The Church in History*, revised by NUCS committee on Church History (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1975), 18.

¹⁹ Ibid., 19.

²⁰ Ibid.

²¹ Ibid.

he is not in the church".²²

The ideal image of the bishop did not exist any more, and the history of the church flew toward the constitutional church. Canon 5 and 18 of the Council of Nicea in AD 325 dealt with regulations for the order of the clergy rather than the overall order of the church. The position of *laos* had been weakened, and the clergy's position was strengthened since the Council of Nicea.²³ Kraemer even insisted that the biblical laity disappeared after then.²⁴

Neil and Weber state that the late Second Advent of Jesus and the influx of formal Christians made a lot of difference in the role of the laity. In the earlier part of the fourth century, the position of the laity became like this: Apostolic Constitutions says that the layman should honor the good shepherd (bishop), respect him like a father, lord and master, as the high priest of God as guide in piety. He who hears the bishop hears Christ.²⁵ At that time the professional clergy appeared with setting up the church buildings.²⁶

In the last part of the fourth century appeared the good lay theologians and the great scholars.²⁷ But because the education that the laity could get was very limited, some of these outstanding lay theologians had to become clergy later to get a proper education. This fact even more widened the gap between clergy and the laity.

²² Ibid., 21.

²³ Hendrik Kraemer, 57.

²⁴ Ibid., 53.

²⁵ Stephen Charles Neil and Hans-Ruedi Weber, 58, 59.

²⁶ Frank Schmitt, *Developing Lay Leadership* (Lynchburg, VA: Liberty Baptist Theological Seminary: Privately printed note for the class, 2003), 18.

²⁷ Stephen Charles Neil and Hans-Ruedi Weber, 73.

Frank Schmitt said this about the role of the laity in the fifth century:

The bishop of Rome had gained sovereignty within the state. This rise to power led to the emergence of the Roman Catholic hierarchy and papal system. Gradually this developed a strong distrust of the laity. The laity was not to be involved in managing of the church monies, or even examining the accounting. The clergy were given the responsibility of doing the spiritual work of the ministry, and by 595, only clergy and monks could serve as servant of the Bishop of Rome.²⁸

But in the early church the laity participated with the elders and bishops in the corporate discipline of the church.²⁹ We can find this fact in James (James 5:6).

4. Period of Middle Ages (590-1517)

The western church distinguished the clergy from the laity under the leadership of Rome. The boundary line that distinguished two groups was the ordination. The class distinction of the two groups was even more highlighted and, after all, two groups meant superior class of the clergy and inferior class of the laity.³⁰ In the Roman Catholic Church the great distinction between superior class and inferior class has been thoroughly elaborated in the *Corpus Juris Canonici* of the Roman Catholic Church. Clergy and laity each have their own rights and duties. The first has not only the right of administering the Sacraments and of teaching and guidance but also, within its own structure, has various kinds of dignity, honor and rank. The laity's rights are defined mainly in terms of obediently receiving the Sacraments, teaching and guidance.³¹ To understand and

²⁸ Frank Schmitt, 19.

²⁹ Stephen Charles Neil and Hans-Ruedi Weber, 37.

³⁰ Hendrik Kraemer, 54.

³¹ Ibid., 54-55.

appreciate this development, Kraemer said, we should not forget two points of great importance.³²

First, it was believed that this hierarchical *ecclesiastical* trend was giving a right expression to the supremacy of the sacred over the secular or profane. In this view it is also considered that the truly religious life, the perfect Christian life should complete severance from all the ordinary secular or profane life. This implied a definite devaluation of the world and of the natural human relations, interests and occupation. Therefore the laity who belongs entirely to the secular world was degraded also.

Second, because of the social and political patterns of the world in which the church grew up, and the inner and outer dangers, the church had to build its own structural organization for the effective and strong leadership and authority against dilution and dissolution. At that time the church pursued rather in the direction of a body of doctrine and authority than of nearness to the biblical pattern of the new, transformed community, in which the diverse gifts and ministries manifested the supreme source of life. In the bull *Unam Sanctam* in 1032, Pope Boniface VIII demanded that the authority of the world should be subordinated to the spiritual authority of God who judges alone through the Pope. He also declared that all men should be obedient absolutely to the Pope to be saved.³³

Since the 12th century the role of the laity was much more emphasized in the several denominational apostolic movements. Especially the movement through Wycliff in the 14th century was one of them. They confronted the class distinction of the church

³² Ibid., 54.

³³ Williston Walker, *A History of The Christian Church* (New York: Charles Scribner's Sons, 1970), 262.

with a biblical assertion. They also taught that the church was not centered in the Popes or the Cardinals, but in all congregations who were chosen beforehand, and the head of the church is Christ.³⁴

Another reason that caused the perversion of the concept of the laity in the middle age was a dualism which divided the world into a secular order and a spiritual order. Because of the trend that put the authority of the church over the authority of the Bible, the historical and experiential church perceived the relationship between the church and the world as a distinction between *holy* and *secular*. This thought brought about the concept of class in the duties of the church. In the 12th century Gratian gives a clear description of the two kinds of Christians, two peoples in the church. One is the clergy who is devoted to the divine office and to contemplation and prayer, so diverted from all occupation with temporal things. Another one is the laity who is devoted to the interest of the world.³⁵ The sacramental effects widened the theoretical gulf between cleric and layman.³⁶ Especially the doctrine of confession played a decisive role to strengthen a sense of class distinction by classifying the clergy and the laity as an upper class and a lower class. In the later Middle Ages the layman was outside the worship and the discussion of the church because of his ignorance.³⁷ It was because the education of the Middle Ages was confined to the priest, and its structure classified the priest and the

³⁴ Wiliston Walker, 269.

³⁵ Hendrik Kraemer, 9.

³⁶ Stephen Charles Neil and Hans-Ruedi Weber, 114.

³⁷ Mark Gibbs and T. Ralph Morton, 36.

laity.³⁸ Therefore the laity entered into the Dark Ages with the clergy who were changed to the ruling class.

5. The Reformation Period

In the 16th century the fundamental ideas of the Reformation promised to inaugurate a radical change in the whole conception and place of the laity.³⁹ The force behind the Reformation was the desire of men, lay members of the church, to find the joy and exercise of their faith in their daily secular lives.⁴⁰ Kraemer said that when thinking of the Reformation, names like those of Luther and Calvin and theological controversies occupy our thinking so completely that the other elementary fact, the enormous impetus of the laity, remains obscured.⁴¹

Kuiper mentioned four fundamental elements of the Reformation.⁴² First, the reformers found that the church in their own age was so different from the early Church. Second, they had confidence about the concept that all believers are the priesthood. Third, all the reformers thought of the church as the community of believers rather than the hierarchy of officials. They thought of the church as an organism, a living body of which each believer was a member; they did not think of it as an organization made up of officials. Fourth, many church leaders in the days before the Reformation had urged the distribution of the Bible to the common people.

³⁸ Ibid., 55.

³⁹ Hendrik Kraemer, 61.

⁴⁰ Mark Gibbs and T. Ralph Morton, 36.

⁴¹ Hendrik Kraemer, 23, 24.

⁴² Kuiper, 166, 167.

During the Middle Ages, which continued for over a thousand years, the substance and the gospel of the church had been twisted by the church. Against this background, with the criticism against the church and the longing for a renewal, the Reformation occurred.

Luther denied the class distinction among the believers which had been fixated in the Roman Catholic Church of the Middle Ages. He proclaimed in his *To the Christian Nobility*: "All Christians are truly priests and there is no distinction amongst them except as to office . . . Every that is baptized, may maintain that he has been consecrated as a priest, bishop or pope."⁴³

This implies that all baptized Christians are ministers who do all tasks of the church, that is, that they are all priests before God. Luther insisted that there is no superiority and inferiority between clergy and laity by restoring the principle of priesthood of all believers.⁴⁴

Luther confronted head-on the system of holy orders of the Roman Catholic Church with the principle of the priesthood of all believers. But this principle became the theme of the theological lecture for showing the diversity of the Reformed Church rather than the power to form the spiritual church.⁴⁵ It means that the principle of the priesthood of all believers was not accepted by all the Reformed Church in practical ways. One of the reasons was that even if they were baptized Christians, they did not understand the real meaning of baptism and were not prepared to be priests. Second, the believers who had depended blindly on the priests by the Church of the Middle Ages for

⁴³ Hendrik Kraemer, 61.

⁴⁴ Leonard W. Cowie, *The Reformation of The Sixteenth Century* (New York: Wayland, 1970), 26.

⁴⁵ Hendrik Kraemer, 63.

over a thousand years could not accept the idea that they would grow in spirituality and become the priests. Third, Luther insisted that the church would be established in the place where the pure preaching was proclaimed and the right sacraments administered, and it required a specially qualified group of bearers of this office. Therefore the principle of the priesthood of all believers was considered as an impossible idea to become true.⁴⁶

As a result, Luther brought about the tendency to organize the group of the clergy in the church. That is the ordination. Ordination had become the wall of separation between clergy and laity in the early Church, and became in fact again a sort of dividing line.⁴⁷ With this, two Christian groups of clergy and laity appeared again within the church.

John Calvin had the same opinion with Luther on the evangelical aspect, but had a different point of view on the matter of the doctrine and the practice. He valued the duties of the pastors and teachers as permanent duties, and made the laity participate in the church administration during the Reformation.⁴⁸ Therefore, among the laity, the elders took charge of the church politics, and the deacons were in charge of the financial account and charity.

Luther described two things about the spiritual freedom in *Christian Liberty*: “a Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all.”⁴⁹ It means that all Christians are absolutely subject only to

⁴⁶ Ibid., 64, 65.

⁴⁷ Ibid., 65.

⁴⁸ Harold J. Whitney, *The Teaching of Calvin for Today* (Grand Rapids: Michigan: Zondervan Publishing House, 1959), 187, 188.

God, but they can serve others by their free will. There is no difference between the clergy and the laity in this point because everybody can serve God and others.

After all, the Reformation recognized the laity in the different role and accepted the new position of the laity as a central being of the church. However, Kraemer evaluated the lay movement of the Reformation by saying that the position of the laity was not restored, and the activities of the laity did not continue. He states,

In spite of the fact that the layman's place of responsibility in the church and the principle of the Universal Priesthood of Believers were strong ingredients in the Reformation Movement, in respect of Continental Europe it is largely true that, after the consolidation of the Reformation in various countries, the laity receded into the background and the Ministry of Clergy, although with different motivations and indifferent forms, was again established as the "office" and body which represented the church. What in the present discussion about the church and the laity is often described by a German term, *die Pastorenkirche* (the Minister's Church) began its career.⁵⁰

6. Pre-Modern Period

The lay movement had been active after the Reformation. There were many lay men among the leaders of Huguen, a French Reformation faction, which followed after Calvin. Calvin's Geneva Church valued the role of the elders and, in Scotland, the laity participated in the various church assemblies. But the German Church concentrated only on the construction of doctrine due to a development of the Scholastic Lutheran Church, and demanded the laity to obey absolutely to a doctrine. The German Church which indulged in dogmatic theology came to exclude evangelism and tasks inside and outside of the church as a mission of the laity. It was considered that the work that the laity could do was only attending the church, listening to the preaching of the pastor on Sunday, and

⁴⁹ Martin Luther, edited by Harold J. Grimm, *Christian Liberty* (Philadelphia: Fortress Press, 1978), 7.

⁵⁰ Hendrik Kraemer, 25.

participating in the sacraments. In this circumstance the religious life of the laity degraded to the formalized life.⁵¹

However, as Pietism emerged and the dogmatism of the scholastic German Lutheran Church was on the wane, the trend changed to lead the Christian to experience the true life of Christianity, especially to encourage the laity to reflect Christ's life in their real lives. Philipp Jakob Spencer (1635-1705) led this trend. He started, so called, the *Collegia Pietatis* movement, that is, the small church in the church movement. He suggested six concrete ways of church reformation in his book, *Pious Wishes*.⁵²

- a) More extensive use of scripture in both public and private settings
- b) Greater involvement of the laity or, in Spencer's words, *the establishment a diligent exercise of the spiritual priesthood*.
- c) A clear stress that Christianity without practical piety is not Christianity at all. *It is by no means enough to have knowledge of the Christian faith, for Christianity consists rather of practice*.
- d) A concern for proper conduct: *we must beware how we conduct ourselves in religious controversies*.
- e) Seminaries and ministers must become concerned with piety and not simply study.
- f) Sermons should be aimed at explaining the text in such a way that its meaning could be applied to life.

In this German Awakening movement, not only the leader who brought about this movement but also the laity who participated in the movement should be remembered. The Awakening movement of the German Church was the laity's movement, and, through this movement, the German Church restored the original meaning of the church. Halle University, through Francke (1663-1727) who led the Pietism Movement, became an effective training ground for the pious pastors and laity. The students of the university

⁵¹ Sujin Kim, *Study of The Effect of the Lay Movement to South Korean Church* (Asian Center for Theological Studies and Mission, Dissertation of Ph. D, 1987), 109.

⁵² Bradley P. Nystrom and David P. Nystrom, *The History of Christianity* (New York: McGraw-Hill, 2004), 310.

underwent huge influences, and when they were graduated they did their duties as the laity in the church and work places.⁵³

Walker said that the German Pietism was an assertion of the primacy of feeling in Christian experience, a vindication for the laity of an active share in the building up of the Christian life, and a stress upon a strict ascetic attitude toward the world. In fact encouraging the laity to take part in the church activities to expand the church's power was started from Pietism. Also they came to feel familiar with the Bible and were trained to live in the secular world as a real Christian through Pietism.⁵⁴

The German Pietism Movement had an influence on Zinsendorf, and it caused the Moravians Movement. The laity of the Moravian Church did their missionary works under the suppression.⁵⁵ The mission-oriented Moravian laity increased in number to thirty thousand and was sent all over the world for missions.

Even if, through the active works of the laity, the atmosphere became different from the situation before the Reformation, the laity still did not find their position in the church. Therefore they were rather active in the field of missions. That was characteristic of this age. That is, in the mission field of the 18th century, the people who applied as missionaries were mostly lay people. Like this, in the pre-modern age, there was some difference in the positions of the laity within the church and in missions.

7. Modern Age

⁵³ Bradley, P. Nystrom and David P. Nystrom, 11.

⁵⁴ Stephen Charles Neil and Hans-Ruedi Weber, 169.

⁵⁵ Bradley, P. Nystrom and David P. Nystrom, 311.

A new understanding of the laity became the world trend in the modern age. For several decades before World War II, there were many churches which tried to have the laity participate in the church activities and services more actively. After then, especially since the Assembly of the World Council of Churches (WCC) that was held in Amsterdam in 1948, the laity movement started to be highlighted more and more. At this first Assembly the term, 'the laity', came to have a theological meaning, and 'the laity' was dealt with as a special subject on the program under a sub-committee. In spite of this modest position, when its report was put before the Assembly, the sub-committee's proposal to organize Conferences on the problem of the laity under the sponsorship of the World Council of Churches in different part of the world was accepted. This resulted in the European Lay Men's Conference, held in 1951 at Bad Boll, and the American-Canadian one at Buffalo in 1952.⁵⁶ The Second Assembly of the World Council of Churches at Evanston decided to create the Department of the Laity as part of the structure of the World Council of the Churches, and it started to move to solve the problems of the laity. The strongest issue of all the voices that were raised around the laity was the call for the lay apostolate. The churches rediscovered their missionary obligation and became aware of the hugeness of the task, finally turning to the laity with the argument that every Christian is a witness and a missionary.⁵⁷ Also the laity's activities in the Roman Catholic Church were activated strongly after the second Vatican Council.

This tendency made the devoted Christians recognize their mission as the church in the world and for the world, and new movements appeared. With these historical

⁵⁶ Hendrik Kraemer, 43.

⁵⁷ Ibid., 44-45.

changes, the lay movement became the central issue of theology. In a sense, the meaning of 'the laity' that had been lost after the time of New Testament is being recovered.

Now, in spite of the active lay movement, the modest attitude of the church toward the laity reveals that the historical perversion about the lay ministry has been very deep, and there still is the class distinction between laity and clergy in parts of the church.

II. The Role of Pastor in the Bible

Oden defines the duties of the pastor like this:

The pastor is a member of the body of Christ who is called and the church and set apart by ordination representatively to proclaim the word, to administer the sacraments, and to guide and nurture the Christian community toward full response to God's self-disclosure.⁵⁸

The Reformers and contemporary interpreters of the implications of the Reformation speak with one voice that the doctrine of the priesthood of all believers obliterates the caste distinction between clergy and laity.⁵⁹ The doctrine of priesthood of all believers has two meanings to the pastors. First, the pastor is minister who is called by God and who is called to serve. The word, *minister* was derived from three different Greek words. One of them is *diakonos* which divides into *dia* and *konis*, and it means someone who serves (Matt. 20:26; 23:11, Rom. 16:1, 2 Co. 3:6; 6:4; 1:15, 23; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 4:7, 1 Ti. 4:6). Another one is *leitourgos*. It was used for someone who executed the official duties as a servant of God (Rom. 13:6; 15:16; Heb. 8:6,). The

⁵⁸ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (New York: Harper and Row, Publishers, 1983), 50.

⁵⁹ Greg Ogden, *Unfinished Business: Returning the Ministry to The People of God* (Grand Rapids, Michigan: Zondervan, 2003), 96.

last one is *huperetes* that divides into *hupo* and *eretes*, and it means a servant who is in attendance (Matt. 5:25; 26:58; 1 Cor. 4:1, Heb. 13:20). The word, *minister* implies meanings like a servant, a worker and a steward. Therefore the role of the pastor is not a position of a ruler, but as a servant of God and a server of all other people.

Second, the role of the pastor was considered as a functional position. Ogden insisted on seeing the place of clergy and laity as a functional language, not titles and offices.⁶⁰ He thought that we have to banish forever from our vocabulary the terms clergy and laity.⁶¹ The biggest reason that perverted the role of the laity in the history of the church is because they considered the church as an institutional structure, not an organism, so considered all ministers in the church on a different class level. An organism view of ministry begins with the people of God as the place where ministry resides, and it conceives of leadership from within the one body.⁶² In fact, the pastoral office implies a clearly definable distinction between clergy and laity. Oden said this, about the difference:

The difference between clergy and laity cannot be adequately accounted for in the language of superior and subordinate. Rather, it awaits the sensitive application of intimate interpersonal analogies like those of shepherding, nurturing, and empathic caring that intrinsically respect the latent potentialities of the recipient.⁶³

Therefore the role of the pastor is serving, and the pastor should see the ministry from the viewpoint of organism. Now the pastor in the Bible will be examined.

⁶⁰ Ibid., 97.

⁶¹ Ibid., 96.

⁶² Ibid., 75.

⁶³ Thomas C. Oden, 54.

A. Old Testament

In the Old Testament the word, pastor, appeared only in Jeremiah (2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1, 2 KJV). However, only one of these verses means a leader (2:8), the rest of them refer to a shepherd.

John MacArthur, Jr, saying that a history of pastoral ministry must begin in the Old Testament, considered the image of the pastor in the Old Testament as a shepherd.⁶⁴ He said that *the Lord is my shepherd* in Psalm 23 expresses the pastoral role of God with His people. In quoting Tidball, he insists that the image of the pastoral role of God as a shepherd contains references to the authority, tender care, specific tasks, courage and sacrifice required of the pastor.⁶⁵ Bill Hull also said that *pastor* means *shepherd*, and the shepherd ministry of the Old Testament has an effect on every part of life.⁶⁶ That is to say, the pastoral ministry is to lead the people in the way of fulfilling all their actual needs. The Old Testament often describes Israel as sheep that need a shepherd (Ps. 100:3; 44:22; 110:179, Jer. 23:1; 50:6). Like this, *pastor* and *shepherd* in the Old Testament are not only connected closely, but also are used as almost having the same meaning.

Even more, Oden considered the shepherd as an image that modern secularized persons have retained and also developed a deep hunger for pastoral images.⁶⁷

These are the meanings of shepherd in the Old Testament.

⁶⁴ John MacArthur, Jr., *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates* (Dallas: Word Publishing, 1995), 37.

⁶⁵ *Ibid.*

⁶⁶ Bill Hull, translated by Kyunghwan Park, *The Disciple Making Pastor* (Tarrytown, New York: Fleming H. Revell Company, 1988), 95, 96.

⁶⁷ Thomas C. Oden, 51.

1. Anshe Miqneh : it means a keeper of cattle. Joseph used this word when he introduced his brother to Pharaoh.
2. Boqer: it derived from *Baqar* that has a meaning of *search, ask, seek*, and it means a shepherd. This word was used one time as indicating a job that Amos had had before he was called to preach the Word of God. (Amos 7:14)
3. Noqed: it was from *Naqidu*, and it was interpreted as *shepherd*. This word was used to describe Amos' job and was translated as *sheep breeder* when the king of Moab, Mesha, was mentioned (2 Kings 3:2; Amos 1:1).
4. Raah: it means *care, feed, breed and bring up*. It is a participle of verse *Raah* and is considered as a noun, *shepherd* (Isa. 56:11, Jer. 3:15, Eze. 34:2, Zec. 10:3; 11:5; 13:7)

Many passages, including Gen. 49:24; Isa. 53:6; Ps. 78:52, 53; 80:1, shows that the theme of 'shepherd' was well developed.⁶⁸

In Psalm 23, we find God as a model of a pastor and the sheep which are happy because of the care and protection of God. In Ezekiel 34, God commands Ezekiel to prophesy against the shepherds of Israel who only took care of themselves and tormented the sheep, and so brought ruin and destruction to them (Ez. 34:1-10). He says that God himself would search for His sheep and look after them, pasture them, bind up the injured, and strengthen the weak (Ez. 34:11-16). God appears as a good shepherd.

The concept of God as a shepherd in the Old Testament is developed into the concept of Jesus as a shepherd in the New Testament. Jesus, calling Himself as a good shepherd (John 10:11), by saying that a good shepherd knows his sheep (John 10:14),

⁶⁸ John MacArthur, Jr., 37.

stays with them (Luke 22:27), goes ahead of them and guides them (John 10:3, 4), protects them (John 10:10), and lays down his life for them (John 10:11, 16, 17, 18). Even more, Jesus called the disciples, trained them, and made them to be shepherds who guided the sheep. Especially Jesus commanded Peter three times to feed His sheep, take care of His sheep, and feed His sheep (John 21:15-17). Then Peter, who was entrusted with shepherding, says,

Be shepherds of God's Flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be: not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock (1 Peter 5:2,3, NIV).

Oden insists that the ministry of the pastor can not be defined apart from Christ's ministry.⁶⁹ Today this image of Jesus as a shepherd is the foundation of the role of the pastor.

In the Old Testament, the shepherd (God) Himself displays His fatherly care, love, mercy, discipline, compassion, and delight toward His people whom He desires to love and fear Him with a pure heart. This image of God demonstrates a model of the pastor. Thus the Old Testament provides an important basis for understanding the role and function of the pastor.

B. New Testament

The word *pastor* is seen only at Eph. 4:11 in the New Testament. The term *pastor* had not yet become an official title in this time (Eph. 4:12). Pastor, one of five gifts, is given to the church for leadership by the ascended Lord (Eph. 4:8, 11).

⁶⁹ Thomas C. Oden, 50.

John MacArthur, Jr. refers five pastoral offices in the New Testament that are elder, bishop/overseer, shepherd/pastor, preacher, teacher as basis of all future biblical ministry in history.⁷⁰

1. Elder, a title highlighting the administration and spiritual guidance of the church (Acts 15:6; 1 Tim. 5:17. Jas. 5:14, 1 Pet. 5:1-4).
2. Bishop or overseer, which emphasizes guidance, oversight, and leadership in the church (Acts 20:28, Phil. 1:1, 1 Tim. 3:2-5, Titus 1:7).
3. Shepherd or pastor, a position denoting leadership and authority (Acts 20:28-31, Eph. 4:11) as well as guidance and provision (1 Peter 2:25; 5:2-3).
4. Preacher, which points to public proclamation of the gospel and teaching of the flock (Rom. 10:14, 1 Tim. 2:7; 2 Tim. 1:11).
5. Teacher, one who is responsible for instruction and exposition of the Scriptures whose teaching is both instructive (1 Tim. 2:7) and corrective (1 Cor. 12:28-29).

But in Acts 20:17 and Titus 1:5-7 the term of elder and bishop are synonymous.

The term of elder, bishop, and shepherd are synonymous in 1 Peter 5:1, 2. The leadership role of elders is also evident in the activity of shepherd of James 5:14. Paul the apostle commands the elders to oversee the flock and shepherd the church. That is, the elder was one who oversaw and took care of people. As clearly noted by Lightfoot, the duties of the elders were twofold as rulers and instructors of the congregation. This double function appears, in Paul's expression, pastors and teachers, where, as the form of the original seems to show, the two words describe the same office under different aspects.⁷¹

⁷⁰ John MacArthur, Jr., 39.

⁷¹ J. B. Lightfoot, J.B., *ST. Paul's Epistle to the Philippians: A Revised Text with Introduction, Notes and dissertations* (Grand Rapids, Michigan: Zondervan Publishing House, 1953), 194.

He said that in the biblical times elder and bishop were synonymous terms.⁷² Bill Hull also said that the terms of elders, bishop, and pastors were used synonymously.⁷³

In Eph. 4:11 appear five kinds of minister: apostle, prophet, evangelist, pastor, and teacher. Calvin said that only the duties of pastor and teacher remain until now, and the rest of them, the duties which Jesus set up in the early church, are revived out of necessity sometimes.⁷⁴

John MacArthur, Jr. considers *pastor and teacher* in Eph. 4:11 as the same duties, that is, the office of the pastor.

First Timothy 5:17 and Heb. 13:7 associate the terms teacher and preacher with each other. Ephesians 4:11 connects pastors with teachers, as do 1 Tim. 5:17 and Heb. 13:7. These last two passages furnish no exegetical grounds for separating the work of governing from that of teaching. Consequently, the conclusion must be that pastoral leadership in the church included preaching, teaching, oversight, and shepherding. The parity of the titles looks to a single role, the office of pastor.⁷⁵

In addition to these five terms, many parts of the Bible tell about the biblical pastoral ministry: ruler (1 Thess. 5:12, 1 Tim. 3:4-5; 5:17), ambassador (2 Cor. 5:20), steward (1 Cor. 4:1), defender (Phil. 1:7), minister (1 Cor. 4:1), servant (2 Cor. 4:5), example (1 Tim. 4:12, 1 Pet. 5:3).⁷⁶

The New Testament gives the duty of pastors as: to preach (1 Cor 1:17), to feed (1 Pet. 5:2), to build up the church (Eph. 4:12), to edify (2 Cor. 13:10), to play (Col. 1:9), to watch for souls (Heb. 13:17), to fight (1 Tim. 1:18), to convince (Titus 1:9), to comfort (2

⁷² Ibid., 193, 194.

⁷³ Bill Hull, 96.

⁷⁴ Harold J. Whitney, *The Teaching of Calvin for Today* (Grand Rapids, Michigan: Zondervan Publishing House, 1959), 186, 187.

⁷⁵ John MacArthur, Jr., 40.

⁷⁶ Ibid.

Cor. 1:4-6), to rebuke (Titus 1:13), to warn (Acts 20:31), to admonish (2 Thess. 3:15), and to exhort (Titus 1:9; 2:15).

So then, what is the most important duty of pastors among these? For the answer, we have to think about the purpose of the Church. It is because all the pastors and the laity, as the members of the Church, should do their duties. As mentioned in the first chapter, the purpose of the Church is making disciples (Matt. 28:19). Therefore the role of the pastor is helping and equipping the believers to fulfill the purpose of the Church, that is, to make disciples.

Garlow says of Eph. 4:11-12, “as a pastor, my primary assignment is to train others for their respective ministries. I am to be an equipper or an enabler.”⁷⁷ Bucy points out that the pastor’s role is to support the work of the laity.⁷⁸ Younggi Choi said of Eph. 4:12 that the pastor’s most important role is equipping the laity to establish the church through their works, therefore, the pastor should have the laity find their gifts, develop them, and practice them.

Schmitt states about the pastor,

New Testament words for pastor are shepherd, bishop, and elder. A pastor is not a ruler to be served, but is a shepherd to serve the sheep. He is not to lord it over the church in a kingly manner. He should not be looked on as a hired hand to be fired at will. A pastor is not to do all the work of the ministry, but to equip, train, or enable the lay people to carry out their ministry. But the role of the pastor as a bishop or overseer can not be ignored.⁷⁹

⁷⁷ James L. Garlow, *Partners in Ministry: Laity and Pastors working Together* (Kansas, Mo: Beacon hill Press, 1981), 12.

⁷⁸ Ralph Bucy, *The New Laity* (Waco: Word Books, 1978), 17-18.

⁷⁹ Frank Schmitt, *Developing Lay Leadership* (Lynchburg, VA: Liberty Baptist Theology Seminary: Privately printed note for the class, 2003), 14.

Ogden suggests that the role of the pastor is to cultivate an environment that encourages the people of God to be stewards of the gifts God has given them and to discern the shape of the call God on their lives.⁸⁰

Ephesians 4:11-14 gives us the pastor's role. It defines the fundamental posture and purpose for pastoral ministry. The equipping pastor initiates the maturing of the body by assisting the people of God to practice the ministry to which they are called. In other words, equipping pastors deploy their gifts in such a way that the members of the body discover and are developed in accord with their God-ordained function in the church and world.

It was he who gave some to be apostle, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare god's people for their works of service, so that the body of Christ may be built up. (Eph. 4:11-12. NIV).

⁸⁰ Greg Ogden, 101.

CHAPTER THREE

CELL GROUP CHURCH AS A BIBLICAL MODEL

I. The Basic Ideas of Cell Group Church

A. The Meaning of Cell

The cell group church follows the early Church as a model, and it is based on the fact that the meeting of the early Church was held in the laity's house in small groups (Acts 2:46, 14, 15; 1 Cor. 16:19; Col. 4:1-15; Philemon. 2-3).¹

Neighbour says that Cell is the basic life form of the church.² Juan Carlos Ortiz states that Cell is the modern word which indicates the small group of five or six members, and the more proper name would be the home church which is originated from Jesus' ministry, calling twelve disciples and training them, and one cell consists of from five to eight members.³ Comiskey states, "The most common definition of a cell that is a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community, and discipleship with the goal of multiplication."⁴

¹ Lawrence Khong, *The Apostolic Cell Church*, trans. Wonyoung Park (Seoul, Korea: Korea Expository Preaching School Publishing, 2002), 13.

² Ralph W. Neighbour, Jr., *Where Do We Go From Here?: A Guidebook for The Cell Group Church*, rev. ed. (Houston: Touch Publicans, 2000), 217.

³ Juan Carlos Ortiz, *Disciple*, trans. SungUng Kim (Yongsan-Ku, Seoul: Tyrannus Press, 1989), 155-158.

⁴ Jeol Comisky, *Cell Church Solutions: Transforming the Church in North America* (Moreno Valley, CA: CCS Publishing, 2005), 20.

According to YoungChul Park, cell is a basic Christian community and the building blocks of a church consisting of five to fifteen baptized believers and has the functions of worship, fellowship, prayer, evangelism, education (nurture), and work of service as a church in a church. Also, he said that Cell is a small group in which the members are related in mutual reliance with the Holy Spirit as a center so that they have an experience as the spiritual family community.⁵ All small groups are not cell groups. One of the major differences between cell groups and general small groups is the cell's emphasis on evangelism, leadership development and multiplication in each cell. In the cell church, the cell group is the center of the church's ministry.⁶ So the ministries support the cell group and celebration.

As a church in the church, Cell groups do all the functions that the general church has to do. In the cell group are the worship service, Bible study, education and training, evangelism and mission, counseling and care, services and serving. The cell groups within the church gather together in their home to do ministries in their own ways like sharing the gospel toward unbelievers, creating fellowship among the believers, conducting the education, and taking care of each other.

B. The Structure of Cell

Generally the structure of Cell is dual. As the numbers of the Jerusalem church reached several thousands, they were divided into small cell groups and had meetings at their homes. Likewise, the cell group church is based on small cells where most

⁵ YoungChul Park, *The Fourth Cell Church Conference* (Seoul Korea: Privately printed for seminar, Oct. 25, 1999 – Oct. 28, 1999), 25-28.

⁶ Joel Comiskey, 20.

activities are done in the group, but also it has a structure where members get together in the form of congregation and celebration. Beckham called this structure the two-winged church.⁷ He says that God once created a church with two wings: one wing was for large group celebration, the other wing was for small group community. He also says that this structure is most proper to accomplish God's commands, and one wing of small group community, which has been lost in today's church, should be restored.

In general, there are three kinds of groups in the cell group.

1. Shepherd Group

The shepherd group consists of a shepherd who is in charge of sheep-raising for all members in the cell group, and an intern shepherd who is a potential leader. These two members are the leaders of the cell group.

The shepherd group is the cell where people are nurtured, equipped to serve, and where members build up on another.⁸ In the cell group, it is not necessary for the shepherd to be a great Bible teacher, or even a strong communicator. Instead, the shepherd must have a love for the flock and a desire to minister to their needs. He or she serves on a pastoral level, caring for the needs of the sheep. The primary activity of the shepherd group is edification, building up one another.⁹

2. Share Group Cell.

⁷ William A. Beckham, *The Second Reformation: Reshaping the Church for the 21st Century*, 25.

⁸ Ralph W. Neighbour, Jr., 218.

⁹ *Ibid.*, 219.

To more effectively communicate the message of Christ's Lordship, a sub-cell of the group is formed, called a *share group*. Its purpose is to become a point of contact with *hard core* unbelievers who are totally unresponsive to gatherings of believers.¹⁰ The topics in a share group focus on the needs, problems, interests, hobbies, or inclinations of unbelievers. This evangelism-oriented group consists of three members as one unit, and these three members cooperate closely in finding an unbeliever and contacting him/her to get one soul. This group rather exists always than is active for a limited time, and dissolved when the evangelical work comes to an end. Usually this group exists for ten weeks.

3. Sponsor-Sponsee Relationship

The members of the cell group participate in the man-to-man relationship of the sponsor- sponsee according to their level of spiritual growth under the shepherd's responsibility. For example, a member who has reached the level of spiritual father takes care of a member who has reached spiritual youth, or a member of spiritual youth takes care of a member who is a spiritual baby. Therefore, the cell group that consists of ten members has five groups of sponsor-sponsee relationship. The merit of this small cell group is that it can effectively educate and take care of new believers or members who need nurture.¹¹

Generally the cell group structure is like this. Most of all, each cell has a cell shepherd (servant leader). For every five cells, there is a pastoral figure (often called a Zone Supervisor or Coach) to counsel and guide the ministries. For every twenty five

¹⁰ Ibid., 220.

¹¹ YoungChul Park, 25.

cells and five Zone Supervisor, there must be a person to shepherd this flock of two to three hundred (often called Zone Pastor).¹² The group of *Zone Pastors* are members of the pastoral team, and the senior pastor is in charge of leading and guiding the pastoral team.

In fact, the churches are very similar in the way of structure and functions. But even if they are the same cell group churches, there are two totally different forms of cell group church. One is opened type cell, and the other one is closed type cell. The difference between them depends on whether the cell membership is confined to only church members, or it is opened to non-church members.

The opened type cell allows the non-Christians, or the persons who just started to attend the church to be a cell group member. This cell type, by accepting the non-believers into the cell and having them taste the loving relationship of Christians, magnifies the chance of evangelism. But when the cell is considered as a spiritual family, the existence of non-Christians may be a hindrance for continuing the spiritual community, and the more the members increase, the weaker the solidarity of members may be.

The closed cell type considers each cell as a spiritual family. From the view of the existing church members, to accept Jesus as Lord, and to be a member of the church means becoming one of the family members, and having a duty and responsibility as a family member. This cell strengthens the solidarity among the members. But this merit may become a hindrance to evangelism by concentrating on the fellowship only among them.

¹² Ralph W. Neighbour, Jr., 64.

C. Basic Theology of Cell Group Church

When the traditional church turns into the cell group church, the most important thing is the philosophy about cell. For this reason, YoungGi Choi emphasizes that the conversion into the cell group church is the conversion of values.¹³ As to the basic theologies of cell group church, YoungChul Park mentions three spirits: Lordship, priesthood of all believers, and restoration of God's community,¹⁴ He emphasizes that these three spirits are the foundation for the cell group church.

1. Lordship

Cell ministry emphasizes sovereignty. Because of Christ's Sovereignty it is the most basic spirit among the three. Also it is because the person who does not acknowledge the Sovereignty of Christ can not become a member of the church which is the body of Christ, and can not do ministry rightly. Cell ministry emphasizes the fact that Jesus is not only our Savior but also our Lord and this should be reflected in the Christian's life.¹⁵ That is to say, Jesus is the center of our lives, and the focus of ministry is to make this fact reflected in the Christian's life to glorify God. It is an enormous thing that when we accept Christ as our Lord, the master of our lives is changed.

Another reason that the cell group church considers Christ's sovereignty important is because Christ's sovereignty is directly connected to the Christian's life in which all Christians believe that they are Christ's ministers and devote themselves as

¹³ YoungGi Choi, *The Nineteenth House Church Seminar for the Pastor* (Houston: Privately printed for seminar, Mar. 16, 2004 – Mar. 21, 2004), 24.

¹⁴ YoungChul Park, 12.

¹⁵ DeookSoo Kim, *The Role of leadership in Church Renewal Toward a Cell-based Ministry* (Seongnam, Kunggi: NCD Publishers, 2002), 94.

priests of God. Christians, as God's people in their entire lives, no matter what they do and where they are, should respond to God's grace and love and devote themselves to God. Also, because the church is where these people gather together and that by fulfilling this kind of church the substance of the church can be restored it is very natural that Christ's sovereignty should be emphasized.

But surrendering is not easy for us because it is against our human nature. Surrendering to the Lordship of Christ is not a onetime, quick, easy decision. Recognizing Jesus as Lord and learning to turn control of our lives over to Him is a lifetime process.¹⁶

The most manifest and decisive part in the Bible about Christ's sovereignty is Luke 14:25-30. Jesus says three things that we should abandon to be his disciples here. The meaning of disciple here is not the same as that used in the concept of making a small number of Christians be devoted disciples through discipleship training. Rather when unbelievers accept Jesus, they are called disciples just like that the people who became Jesus' disciples were called Christians when they worked hard in the Antioch church.

Therefore, in these passages, not being a disciple is equal to not being saved. Jesus said to crowds who followed Him about what they have to abandon to be His disciples. First, in verse 26, He says that we have to love Jesus more than anything, or anyone including ourselves. Second, in verse 27, He says that we have to go the way of the Cross more than any other purpose. Third, in verse 33, He says that we have to hand

¹⁶ Brant Tolsma, *The Surrendered Christian Athlete* (Lynchburg, VA: Warwick House Publishing, 2000), 14.

our ownership of all material things over to the Lord. Jesus warned that if we do not give up anything to follow Him, we would be thrown away like tasteless salt.

That is to say, to be a disciple of Jesus, that is, to be a Christian who believes in Jesus Christ, is not only to understand that Jesus is our Lord who was crucified on the cross to save us, but also to realize that Jesus is the owner of everything, and to decide to live according to Jesus' will. A.W. Tozer says that God wants us all, and He will not rest till He gets us all. Not part of the man will do.¹⁷

2. The Church as the Family of God.

A. J. Lindgren understands the substance of the church like this: a) The church as God's chosen community (the central concept of the Old Testament). b) The church as the body of Christ (the most comprehensive and significant concept of the New Testament). c) The church as a fellowship of redemptive love (a common mission of both concepts).¹⁸ This shows the church its a goal and way to go obviously.

It can be said that to consider the church as the family of God is to emphasize the church as the organic community of destiny. It is important to make the church as a genuine community in which the believers take care of each other, not the church in which the believers gather to listen to the preacher and then get scattered. This concept is the base of the cell church.¹⁹ The word, *ekklesia*, church, in the New Testament has the meaning of an assembly or a gathering as the crowd who were called. That is, the church

¹⁷ Jerry White, *The Power of Commitment* (Colorado Springs, Colorado: Nav Press, 1985), 19.

¹⁸ Avin J. Lindgren, *Foundations for Purposeful Church Administration* (Abingdon, Nashville: Abingdon Press, 1965), 38.

¹⁹ DeookSoo Kim, 95.

is a community which consists of over two people. Therefore, one of the important substances of the church is that by accepting God as our spiritual Father, we became one family and related in spiritual blood kinship as an organic community.²⁰

In the New Testament the most frequently used metaphors to describe the church are body and building. These metaphors are integrated and interrelated systems with others. The body is an organic living system. A family is the most basic social system. A building is a structural system. Like this, the body metaphor portrays the church as a living organism rather than as an organization, an incarnation system through which God indwells His church.²¹

In 1 Tim. 3 and Eph. 2, Paul called the Christians the family of God, and in Roman, he says that the believers can call God *abba*, Father. When Jesus heard that His mother and brothers came to see Him, He also said, “Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother” (Matt. 12: 48-50). Family means going beyond the simple relationship. It means intervening in each other, that is, personal intervening. Christians should intervene in each other’s lives dynamically for the kingdom of God. Like this, God suggested a new concept of family in the relationship of believers. God as our Father and the believers as brothers and sisters become a spiritual family living together.

In Romans 12 and 1 Cor. 12, the reason that Paul used the metaphor of body to describe the character of the church is to show the right relationship between the

²⁰ SukChul Lee, *Biblical and theological Foundation of Educational Ministry*, Gospel and Life 16, (Taejeon: Korea Baptist Seminary Publishing, 1993), 239-240.

²¹ William A. Beckham, 145.

believers. Especially, it emphasizes that each part of the body can not be separated from the others and that all should help and take care of each other in combination.

Also the Bible says obviously that what makes the church be the real church is love. Lindgren highlighted that the Christian church must be a loving fellowship because it is a redemptive fellowship.²² First we are moved by the amazing love of Christ, and then we should share the love among other believers with Christ's sacrificing love. John 13: 33~35 and 1 John 3:16 show this manifestly. In John 13, when Jesus made a final feast with His twelve disciples, He said to love each other as He loved them as a new commandment. Because the commandment of love existed already, it was not necessary to be said again. But what Jesus wanted was that the believers love each other with the love which He gave. Also 1 John 3:16 says that it is very natural to love others with Christ's love if we experience the true love of Christ. When the believers love each others with this love, the world comes to know that we are disciple of Christ.

Therefore, the church should share life as one family that has one Father, and, as the body of Christ who is its head. It should live according to Christ's will, organically united in love.

3. Priesthood of All Believers

All believers in the early Church were workers or servants of the Lord.²³ Christ called everyone as a priest for the Gospel. What the priesthood of all believers mean is

²² Alvin J. Lindgren, 54.

²³ John Y. Elliott, *Our Pastor Has an Outside Job: New Strength for the church Through Dual Role Ministry* (Vally Forge, PA: Judson Press, 1980), 22.

that “every believer has direct access to God through Jesus Christ and that the church is a fellowship of priests serving together under the lordship of Christ.”²⁴

Henrichsen and Garrison said this about the concept of priesthood:

The first several thousand years of mankind’s history as recorded in the Bible, each man was responsible for functioning as a priest before God. For approximately 1500 years, the time between Moses and when Christ appeared on earth, the priesthood of the professional existed. From the death of Christ until He returns again, we have reverted to the pre-Sinai days of the priesthood of the believer. . . . This right of individual priesthood became the dynamic of the New Testament Church. Each believer viewed himself as a priest of God to a broken world. Each felt and had the right and responsibility to function in the office the priesthood.²⁵

Another meaning of the priesthood of all believers is that all Christians are ministers who have the responsibility and duties to offer a sacrifice to God. All believers are priests, at the same time, they are ministers. Ruther said about it like this: “We are all priests insofar as we are Christians, but those whom we call priests are ministers selected from our midst to act in our name, and their priesthood is our ministry.”²⁶ The former highlights the privilege; the latter highlights the responsibility. In fact, the second meaning is stronger than the first in the concept of the priesthood of all believers. 1 Peter 2:9 shows what the duties of priests are. “You are the chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”

The priests are also expected to help other believers to live their lives rightly before God. Their main duty is taking care of the people who do not have a loving

²⁴ Chard Brand, Charles Draper, *Archie England, Holman Illustrated Bible Dictionary*. (Nashville: Holman Bible Publisher, 2003), 1327.

²⁵ Walter A. Hendrichsen and William N. Garrison, *Layman, Look Up!: God Has a Place for You* 77.

²⁶ Greg Ogden, 72.

relationship with God and developing the relationship further. Paul explains this point in Ephesians 4:11~13. He says that the laity's work is serving and establishing the church as the body of Christ, and the pastor's work is to help and equip the laity to do their tasks. Deooksoo Kim said that the cell church entrusts the work which the pastor has done alone and the power which is concentrated in the pastor to the assistant pastors and cell leaders who are the lay leaders.²⁷ That is to say, the authority and the focus of ministry should be dispersed to all believers from the minister. Cell ministry starts from the conviction that only this entrustment of the authority makes all believers' ministry possible. When we mention believers' ministry, it has two meanings. One is the ministry for the frail souls. This is the new commandment which Jesus gave to his disciples in John 13: 34-35. It is almost impossible for the pastor alone to take care of the frail souls and fulfill their needs. Another one is the task to teach the gospel to unbelievers as evangelists, which is given to all believers in Acts 1:8 and Matt. 28: 18-20.

The Bible says that the believers should reflect these things through themselves (Rom. 12:1; Phil. 2:7; 1 John 3:16), their substance (Rom. 12:13; Gal. 6:6, 10; Titus 3:14), their service (Heb. 13:16) and their songs of praise (Heb. 13:15).

All believers were not called by God just for their salvation, but they are called to be God's ministers. However, these days, the laity who step back from the scene of ministry and rather watch the ministry than do the ministry, and just assist the pastor's ministry, degrade the meaning of ministry. This situation is against the teaching of the Bible.

Rick Warren gives four pillars on the basis of Rom. 1-8 as saying that God has formed and made you for His ministry since the day you were born.

²⁷ DeookSoo Kim, 96.

- Pillar 1: All believers are ministers.
- Pillar 2: All ministries are important.
- Pillar 3: We are dependent on each other.
- Pillar 4: The ministry is the expression of our shapes.²⁸

The concept of the priesthood of all believers, which is the main idea of the cell group church, is that the spirit makes all believers, without exception, practice their role as ministers with the conviction that they are priests for the gospel of God. The cell group church can be a place where we realize the doctrine of the priesthood of all believers concretely, and through it, we practice Christ's last words.

HyunChul Kim states about the duties of priesthood of all believers like this:

We should know that the ministry is not the pastor's work. All believers were called as evangelists and ministers in the moment of believing in Christ. According to their gifts, talents, callings, the area of ministry and degree of responsibility may be different, but all believers are all the same in the point that they are all ministers. The pastor's work can be defined to train, support and encourage the believers so that they can do their ministries according to their gifts, talents and calling.²⁹

II. Christian Leadership as Servant and Shepherd

A. The Definition of Christian Leadership

There are various definitions of Christian leadership by many scholars. Edgar J. Elliston states, "leadership is the process of influence."³⁰ Haggai understands leadership as a discipline, and defined that leadership is the action of discipline of setting the goal

²⁸ Rick Warren, *The Story of Saddleback Church*, trans, HyunHi Kim and GungBaum Park (Seoul, Korea: Timothy Publishing, 1996), 408-411.

²⁹ HyunChul Kim, *Moksan Church, Where do we came from and Where do we go from here?* (Seoul: Privately printed, 1998), 38.

³⁰ Edgar J. Elliston, *Home- Grown Leaders* (Pasadena: Fuller Theological Seminary, 1988), 21.

and effecting intentionally on the group to go toward the goal so that the true needs of the group should be fulfilled.³¹ Richard G. Hutcheson prefers relationship over influence, and says that leadership is the function of relationship between the person who bears the responsibility and the followers.³²

Considering these definitions above, leadership is the dynamic relationship between a leader and followers that influences each other in certain circumstances. However, Christian leadership should be focused on God, not the human society. At this point, the definition by Henry Klopp tells us the important factor: "Christian leadership is the process of guiding a group of people in a godly way so that they accomplish God's purposes for themselves and at the same time impact the world they live in for Jesus Christ."³³

On the other side, Peter Wagner emphasizes the spiritual aspect by considering leadership as a spiritual gift. He understands that leadership is a special ability that is given to a certain part of the body of Christ. He says that leadership is to set the goal for the future according to God's will, communicate the goal to other people, and make them spontaneously achieve the goal together to glorify God.³⁴

These definitions show that Christian leadership originated from God's sovereignty. The most important thing in Christian leadership is to show the obvious

³¹ John Haggai, *Lead On!: Leadership That Endures In a Changing World* (Waco: Word Book, 1986), 4.

³² Richard G. Hutcheson, *Mainline Churches and the Evangelicals* (Atlanta: John Knox Press, 1981), 21.

³³ Henry Klopp, *The Leadership Playbook: A Game Plan for Becoming an Effective Christian Leader* (Grand Rapids, Michigan: Baker Books, 2004), 75.

³⁴ Peter Wagner, *Leading Your Church to Growth: A Guidebook for Clergy and laity* (Glendale: Regal Book, 1984), 16.

course to go forward for the world and people of God. Blackaby says, “spiritual leadership is moving God’s people on to God’s agenda.”³⁵

The role of the Christian leader is to help the people of God to fulfill God’s will for them, and to equip and encourage them to do their mission, not to achieve his goal.

B. Christian Leadership as Servant and Shepherd

Engstrom states that any study of Christian leadership is incomplete unless the life of Christ is studied.³⁶ This is because Jesus showed the perfect model of Christian leadership on earth as the Son of God.

The leadership of Jesus is totally different from the secular one. The secular leadership is to lord it over people and exercise the authority over them as mentioned in Matt. 20:25, but the leadership of Jesus is redemptive to set them free from bondage and solve their problems. But the study of Jesus does not provide us with a *how-to* recipe – *how to be a leader like Jesus*. Rather, we learn that Jesus in us continues to lead through us: “Those who are led by the Spirit of God are sons of God” (Rom 8:14).

The leadership that Jesus showed was various, but His leadership as servant in Mark 10 and the leadership as shepherd in John 10 will be examined here.

1. Jesus’ Leadership as Servant

The New Testament uses a Greek word for servant, δούλος which signifies bondage, but most commonly applies to a servant who has willingly bonded himself to a

³⁵ Henry Klopp, 64.

³⁶ Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids, Michigan: Zondervan, 1976), 37.

master, by some legal obligation.³⁷ Here δουλος is properly applied to humanity. Because mankind is subject to sin's domination, human can look at themselves in no other light than as slaves. To free us Jesus took on humanity. But generally the NT does not speak of Jesus as a δουλος.³⁸ While willingly subjecting Himself to the Father's will, Jesus remained free, and He remained Lord. Thus, Jesus said that society should not have "a servant above his master" (Matt. 10:24), and the context makes it clear that in every relationship Jesus remains master. It is left for us disciples to be δουλοι.³⁹ So Richards and Hoeldtke state that in the kingdom of Jesus, and in the fellowship of His living church, leaders are servants who stoop to minister from the servant's position and bring cleansing to the body of our Lord.⁴⁰

But Jesus does take on himself διακοη, a ministry of service to others. Never a slave, with a bound will, Jesus freely chose to become a servant dedicated to act for the well-being of others. "The Son of Man did not come to be served, but to serve," Jesus said, "and to give his life as a ransom for many" (Matt. 20:28), and "I am among you as one who serves (Luke 22:27). In Jesus' surrender of his life for our sakes we see the ultimate servanthood, that of a free and uncoerced choice in which one places the good of others above oneself. The servant indicates a person who acts according to God's will, not his own intention. It means to stay among them and serve them, not rule it over them.

³⁷ Frank Damazio, *The Making of A Leader* (Portland, Oregon: City Bible Publishing, 1988), 83.

³⁸ Lawrence O. Richards, *New International Encyclopedia of Bible Words* (Grand Rapids, MI: Zondervan Publishing House, 1991), 554.

³⁹ Ibid.

⁴⁰ Lawrence O. Richards and Clyde Hoeldtke, *Church Leadership: Following the Example of Jesus Christ* (Grand Rapids, MI: Ministry Resources Library, 1988), 106.

Jesus showed what leadership as servant is by becoming a friend of tax collectors and low people, serving them, and washing the feet of His disciples (John 13: 3-5).

The climax in the Jesus' leadership as servant is presented in Mark 10: 45. He says that He came to serve other people, not to be served. He did not insist that the authority as a leader was his due.⁴¹ He is a serving servant who gave his life for other people. Serving is the only way to become a leader according to Jesus. As it has already been pointed out, Jesus is the greatest leader that has ever lived on this earth. Christ taught that the kingdom was a community where each member served the other. Paul wrote in the same vein: "serve one another in love" (Galatians 5:13). Our loving service should spread also to the needy world around us.

Jesus knew that the idea of leaders as "loving servant of all" would not appeal to most people. Securing our own creature comfort is a much more common mission. But *servant* is His requirement for those who want to lead in His kingdom.⁴² The sharp contrast between our common ideas about leadership and the revolution Jesus announced is nowhere clearer than in Mark 10: 42-43: "But Jesus called them to Himself and said to them, 'You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.'"

The disciples, James and John, used their ambitious mother in a scheme to secure two positions in the coming kingdom before the other ten received their due. These two disciples took very seriously Jesus' promise about sitting on glorious thrones and judging the tribes of Israel (Matthew 19:28), but they misunderstood how to get there.

⁴¹ Lawrence, Richard, *A Theology of Church Leadership* (Grand Rapids: Sondervan Pub., 1980), 107.

⁴² J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 22.

Despite their friendship, Jesus did not give an inch to their campaign for office. “You don’t know what you are asking,” was His reply (Matt. 20:22). James and John wanted the glory, but not the cup of shame; the crown, but not the cross; the role of master, but not servant. Sanders said that Jesus taught the disciples two principles of leadership through this happening.⁴³ First is the sovereignty of spiritual leadership. Leighton Ford said it like this: the leadership in the kingdom involves a sovereign assignment. Leadership is a call from God, not a position we choose for ourselves.⁴⁴ Effective spiritual leadership does not come as a result of educational training. Jesus told His disciples, “you did not choose me, but I chose you and appointed you” (John 15:16). The sovereign selection of God gives great confidence to Christian workers. Second is the suffering of spiritual leadership. Serving and suffering are paired in the teaching and life of Jesus. One does not come without the other. The servant title showed the other side of God’s leader, the one of whom the Lord said to Isaiah, “here is my servant . . . my chosen one in whom I delight” (Isaiah 53:12). If contemporary Christian leaders want to be like Christ, we must take servanthood seriously.⁴⁵

This concept of servanthood appeared in Paul also (Rom. 1:1; Gal. 1:10; Phil. 1:1; cf. Tit. 1:1). Although this description denotes Paul’s privileged status as an apostle, it primarily reflects his understanding of the serving nature of his apostleship. In other words, he basically views himself as a humble servant of the Lord. Moo’s explanation is helpful:

⁴³ Ibid.

⁴⁴ Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, Illinois: Inter Varsity Press, 1991), 150.

⁴⁵ Robert D. Dail, *Leadership for a Changing Church: Charting the Shape of the river* (Nashville, TN: Abingdon Press, 1998), 53.

Slave of Christ Jesus is patterned on the familiar Old Testament phrase *slave*, or *servant* of Yahweh. The phrase connotes total devotion, suggesting that the servant is completely at the disposal of his or her Lord. That great honor attaches to the service of an exalted master is of course application of it to himself. But the connotation of humility, devotion and obedience are never absent from the Old Testament phrase and are surely primary here also.⁴⁶

Paul's humble understanding of himself as a servant is further evidenced when he speaks of himself as the slave of his converts (2 Cor. 4:5) and of those to whom he preached the gospel (1 Cor. 9:19). Unlike some of today's authoritative leaders, Paul does not claim that he only served Christ, and not men. Rather he readily admits he is the servant of his followers too.

Paul's concept of servanthood came from Jesus, and he admonished the Philippians to have the same attitude as that of Jesus Christ by taking the very nature of a servant (Phil. 2:5). Paul not only mentioned about being a servant but also showed what it means through his life. In Phil. 1:23, in saying, "I am high pressed between the two," he showed that as a servant, he chose the things that please the master. Jesus also died in pain on the cross without insisting on His own will. Paul was the same. It can be said that not insisting on his will in his life is the exact feature of the leadership of a servant.

Fulenwider said, "there is nothing in leadership more powerful than a servant example."⁴⁷ This servant leadership was the core of Jesus' style⁴⁸ and the most powerful leadership which all Christian leaders should have.

2. Jesus' Leadership as Shepherd

⁴⁶ Douglas Moo, *The Epistle to The Romans*: NICNT (Grand Rapids: Eerdmans, 1996), 41.

⁴⁷ Ray Fulenwider, *The Servant-Driven Church: Releasing Every Member for Ministry* (Joplin, Missouri: College Press Publishing Company, 2000), 34.

⁴⁸ William Beausy II, *The Leadership Genius of Jesus: Ancient Wisdom for Modern Business* (Nashville, Tennessee: Thomas Nelson Publishers, 1997), 23.

Damazio said this about leadership as shepherd in Psalm 23:

The shepherd in Psalm 23, who is a type of Christ and a picture of every leader of God's people, must have advance knowledge of the lands ahead, and must actively take steps to lead flock into the safe paths of the Lord.⁴⁹

In the New Testament, Jesus is our shepherd. In the Old Testament, God had dropped hints of the coming shepherd through the prophet Ezekiel: "I will establish one shepherd over them, and he shall feed them- My servant David. He shall feed them and be their shepherd" (Ez. 34:23, NKJV). Like this, the shepherdship of Christ is the fulfillment of the prophecy from the Old Testament (Ps. 78:72; EZ. 34:23).

Speaking of Himself as the loving shepherd, Jesus says that he leaves the ninety - nine sheep in the open country to find the lost one, and when He finds it, He joyfully puts it on His shoulders and goes home (Luke 15). This description reminds us of the life of Jesus. He left the comforts of heaven and came into our universe for us. He walked our pathways, braved our dangers, faced our temptations, and shared our struggles.

In John 10: 11-15, Jesus called Himself a good shepherd who can lay down His life for His sheep. What is a good shepherd? A good shepherd knows his sheep, protects them, guides them to the pasture, and stays with them (John 10). Ogden related the shepherd to the minister on the basis of Eph. 4:11, 12 by saying, "the equipping minister is primarily a shepherd."⁵⁰

Knowing his sheep means, in other words, knowing his followers. Good leaders know their followers' conditions. Jesus' leadership as shepherd appears in His whole life. For an example, the Bible says about Jesus, "He was moved with compassion for them,

⁴⁹ Frank Damazio, *The Making of a Leader*, 19.

⁵⁰ Greg Ogden. 130.

because they were weary and scattered, like sheep having no shepherd” (Matt. 9:36, KNIV). It can be said that Jesus sees His people as a shepherd.

When the apostle Peter instructed church leaders on how to lead, he spoke of Jesus as “the Chief Shepherd” (1 Pet. 5:4). We must not miss Peter’s point. Jesus, the Chief Shepherd is our model: He is the archetype, the blueprint, for the way modern Christian leadership gets done.

This is what Jesus meant when He said; “my sheep follow me because they know my voice. But they will never follow a stranger. My sheep listen to my voice, but do not recognize a stranger’s voice” (John 10:4, 5, NIV). Anderson said that the sheep follow the shepherd because they trust their shepherd, and this trust can be gained only one way – by a shepherd touching his sheep, carrying them, handling them, tending them, feeding them.⁵¹ Michael Youssef answered like this to the question: “How do Jesus’ sheep know Him? Not by chance, not by intellect alone, not by understanding certain truths about His leadership-but by sensing the love of the shepherd directed toward them.”⁵²

The leader of shepherdship knows obviously that he should think first what is good for the group, not his own goal, and he may sacrifice himself for his sheep if need be. This devotion comes from true love. The love of a shepherd toward his sheep is the powerful leadership to guide them. Therefore Paul the apostle said about the important of love like this. “And though I bestow all my goods to feed the poor, and through I give my body to be burned, but have not love, it profits me nothing (1 Cor. 13:3). Let all that you do be done with love” (1 Cor. 16:14).

⁵¹ Lynn Anderson, *They Smell Like Sheep: Spiritual Leadership for the 21st Century* (West Monroe, Louisiana: Howard Publishing Co., 1997), 17.

⁵² Michael Youssef, *The Leadership Style of Jesus* (Wheaton, IL.: Victor Books, 1986), 30.

Christian leadership as a shepherd is based on the loving and intimate relationship between the shepherd and the sheep. Jesus, our Good shepherd, knows us personally. Furthermore, He loves us so much that He literally laid down His life for us.

Good spiritual shepherds today imitate the Chief Shepherd. Like him, they attract flocks through loving service and authentic relationships. Like him, they feed and protect their flocks. They know their flocks and their flocks know them. They are trusted as men and women who are committed enough to put their lives on the line, daily, for the precious people they lead.

The feature of a shepherd appeared in Paul. He was not a pastor. He was more like a pioneer missionary or a church planter. He never stayed in one church for a prolonged period of time as it is required of most ministers. Furthermore, he never called himself a pastor. However, Paul did use the metaphor of shepherd in his letters. One such occasion is found in Ephesians 4:11 where he talks about various leadership gifts of the church. The only other occasion is found not in his letters but in Acts 20:28-29 where he charges the Ephesians elders to be shepherds of the church in light of anticipated attacks of savage wolves. In both cases the metaphor is used in relation to other church leaders, not the apostle Paul.

Nevertheless, the shepherd's heart of Paul is clearly recognizable in his letters. Through he never pastored a particular church as its senior pastor, he certainly had genuine pastoral interest and concerns.⁵³ Beasley-Murray describes Paul as a pastor:

Paul's letters are a clear testimony to his pastoral heart. Indeed his letters are a product of his pastoral care, for through them Paul exercised a pastoral role in regard to the churches which he or his converts had founded. Paul was no academic theologian, far removed from the realities of church life; rather it was

⁵³ JaeKee Lee, "Leadership Characteristics of the Apostle Paul That Can Provide Models, Today's BBKF Pastors", D.Min. Diss., (Lynchburg: Liberty Baptist Theological Seminary, 2003), 56.

his concern for the churches which proved to be the springboard to form this theology. Nor was Paul a single-focus evangelist, intent only on winning people for Jesus Christ; rather it was his concern to remain in relationship with the churches he planted.⁵⁴

Ralph Neighbour, Jr summarizes the nine basic functions and attitudes of the shepherd in the cell group like this: who follows the Lord's model, who guides, who does not go after his or her own glory, who nurtures sheep, who protects sheep from danger and evil, who knows their needs, who trains and equips the believers, who totally depends on God for all substances that are needed for his or her ministry, and who abandons his or her old life style and develops a new life style.⁵⁵

In 1 Peter 5:1-4, Peter admonishes today's leaders in the church who take care of flocks like this: First, the sheep whom they take care of are not theirs but God's. Second, the work of shepherd should be done spontaneously. Third, it should not be done for evil. Fourth, it should be done with joy. Fifth, it should not be done with a forcing attitude. Sixth, they should be a model for sheep.

C. Leadership in Cell Group Church

What kind of leadership should leaders have in cell group church? Surely, as mentioned above, all leaders should have Jesus' leadership model, servant and shepherd. It is a very important element. Here the leadership that all leaders should have in cell structure will be examined in detail.

1. The Leadership as Equipper

⁵⁴ P. Beasley-Murray, "Paul as Pastor," in Dictionary of Paul and His Letters, 654.

⁵⁵ Ralph Neighbour, Jr., 14-22.

YoungGi Choi distinguishes the role of clergy from the laity's on the basis of Eph. 4:11, 12. His cell church is ministered through this division of duties. He considers that the role of the minister is to make the believers fulfilled, that is to say, to make them find their gifts, train them, and give them an opportunity to activate their gifts.⁵⁶ Therefore, all the work of service, evangelism, counseling, visiting are the task of the laity. In 1999, the church membership was about four hundred, but he was the only pastor, because the laity did all the works mentioned above.⁵⁷ So, one pastor was enough for them.

There are many small groups in the cell group church, and the church considered each cell group as one church. All cell groups are churches which are lead by cell leaders.⁵⁸ A cell leader is not merely the conductor of small group Bible study, but a minister of the small church.

Therefore, Neighbour, said about the role of cell leaders in his book, *The Shepherd's Guidebook*, that they are trainers and ministers who equip the believers in the small church.⁵⁹ Therefore, cell leaders find the potential leaders, train them in man to man way (one to one) to be leaders, or admonish them to participate in the training program offered by the church. Cell leaders double the group by making the members to be ministers to double the group.

Equipping the believers is the role of the pastor, but cell structure also equips the ministers through the cell leaders partially in cell group. Cell structure builds the ministers in a quick pace with the leaders' cooperation.

⁵⁶ YoungGi Choi, *The Laity Ministry Through the Home Church* (Seoul: Durano, 1999), 58-59.

⁵⁷ Ibid., 60.

⁵⁸ Lawrence Khong 69.

⁵⁹ Ralph Neighbour, Jr., *The Shepherd's Guidebook: A Leader's Guide for The Cell Group Church*, trans. Youngchul Park (Houston: Touch Ministries, 1992), 18.

Because all believers are priests, and their main role is to nurture and take care of the members who do not have a loving relationship with God as mediators, it is very natural for all priests to take part in training and equipping other people. Therefore, it is very important that all believers work together to build weak members to be the ministers while doing their ministry according to their gifts. From this point, the leadership in the cell group church should appear in doing this work according to their gifts.

2. Leadership of Fatherhood

The Bible called the church the family of God. When the church is the family of God, it is very natural that the leader of the family should develop the leadership. Peter called Mark “my son, Mark” in 1 Pet. 5:13. Paul also called Timothy “my true son in the faith” in 1 Timothy 1:2. In Philemon 1:10, Paul called Onesimus “his son who was born while Paul was in chains.”

Paul did not intend to lord it over as a father. He admonished, comforted, and gave warning as a father did to his children (1 Thessalonians 2:11). He took care of Thessalonians like a mother caring for her children, and he was delighted to share his life with his spiritual children (1 Thessalonians 2: 7-8). Spiritual nurturing is like bringing up the spiritual children. It needs very careful attention to build a soul to be a mature Christian.

Therefore, Paul said that there are ten thousand instructors, but not many fathers (1 Cor. 4:15). The instructor does not bear responsibility or bring to the end. When he finishes his job, he leaves. But the father is different. He takes responsibility from the beginning to the end. It does not matter whether the children please him or not. Paul

demands the Corinthians to follow his model just as he takes care of the believers like a father (1 Cor. 4:16).

The leaders in cell group church should be like the father. The leaders should nurture the members like a father, and should be able to say to the members to be mature and imitate them like Paul did. The leaders who are expected in cell group church should be a model of love, also teach, comfort, sometimes reproach, cry and laugh together as a father deals with his children.

3. The Leadership of Being Together

The leadership in cell group church is on the foundation of a mutual relationship. Therefore, leadership is not practiced with the proper relationship not being formed. By being together, the leader can show his life as a model and nurture the members. This is the reason that Jesus called twelve disciples and stayed with them.

When Jesus called the disciples, they had nothing to boast about. But Jesus saw the potentiality inside them. The leader should find the image of Jesus inside each of the members no matter what they look like, and should be with them at any times when they are in suffering, in grief or happy. This is a start of the relationship.

Paul also was with his followers always. In his letters, we can find that he sent the greetings to many people. In Philemon 1:23-24, Mark, Aristarchus, Demas and Luke were with Paul even in prison. They were together in suffering.

Many churches spend much time and energy for the programs rather than for the people. But Jesus did not use any program to bring up the disciples. He was just with them, and taught them through His life about how to live as a Christian. People are the

most precious to Jesus. The leader should know that the most important thing is people themselves and being with them in any and all circumstance. This was what Jesus showed us through His life.

III. The Equipping Ministry in Cell Group Church

The word equipping is used in Ephesians 4: 12(NKJV). It is the translation of the Greek word *katartismos*, which means “making fit” or “perfecting,” implying a process leading to consummation. It can also mean “fitting or preparing fully.”⁶⁰

Mallory and Smith defines “equipping” like this: “Equipping ministry prepare people to understand their gifts and live out their calling in every area of their lives- church, community, family, marketplace, and mission.”⁶¹ Will Barclay points out that the word for equipping in Eph. 4:12 is the word used for setting a broken limb, for putting a dislocated joint back in place, for bringing peace to a city torn by violence, for developing a part of the body through exercise, and for reconciling estranged friends.⁶² Equipping ministry is not just volunteer management, not just gifts assessment and not just small groups or pastoral care.⁶³ Equipping is the means of enabling believers to become productive God’s ministers who live out the Great Commission. Believers should be equipped to penetrate their sphere of influence in their own generation. The

⁶⁰ W.E. Vine and others, eds., *Vine's Expository Dictionary of Biblical Words* (Nashville: Thomas Nelson Publishers, 1985), s.v. “Perfection.”

⁶¹ Sue Mallory and Brad Smith, *The Equipping Church: Guidebook* (Grand Rapids, Michigan: Zondervan, 2001), 13.

⁶² Frank Schmitt, *Developing Lay Leadership*, 14-15.

⁶³ Sue Mallory and Brad Smith, 15.

result of an equipping ministry will be realized in the lives of believers, in the scope of ministry, and the impact on any generation in any community.⁶⁴

A. Equipping Theory

1. Greg Ogden's Equipping Model.⁶⁵

Ogden classifies the meaning of equip under the three categories on the basis of biblical usages: mend/restore, establish/lay foundation, prepare/train. Here, equip conveys both a style of ministry and the content of that ministry.

a) The Equipping Ministry of Mending/Restoring

The equipping ministry begins with the assumption that all men are all broken people because of our own self-destructive sin or because of having been victimized by the sin of others. The ministry will be effective as we are whole in Christ, therefore, the equipping ministry should make provision for restoring all who bear the damage of physical, spiritual, and emotional brokenness.

The mend/restore aspect of equipping has three different nuances: to fix what is broken, to bring back into proper alignment, and to supply what is lacking. First, to fix what is broken means healing ministry. To do the intended function, first the broken parts need to be equipped by someone mending and restoring them.

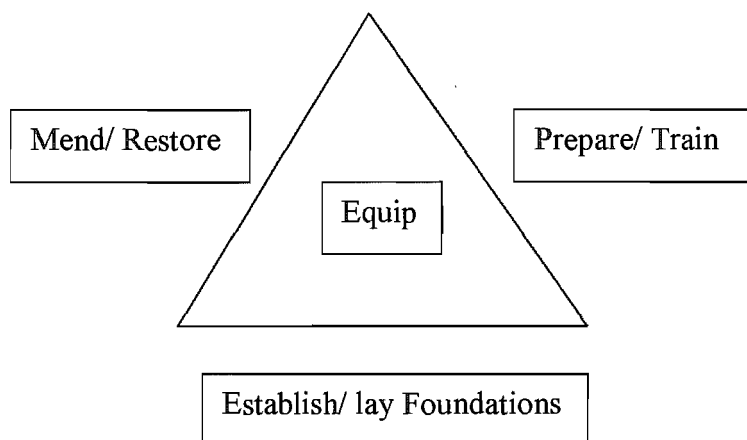
Healing covers a wide spectrum, from prayer for the physical, emotional and spiritual health or the tender care of non-judgmental listening to the long-term care by

⁶⁴ Dann Spader and Gary Mayes, *Growing a Healthy Church* (Chicago: Moody Press, 1991), 124.

⁶⁵ Greg Ogden, 134-156.

trained counselors who can apply the healing salve of the Holy Spirit. Also, through the forgiveness of Jesus Christ, memories are healed and the guilt of past sins released.

Figure 1



Greg Ogden's Equipping Model

The second aspect of mending/restoring, bring back into proper alignment, implies that a relationship that was solid is now in a state of disrepair. Paul writes, "You who are spiritual should restore him in a spirit of gentleness" (Gal. 6:1 RSV). A therapeutic community accepts people as they are but loves them enough not to allow them to hurt themselves in their sin. We can not be fit for ministry unless we are released and realigned with God who calls us to ministry. Also we are to sensitively help others be realigned with God and restored to fellowship in the body, and instead of being disjointed and disconnected, we are to be united.

In 1 Thessalonians 3:10(RSV), equip has a meaning of supply, which is to complete what is incomplete, make up for what is deficient, and add what is missing. To minister at full capacity the deficit must be made up. When the circumstances of life collapse around us, the people need their faith to be built up through the encouragement of others. Ministries traditionally associated with pastoral care like hospital visitation, bereavement counseling, and crisis intervention are all focused on supplying what is lacking.

The focus of mending and restoring should be on wholeness so that people can become effective ministers. People are put back again so that they can be useful channels in God's service, that is, to build up the body of Christ and bring the message of salvation and the witness of compassion to a broken world.

b) Establish/Lay Foundations

Mending/restoring ministry is built up upon establishing and laying foundation. The three aspects of establishing and laying solid foundations are Jesus Christ as the true foundation, the Word of God as inherent power, and modeling as the incarnation ways.

First, Jesus Christ is the true foundation. Jesus is presented as the One who directly equips and provides the resources necessary to do His will (Heb. 13:20-21 RSV). Christ Himself, who dwells in us and mediates His life through us, prepares and makes us suitable to accomplish the particular will he has for us. So Christ is both our foundation and our equipper. Therefore, the pastor as human equipper's major function is not to make people dependent upon the leaders but dependent upon the Head, and to equip and direct people to find their life and future in Christ Himself.

The people are directly connected to the Head through worship. As well prepared corporate worship, when believers make daily time for a private rendezvous with their Lord, solid foundations are laid in Christ. Along with Jesus Christ, the written word of God is fundamentally connected to establishing and laying foundations in a believer's life. The Word of God plays a vital part in equipping in several ways: Teaching- creating a new worldview in the new reality of the death and resurrection of Jesus Christ. Reproof- confronting the sinfulness in our lives and setting us on the right course. Correction - Exposing false teaching and reestablishing the only foundation, Jesus Christ. Training in righteousness- walking morally upright, with heart, mind, and spirit harnessed in devotion to God.

The written Word of God that points to Jesus Christ is central to both formal and informal gathering of God's people. Foundations are laid in God's Word through prophetic preachers, formal structures for Bible study, and informal small group.

Another approach to laying foundations is to discipline through modeling. God's approach is fundamentally incarnation. He showed Himself in a person. He continues to show Himself through the people in whom he dwells. Also the Lord's basic teaching method is modeling. "A disciple is not above his teacher, but everyone when he is fully taught will be like his teacher" (Luke 6: 40 RSV). People grow toward maturity in Christ through an intentional disciplining relationship as modeling.

c) Prepare/Train

An equipping ministry is one that assists each member of the body of Christ to function in accord with their God-given assigned function (Eph. 4:12). Therefore the

people of God are to discover their aptitudes and abilities for ministry in the body and to the world. Refining skills and practicing tools is essential for a prepared ministry.

Equipping churches should provide ample opportunities for people to discover their gifts and passion for the ministry, and also should be training centers to help people develop their particular skills for the particular ministry on the context of ministry teams.

2. Mallory and Smith's Equipping Ministry System⁶⁶

Malloy and Smith introduce an equipping ministry system. This equipping ministry system has three process structures: prepare, connect and equip. This equipping system can build all parts of equipping structure in detail. This system is helpful to change the existing church into an equipping-centered structure.

a) Prepare

Prepare is the first of three key processes through which new people are assimilated into the church and through which pastors come to know people so that they may serve and be served. The prepare process involves informing new people about the church, discovering information about them, and teaching the biblical foundations of gift-based ministry.

Prepare divides into assimilation and biblical foundation parts. Assimilation is helping new people understand the church and helping existing members extend their involvement beyond Sunday morning attendance of find more meaningful ministry opportunities. Effective assimilation goes a long way toward closing the back door. Assimilation is done with these works: new member class, placement in small group,

⁶⁶ Sue Mallory and Brad Smith, 244-346.

outreach to visitor, orientation to church ministries and outreach to existing and inactive members.

Biblical foundations helps people understand Scripture and come to trust that God has gifted them and called them to ministry and that they will grow spiritually as they use their gifts in service. The biblical basis for gifted-based team ministry has the following important theological principles: every believer is a minister, each person is uniquely gifted, and service is a means for spiritual growth. Maturity factors are needed in order to serve.

b) Connect

The second of three key processes in this system involves connecting people, church and community. Using gifts in service requires systems to invite utilize his or her gifts to the fullest. The church has to support people as they discern their call and help them find opportunities to serve. The connection process includes developing an interview system, matching people to ministry opportunities in the church and community, and subsequently placing people in those ministries. The second step of connect has two parts: discovery and matching and placement. The discovery section includes discovery tools, interview, gifts assessment and assessing ministry needs. The interview process is the cornerstone of an effective equipping ministry system. The interview process can be used for these: start-up interview with staff and leaders, entry interview with people, placement interviews, reflection interviews and exit interviews. The matching and placement include ministry possibilities, placement, orientation and feedback.

As an equipper begins to build bridges into the community and assist people in making ministry connections, there are five elements of community service worth considering.

- (1) Orientation and Training
- (2) Community Voice
- (3) Meaningful Action
- (4) Reflection
- (5) Evaluation

c) Equip

Equip is the third of three processes in this system. The elements of equip deepen the commitment to serve and thus become one of the most important factors in retention. Equip involves growth and recognition and reflection parts. Growth, which includes training, affirmation, feedback, evaluation, ongoing leader development, is the cornerstone of this process. To achieve the goal of whole- life ministry and spiritual development, the encouragement of faith in action is achieved through effective recognition and the provision of reflection opportunities. Recognition and reflection includes recognition, holistic ministry, reflection, life application.

B. Equipping Principles in Cell Structure

1. Learning is from the Experience in Cell

One of the characters of cell group church is the way in which the truth is communicated. The members learn from the experience that they go through in cell group. The Bible says, “Do not merely listen to the world, and so deceive yourselves” (James 1:22). From the view point of the Bible, we do not realize the spiritual truth until we live it in real life. It means that true learning is possible only from the spiritual experience through the practice. YoungGi Choi said what changes people is not the knowledge of the Bible or intellectual training, but having a good model.⁶⁷ So he emphasizes focusing on the life sharing rather than the Bible study in cell group.

The professionals in education divide the learning into three dimensions. First is the recognition. This is to acquire knowledge through the teaching or lecture in class typically. This kind of knowledge does not have any effect upon the learners. It is just accumulated in the mind that is the store of the information. Second is the training. This kind of learning is done in the situation that someone needs to acquire skills or need the coach’s guidance. Third is emotional dimension, in which true learning is achieved from the depth of the mind. It comes with the changes of the person’s values and life style. This change occurs when they realize the truth through the experience and practice.

Today, the church often makes the mistake to teach only the intellectual knowledge. However the Bible warns that the knowledge makes people arrogant (1 Cor. 8:1). The concern that we have in changing the existing church into the cell structure is a prejudice that the members might not stand firm in the Word of God and become ignorant and superficial Christians because the cell group does not have its focus on Bible study. But this concern is generated from the old paradigm. Most people understand the solid food in Heb. 5:14 as the knowledge of the Word, but the solid food does not

⁶⁷ YoungGi Choi, *The Nineteenth House Church Seminar for the Pastor*, 6.

indicate the knowledge of the Word but the capability of applying the Word continuously. Therefore, the person who applies the Word and practices it in his or her life becomes stronger in discerning both good and evil through training. The life that practices the Word is not possible by acquiring the knowledge, but by the fellowship with the people in whose lives the Word is applied. Therefore, cell group church has a focus on the life-centered training rather than knowledge-centered training.

2. The Leaders are Selected and Prepared in Cell Group

In cell structure, the leader is trained and built up naturally in the cell, not by the pastor. The biggest issue that most churches face is to bring up good leaders. The basis of the typical church leadership does not change substantially according to increasing members. So the increasing task of ministry is imposed on a small number of leaders, but the rest of the members just watch a few leaders overwork. This passive majority becomes lazy spiritually and does not bear fruits before God.

In cell structure, all leaders are recognized and approved in the faith community. There is no place to hide their real lives in a small group like a cell. Until a person becomes a leader, he or she is an object of observation. If some people have in their mind the calling from God as a pastor, zone pastor or missionary, the leader class of the church gets a proper pastor by bringing them up as observing their lives and work of service.⁶⁸

Therefore, the cell group church can entrust the truth to the trustful and qualified person naturally (2 Tim. 2:2). So, most cell group churches do not allow the person who does not attend the ordinary cell group to be a leader.

⁶⁸ Lwerence Khong, 98.

Cell group church has the structure in which all believers can live a life and work as ministers. All believers are trained to do their mission according to the gifts, and participate in work of cell ministry. Only ministers are recognized and survive in this cell structure. After all, all members are built up to leaders only through cell.

3. Following after Simplification of the Leader Training

Cell group church is based on the principal of priesthood of all believers. It implies that all believers are recognized and trained as ministers. However, it can be said that elitism is characteristic of the traditional system of leadership development. Negative consequence of professionalism is a professional mentality.⁶⁹ A professional is one who claims a body of knowledge and a repertory of skills that are not shared by others. The professionalism has problems in three parts.⁷⁰ First is elitism of candidates for leaders. Only small numbers of elite are put forward as the candidates for leaders. It means that the leadership training is confined to only a very high-qualified minority. Therefore, it is very natural that the churches are short of future leaders, and it keeps repeating always. Second is elitism of trainers. Only highly qualified lecturers are in charge in training, therefore, the churches that do not have enough qualified lecturers are always lacking trainers. Third is the elitism of the contents of leadership development. Because the level of the contents of training is too high, it is very hard for the general people to be leaders even if they want to be leaders. Also because the training is very long-term, many people are dropped in the middle of the course. This is the situation of

⁶⁹ R. Paul Stevens, *Liberating the Laity: Equipping All the Saints for the Ministry* (Downers Grove, IL.: Inter Varsity Press, 1985), 50.

⁷⁰ DeookSoo Kim, 46.

today's discipleship training. But this discipleship training model is not suitable for the cell structure in which all members should do cell ministry as the cell leaders. Cell structure needs a different model. It should head for the simplicity of the contents and course of leadership development. Also, the standard of selecting the candidates and trainer qualification should be lowered. This is because the main roles of the cell leaders are sharing their lives and taking care of each other in cell group. They do not need to be a preacher or highly qualified Bible teacher. Therefore, the ways of leadership training should be pastoral, which makes them understand what makes the life change and how they take care of the members. Whoever is capable of being a model before other people and respectable by living the life as a disciple of Christ, being obedient to Word of God, bearing the fruits of evangelism and nurture can be a next term leader after the necessary minimal leadership training. Of course, the higher level leadership than cell leaders is more highly qualified, but it is distinguished from the qualification of trainer who raises the cell leader for the cell ministry. In the leadership training for the cell ministry, simplification and repetition are the effective ways to train the leaders who will do their ministry.

CHAPTER FOUR

EXAMINATION OF MODEL CHURCHES FOR EQUIPPING LAY LEADERS

I. Brief Introduction of the Four Churches

The life style of the traditional church has contributed to the present growth of the church. However, most church leaders agree that the church should restore the communal foundation of the early Church for the new revival in the 21st century.¹ That is to say, the church should develop new forms from those used in the past. But there are many ideas about what kind of new form the church should take. In this circumstance, George advises that we have to know what God is calling a church to do and be, and also need to observe those who may be a bit farther down the path, especially the new pastors who have recently risen to the fore-front or long-tenured pastors in the existing churches.² But what we should give deep thought to is the principle, not just a method.

Whatever their denomination or tradition is, churches are discovering that the best way to get bigger is to become smaller through cell units.³ Joel Comiskey states that

¹ Willian A. Beckham, *Redefining Revival* (Suchoku, Seoul: NCD Publishers, 2000), 26.

² Carl F. George, *The Coming Church Revolution: Empowering Leaders for the Future* (Grand Rapids, Michigan: Fleming H. Revell, 1994), 265-270.

³ *Ibid.*, 34.

small group evangelism that results in dynamic church growth is a world wide phenomenon.⁴

In this chapter, four cell churches will be examined as equipping models. These churches are Seoul Baptist Church of Houston, Moksan Seoboo Baptist Church in South Korea, Global Mission Church of Greater Washington, Southern Baptist Convention, Global Mission Church of Seoul, Korea. First, the characteristics of the four model churches and Gasan Baptist Church will be considered.

A. Moksan SeoBoo Baptist Church in South Korea

Denomination and Location: Baptist / Seoul Korea

Senior pastor: Jaechun Yang

Recent goal: Appointing next pastor.

Church vision: Saving the most helpless people. (objection against abortion and protecting the single mother).

- Evangelization in church, less then 10% of unbelievers.
- The church as a family.
- The worship in daily life during the week, and the congregational worship on Sunday.
- The praying family, praying children, praying home.
- The church in which all believers do ministry.
- Cell group- centered church.
- The church that scatters to the world.

⁴ Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston: Touch Publications, 1998), 15.

- The church that does not do mission to show off.
- The church in which the man is the spiritual leader.
- The church which appoints the senior pastor from among the believers who have been brought up in the church.
- The church in which the men pray in the early morning.

Year founded: 2003 Apr. 20

Attendance: 120 adults (Now)

140 adults (2003)

Total of Cell groups: 11

Internet address: [www. moksan.org](http://www.moksan.org)

Other features: The closed cell is a characteristic of the Moksan SeoBoo Baptist Church as a cell group church. This church considers the church members and cell group members as the spiritual family. Everybody can join in the Sunday worship, but the persons who can attend the cell groups are limited. That is to say, only the children of God, that is, the regular church members who accepted Jesus Christ as the Lord are allowed membership in a cell group. The way to become a member of the church is like this. The person who accepts Christ as the Savior and Lord, is baptized, and finishes the three months new believer orientation is qualified to apply for membership in the church, and then he will receive the membership with three-fourths approval of the existing members. The new members then can attend the cell groups. To grow into the wholesome church like the early church through the closed cell group is the aim of the Moksan SeoBoo Baptist Church. It is not the growth in the numbers of people who simply attend the Sunday worship, but the growth in quantity and quality through

nurturing and caring in the cell groups.⁵ *Cell* is the Christian community which consists of five to fifteen members and serves as the small church in the church. The cell members gather at their homes in their own ways and their purpose is to take care of each other, nurture each other, share love and fellowship with each other, and to evangelize the unbelievers under the initiative of a cell shepherd and intern shepherd.

Moksan SeoBoo Baptist Church emphasizes the relationship as the spiritual family and avoids getting larger in size. A larger church is not good for the spiritual relationship of members. So when the church gets bigger, it is divided. This Moksan SeoBoo Church was established in 2003 from the mother church, Moksan Baptist Church, by 140 church members who lived in the same area. The new appointed pastor had been brought up and recognized in the mother church. But two years later, some of the church members left Moksan SeoBoo Church because they were not satisfied with his leadership. They also missed the mother church.

This church has the same vision as the mother church and is using the cell group-centered church concept. Moksan SeoBoo Baptist Church pursues the gathering-scattering church.

B. Global Mission Church of South Korea

Denomination and Location: Baptist / South Korea

Senior pastor: Dongwon Lee

Recent goal: Vision 333 – by 2010, increase church membership to 30,000, sending 3,000 laymen missionaries, and sending abroad 300 missionaries.

⁵ HyunChul Kim, *Moksan Church, Where do we come from and Where do we go from here?* (Seoul: Privately Printed, 1998), 11.

Church vision: We will be a church which heals our people and transforms the world through the obedience to the commission of Jesus Christ's evangelical work and love.

Year founded: 1993 Nov. 14

Attendance: 10,000 adults in 2006

4,000 adults in 1998

614 adults in 1994

Total of Cell groups: 1,400

Internet address: www.jiguchon.org

Other features: A distinctive feature of Global Mission Church is that they combined the existing system and program of discipleship training with the cell structure, and use them together as the means of training the cell leaders.

Another feature is that, generally, the cell church grows gradually through the fission from a model cell, but because Global Mission Church was a large church already, it was transformed to the cell church in a short time according to the pastor's intention. Global Mission Church grew to six thousand in the first six years. The main reason for this rapid growth is the popularity of the pastor, Dongwon Lee is famous for his expository preaching, but there was also the obvious church vision and the thorough discipleship training.

The discipleship training program at Global Mission Church is as follows. First, the church pursues a short term program to train a small number of elite leaders. Second, the church aims at the mutual serving and caring in the cell group which is the place for sharing the whole personality.

Third, the church pursues the change of life style and personality through Bible study which is focused on application and sharing, not one way teaching. Forth, the church disciplines the true disciples of Christ who are consistent both in a confession of faith and daily life. Fifth, the church makes all believers ministers through discovering spiritual gifts and finding places to minister, and the division of works.

The purposes that the church intends to accomplish through the discipleship training course are:

First is a disciple of Jesus Christ who is trained.

Second is a worker of Jesus Christ who is trained devotionally.

Third is a little shepherd of Jesus Christ who takes care of the neighborhood.

Forth is a leader of the church as the body of Christ.

Fifth is a missionary who is sent by Jesus Christ into the world.

When a new member joins the church, first of all, the lay minister teaches him about the church generally, and registers him in the new believer class. Then, he is placed in a cell group, and notified of this fact through the weekly church bulletin. The new member is enrolled in the church roll book, and is called by the pastor. Next the cell shepherd and zone minister, or pastor together visits the new member. After that the new member is trained through the cell group meeting and church training program.

In Global Mission Church, the term lay minister is used for the shepherd. The new members have to finish the three compulsory courses, and the most

devoted member among them is placed in the potential shepherd training course, and then he is appointed as a shepherd. The potential shepherd training course consists of three subjects for two semesters each year. There is a cell group for the cell shepherds under the leadership of a zone minister every two weeks. They use a selected text book, and study and share through the textbook.

C. Seoul Baptist Church of Houston

Denomination and Location: Baptist / Houston, TX.

Senior pastor: YoungGi Choi

Recent goal: fulfill the Great Commission of Jesus Christ.

Church vision: Missions

Year founded: 1978

Attendance: 1320 adults now

1100 adults in 2001

200 adults in 1996

Total of Cell groups: 150

Internet address: [www. Seoulbaptist.org](http://www.Seoulbaptist.org)

Other features: Seoul Baptist Church in Huston is a large church, but it is a model church which started as a cell group church and keeps growing. The Bible study of this church is focused on life. It is not for knowledge, but for transforming the life style. The Bible study consists of nine series. Seoul Baptist Church does not stress the Bible study in the cell group as much as the other churches do. This is because they believe people are not changed by knowledge but by the modeling of other people's lives.

Besides, there is a training course for the leader group. It offers practical contents for the ministry.

Seoul Baptist Church evangelizes through the cell groups. Nine-tenths of the people who attend on Sunday have been led into the church through the house churches. The house church members visit and take care of the new believers, not the pastor or other ministers.

Seoul Baptist Church divides the work among the members based on Eph. 4:11, 12. The task of the pastor is to equip the believers, that is, to find and develop the gifts of the believers and put these to practical use, and the task of the believers is all kinds of work or service.

Seoul Baptist Church trusts the cell leaders and entrusts the laity ministry to them completely. The pastor does not take a part in the cell leaders' ministry unless they ask for the pastor's advice or for any other help. Seoul Baptist Church pursues the simplification of the training course and church system because excessive training or complicated church system may be considered as distrust. Another reason that this church pursues this structure is the pastoral philosophy that all lay people are ministers.

Seoul Baptist Church has an open cell structure; therefore, there are always unbelievers in the cell groups. However, the main interest of the cell group is not Bible study but the fellowship that shares life. Seoul Baptist Church does not have an interest in programs, and but rather has a focus on two things. First is spirituality that is gained as a natural result. Second is devotion to a daily life style.⁶ Therefore, Seoul Baptist Church induces the members to grow in faith, not by Bible study but by the free sharing of life.

⁶ YoungGi Choi, *The Nineteenth House Church Seminar for the Pastor* (Houston: Privately printed for seminar, Mar. 16, 2004 – Mar. 21, 2004), 3.

They come to devote themselves to live a life of faith in the world by seeing other's life of faith. So they think that the time of sharing life is very important. It is not too much to say that actually the education in the cell group is done in this way.

D. Global Mission Church of Greater Washington

Denomination and Location: Baptist / Silver Spring, MD 20906

Senior pastor: Manpoung Kim

Recent goal: By 2010 to have 5,000 members, 500 lay ministers, 50 missionaries, 5 church establishments, and to secure facilities for this purpose.

Church vision: to double those who believe in Jesus Christ and are saved, to double the disciples who are trained well, to double the churches, and to show these things to the whole world.

Year founded: 1974, Nov. 10

Attendance: 1,800 adults in 2006

1,623 adults in 1999

1,542 adults in 1994

Cell groups: 110 in 2006

62 in 2001

73 in 1999

9 in 1996, when they changed to a cell group church

Internet address: www.gmcusa.org

Other features: This church was transformed to cell church in 1996. The adult church members were over 1,500 at that time. Global Mission Church in Greater

Washington, which has the characteristics of an immigrant church, worked to help the Korean immigrant community and to help the other minorities in the community.⁷ This church became a model immigrant church which is transformed by the cell church concept. Global Mission Church in Greater Washington has three guiding principles as the center of all church ministries from the start of cell church: Gift finding, home ministry and cell ministry.

The strategy for the church vision 2010 is to win a maximum synergy effect by placing all members in cell groups to make the church a place like home and home and work place like the church, by using their talents and gifts to take care of each other, serve the church, and specialize in one area of church ministry.⁸

The purpose of the lay ministry is this: First, to make them convinced that they are saved on the basis of the gospel of Christ's cross. Second, to have them experience church like home by participating actively in both the large church as a congregational meeting and the small church as a cell group meeting. Third, to have them serve the people as the body of Christ with their spiritual gifts, talents, knowledge, training, experience in teamwork and systematically. Fourth, to make them evangelizers in daily life through learning exactly the contents of the gospel and communication skills. Fifth, to have other people glorify God when they see our behavior, by pursuing spiritual maturity and doing the role of salt and light in our daily life as citizens of the local community. Sixth, to encourage members to participate in the short-term or middle and long- term missionary work in various ways to accomplish the mission of the church

⁷ ManPung Kim, *Global Mission Church History of Greater Washington during the Thirty Year* (Silver Spring, MD: Privately Printed, 2004), 56-57.

⁸ Ibid., 51.

continuously. Seventh, to unite all church members through the Korean and English ministry, and multi-cultural ministry. There is a training program for each purpose of the lay ministry to achieve thees goals.

E. Gasan Baptist Church

Denomination and Location: Baptist / Seoul, Korea

Senior pastor: Kwangsun Kim

Church vision: The church which serves the local community, builds up disciples, plants new churches and sends out the missionaries.

Year founded: 1978

Attendance: 150 adults now

150 adults in 2001

150 adults in 1996

Other feathers: Gasan Baptist Church was founded in Seoul in 1978 by pastor KwangSun Kim. Attending members are about one hundred fifty adults in the Sunday morning service. For the past fifteen years this church has maintained this membership. The main ministry of Gasan Baptist Church has been a prayer and missionary work. Now, Gasan church is at the turning point toward the cell church. Especially, the church will be changed from a pastor-centered to a laity-centered, from the Sunday worship-centered to the daily life-centered, from the laity as bystanders to ministers, from the program-centered to the meeting of sharing life.

II. Observation of Equipping Model Churches

The purpose of this thesis is to find the strategy for equipping the laity of Gasan Baptist Church in the cell structure by examining four model cell churches.

These model churches are outstanding Korean cell churches, and two churches are located in Korea, the other two are in the United States. The writer made two kinds of surveys. One is based on Mallory and Smith's survey⁹ for four cell model churches. The content of the survey is based on the Mallory and Smith's equipping ministry system and consists of three parts: prepare (assimilation, Biblical foundation), connect (discovery, matching and placement) and equip (growth, recognition and reflection). Another survey is the healthy church survey by Achwarz. This survey was done for Gasan Baptist Church by NCD (Natural Church Development). One reason that the writer used the different survey for Gasan Baptist Church is that Gasan Baptist Church is not a cell church. Another reason is that close observation and diagnosis of Gasan church is needed for the strategy of equipping in chapter five. This survey will be dealt with in chapter five.

As mentioned in chapter three, all cell churches have the same principles and characteristics generally, but there are some differences in each cell church's circumstances. These four model churches are very similar but have some differences. Especially, Moksan Seoboo Church and Seoul Baptist church were cell churches from the start. These two churches have been ministering in small group-centered activity under the cell group principle and spirit. The two Global Mission Churches in Korea and USA were transformed to cell churches from traditional large-size churches. These churches

⁹ Sue Mallory and Brad Smith, *The Equipping Church Guidebook*, 196-201.

want to change all church systems into cell churches but proceed with this process in slow tempo because they are big churches. It can be said that these churches apply the cell principle and small group activity in the pastor and program-centered structure.

Moksan Seoboo Church and Seoul Baptist Church are typical cell churches but are a little different in structure. Moksan Seoboo Church emphasizes the cell group as the spiritual family as a closed cell church and is strongly united. There are the parent-children relationships, nurturing, training and admonishment of love in the cell group. But Seoul church has a more liberal atmosphere as an open cell church by focusing more on the evangelical work than on the church as a spiritual community because there are always new believers and non-Christians in the cell groups.

The two Global Mission churches are both transformed from large churches, but these have differences in their cultural circumstances because of their location in Korea and USA.

There is a little difference in the number of people who participated in the survey, and the object of the survey in each model church. Forty cell leaders participated in the survey in Seoul Baptist Church in Houston, sixteen cell leaders and nine devoted church leaders in Moksan Seoboo Baptist Church in South Korea, sixty-one cell leaders in Global Mission Church of South Korea, and fifty-one youth cell leaders in Global Mission Church in Greater Washington.

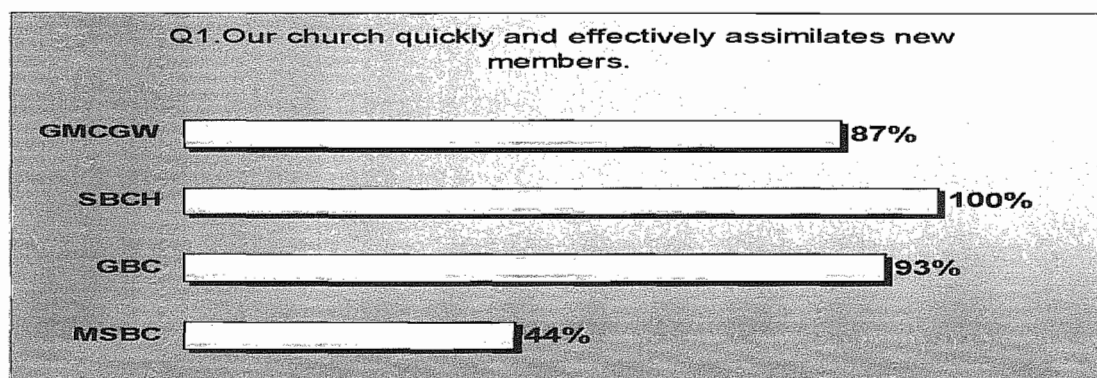
The writer will analyse these four model churches in eight parts on the basis of Mallory and Smith's equipping system to obtain some principles for equipping. He used 22 questions from the survey of these eight parts. The eight parts to be examined are these: assimilation, Biblical foundation, discovery, matching and placement, growth,

recognition and reflection, general attributes of current communication systems, culture and value-driven attributes of current ministry.

A. Assimilation

Assimilation means that the model churches have structures and environments in which the new believers can adapt themselves to the church easily. The graph Q1 shows the acceptance for the new believers in model churches.

Figure 3

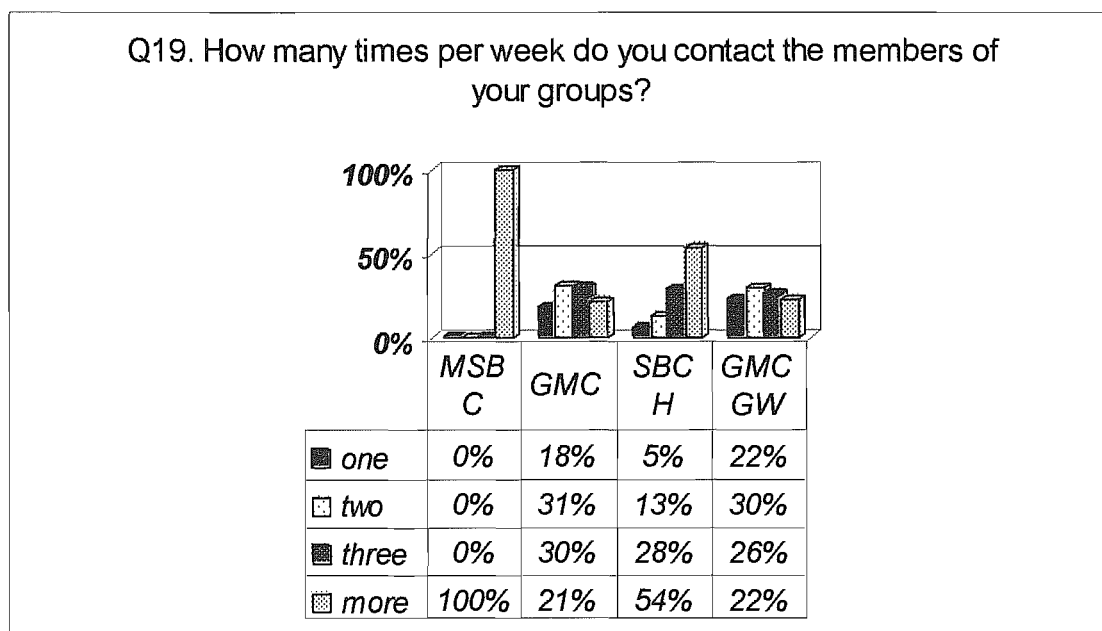


The assimilation level of Seoul Baptist Church is 100%, GBC is 93%, MSBC is 44%, GMCGW is 87%. The reason that Seoul Baptist church' level is high is largely two things.¹⁰ First, it is because ninth-tenths of new believers came to church after participating in the cell group first. The pastoral visit is in cell group's charge not in church. That is to say, that is why a small group around one person or one family is the relationship-centered group which is charged with the work of evangelism and the care of the new believers. Second, it is because the cell groups are in couples and husband and wife centered. The cell groups of other churches are formed according to their sex or work place but cell groups of Seoul Baptist Church consist of couples generally. It is

¹⁰ This is from an interview with Kwangwoo, Park who is a head official of Seoul Baptist Church in Apr. 10, 2006.

considered a good way for the new believers to be assimilated easily. Global Baptist Church was transformed into cell church in 2002 but pastor-centered ministry and the laity-centered ministry coexist in church. Especially, it is manifest in the ministry for the new believers. Seoul Baptist Church and Moksan SeoBoo Baptist Church take care of the new believers through the cell groups but in the two Global Churches, the pastors visit the new believers, place them in small groups, and help them to be assimilated. It can be said that the reason that the level of Moksan SeoBoo Church is low is due to the church's particular cell structure. Moksan SeoBoo Church uses closed cell church which distinguishes between the regular members and the unbelievers who just attend the Sunday Worship Service. The unity among the cell members is stronger than any other church's unity but it may make the new comers experience a sense of alienation. This structure is the reason for the low level of assimilation. The graph below shows the strength of the unity of cell group in Moksan Seoboo Church.

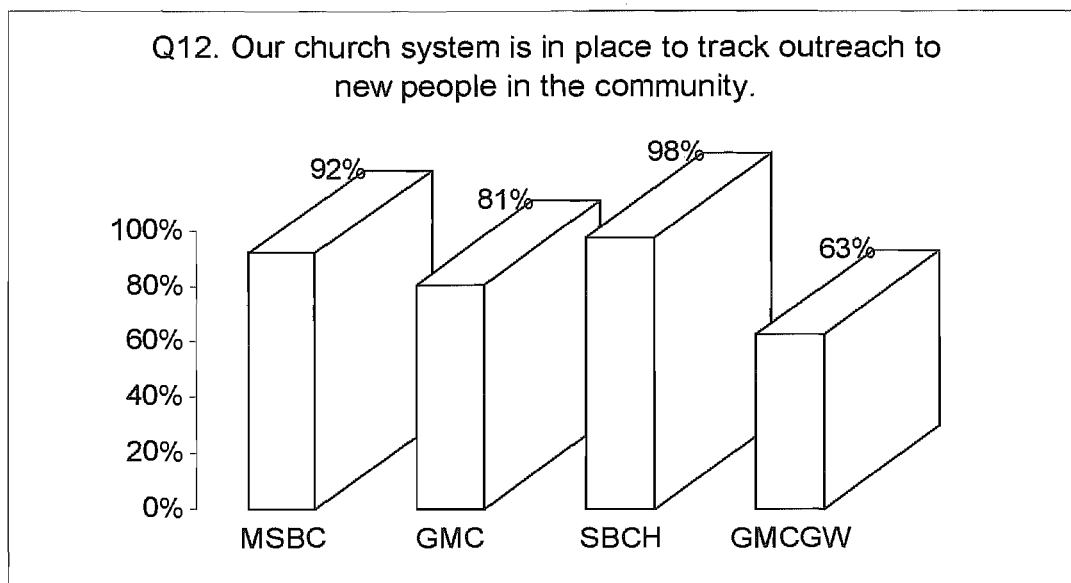
Figure 4



This string unity originates from the close relationship for a week and the new comers may find it hard to enter the existing relationship.

According to Q12, we can see that cell structure is easily accessible for the unbelievers.

Figure 5

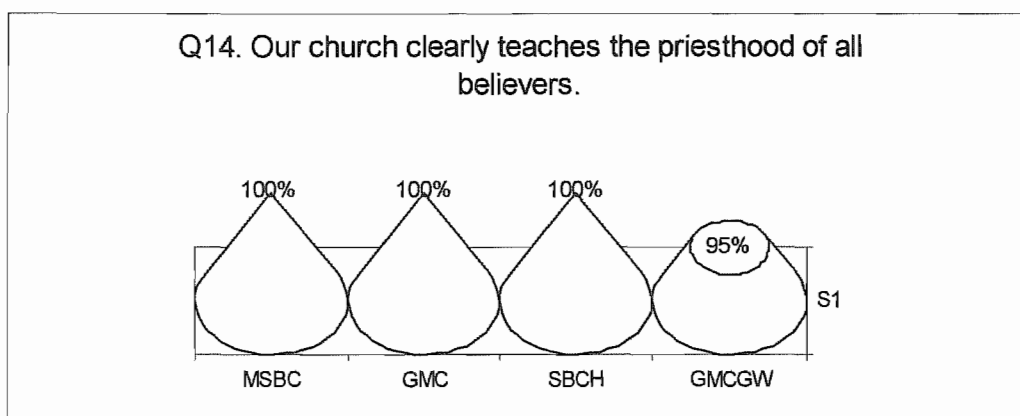


MSBC and SBCH's level is a little higher than previous churches. It shows that the perfect laity – centered structure is more accessible for the nonbelievers than the combined pastor and small group centered structure.

B. Biblical Foundation

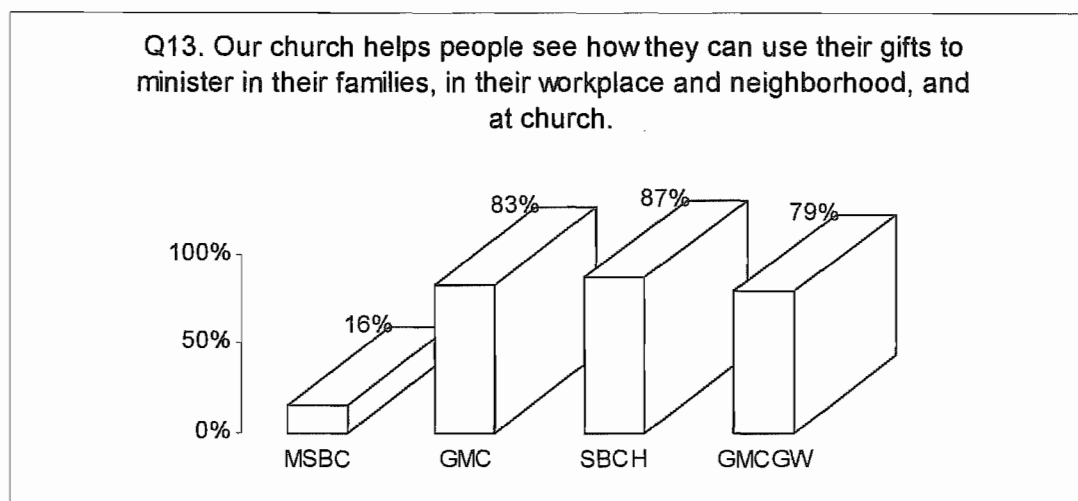
Teaching the biblical foundation of gift-based ministry is one of the critical components of a successful equipping ministry system.¹¹ The priesthood of all believers is the basic principle for building up all the laity to be ministers. Therefore, cell churches teach this in many classes and preaching in general.

¹¹ Sue Mallory and Brad Smith, *The Equipping Church Guidebook*, 256.

Figure 6

In the diagram of Q14 above, the model churches established the lay ministers on a firm biblical foundation. This fact is manifest in the part of the gift. In Q17¹², 85% of leaders of the model churches know their gift. The laity ministry of the model churches is established in the teaching on the gift. The church presents the biblical foundation to all Christians that God called them as workers and ministers and gave each of them a spiritual gift for their ministry.

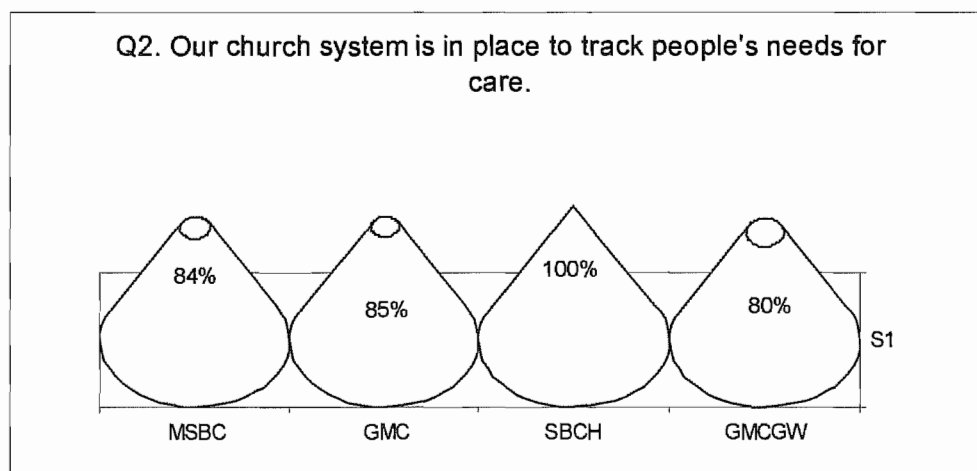
C. Discovery

Figure 7

¹² Q17. Do you know your gifts?

In the graph above, there is some difference between teaching the principle of the priesthood of all believers (average 98.75%) and helping the believers use their gifts in the work place, home, neighborhood and church as ministers (average 66.25). This difference shows that the model churches teach the biblical foundation very well but are weak in supporting the believers in using their gifts practically in their real lives. Especially, the reason that MSBC's level is low is because they think that to develop the gifts and to help them use the gifts is totally the duty of the cell group not the church. As shown in the graph Q2 below, the structure of MSBC shows no difference compared with other model churches in the high concern of the needs of the members. It seems that the structure of MSBC takes care of the needs of the members, but at the same time entrusts more to the cell groups than other churches do.

Figure 8



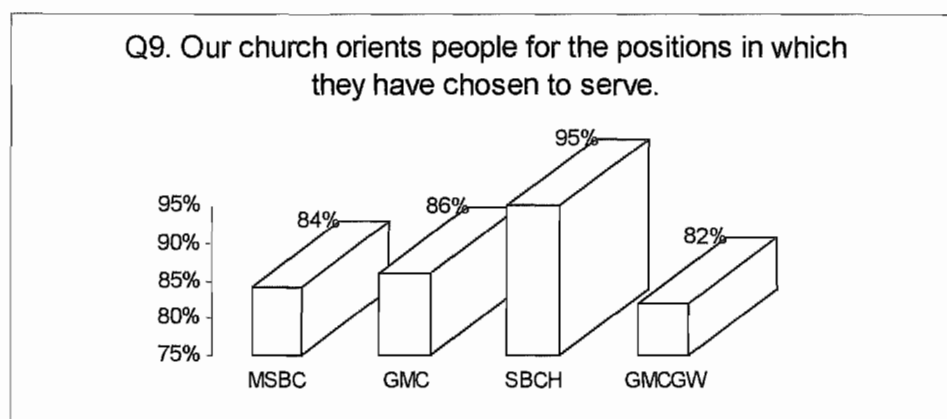
The church needs to teach the members not only biblical foundations but also how to use each biblical truth in the home, work place, society, and church. To do this, the church should know each member first. It can be said that this discovery is to know

members' stories. We can do this through an interview. When the church knows its members, it can give proper support to them. In the graph above, we can see that the structure in Q2 becomes the foundation of Q13. It shows that today's many churches have more concern for the inner church than for the outer world. But this concern should be an investment for training the ministers to send them to the outer world.

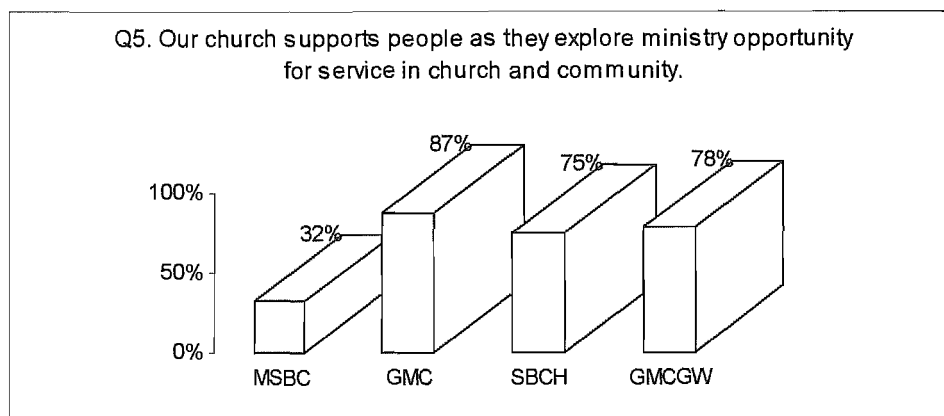
D. Matching and Placement

Matching and placement is the opportunity to connect the gifts of the Spirit with the work of building up the body of Christ. It makes the church ministry more effective, and upgrades the quality of the ministers through the specialization of the ministry. In this part, 86.75% of the model churches responded positively.

Figure 9



The diagram of Q5 below is about the churches' support for the service of the members in the society and church. Especially, MSBC's level is a little low.

Figure 10

It shows that MSBC have less interest in making an opportunity to serve in church and society. It has something to do with the characteristic of the cell group. Generally cell church concentrates its effort on setting up the cell and multiplying it rather than on the programs and making a chance for work of service. All programs and ministries exist to help the cell. Therefore, the focus of the church is on protecting the members from all programs and works to concentrate on the cell group activity without any burden of creating new opportunity for ministry. As a result, cell churches do their service work in society or in mission work in the unit of the cell group rather than in the church itself.

In cell conference in 2003, YounGi Choi, who is senior pastor in Seoul Baptist Church, said that he wants the church to grow and be more mature to do overseas mission work in the future. At that time, the church already was a big church in which the number of adults had reached almost one thousand.

When Seoul Baptist Church changed its vision from evangelism to mission work in 2004, it was not because the view point of the leaders changed. From the first, this church named the cell groups after the name of the mission place which they support. Even now all cell groups support their own missionary. They had much interest in

mission work like this. But in the small group structure, it was very hard to put their big effort on one mission project.

The structure of Global Mission Church maintains the balance between the program - oriented ministry of the existing church and the merit of the small group. This kind of structure not only makes an effort to activate the small group meeting but also observes the need of the church and local community to create a new opportunity for ministry. In beginning a new ministry, the church leads all church members including cell group members to participate in it. Even if all programs in this church exist for the cell like Seoul Baptist Church or Moksan Seoboo Church, as the characteristic of this church, the structure is different from them. The program-oriented church has concern for the needs of the church and local community and has a merit to show the power of the church under powerful leadership to fulfill their needs. But this kind of church may burden the believers who become exhausted from a lot of work with another cell group activity.

E. Growth

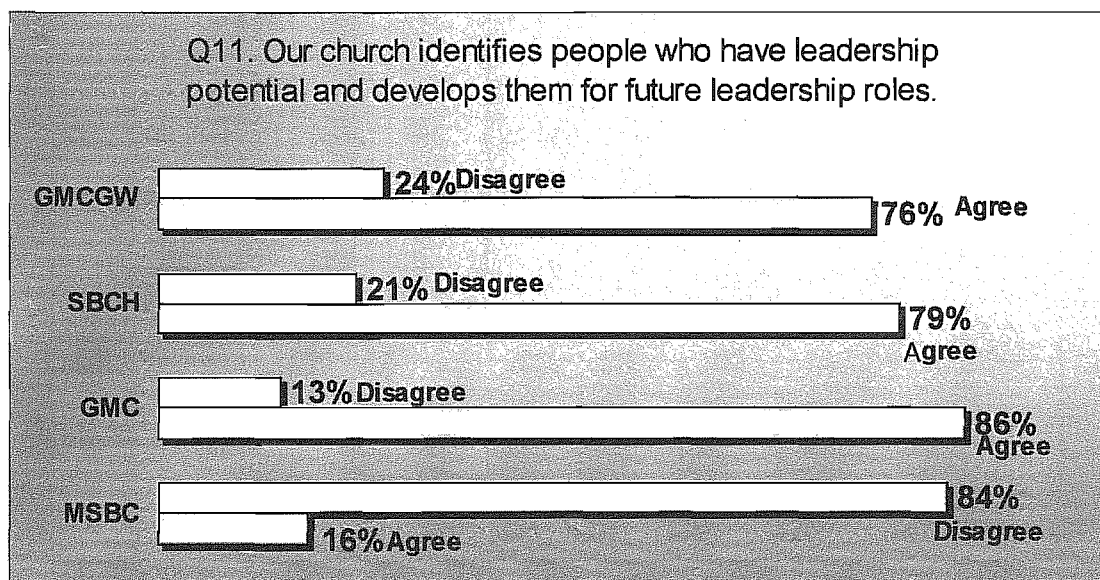
This growth part includes training, affirmation, feedback, and evaluation.

1. Training

The model churches here have a common thing in training the shepherds who have been recognized as future leaders in the cell group. They are trained in the cell group as leaders who are in intern course. But Moksan SeoBoo Baptist Church has a little different idea about the potential shepherds. They think that the new shepherds are not made by developing and training but are just discovered in cell group. The foundation of

this idea is from Mathias. When, instead of Judas Iscariot, Mathias was chosen as twelfth disciple, the condition was that he who had been with us always should be taken up (Acts 1:22).

Figure 11



Therefore, they believed that a new leader is found in cell group. Of course there is the leader training course for 12 weeks in Moksan SeoBoo Baptist Church. According to the survey, 96% of those surveyed responded positively about the leader training course that is offered by the church. All the potential leaders will not become actual leaders after finishing the course. They should be recognized as leaders in cell groups. When they set up a new branch church, they appoint the pastor who is recognized among them according to the qualification in 2 Timothy and Titus. Especially, because of the idea that the leader is made not by intentional supervision or training of the church but only on the ground as cell, the percentage of Q11 is low.

The chart below shows the degree of satisfaction about the training program of the model churches. We can see that these churches offer a satisfactory training

Figure 12 Q. 22 Satisfaction Level for Model Church's Training Classes

	MSBC		GMC		SBCH		GMCGW	
Classes	good	bad	Good	bad	good	bad	good	Bad
New Member	96%	4%	67%	33%	100	0%	86%	14%
Member Training	76%	24%	95%	5%	95%	5%	81%	19%
Potential Leader T.	96%	4%	95%	5%	97%	3%	89%	11%
Leader Training	92%	8%	95%	5%	100	0%	93%	7%
Bible Study Class	88%	12%	97%	3%	100	0%	98%	2%

program to the church members. Generally, cell churches have an idea that people change not by learning or training but by modeling in cell group. So, there is always the possibility of ignoring the intentional training program. But as seen through the survey, one of the most important principles in successful cell church is preparing the training program.

GBC and GMCGW were transformed into cell churches on the firm foundation of thorough discipleship training. But comparing these churches with MSBC and SBCH, rather successful churches as typical cell churches offer the more satisfactory training program to the church members. Especially, Seoul Baptist Church shows 100% satisfaction in three programs among five training programs. It is an amazing percentage.

YoungGi Choi who is the senior pastor of Seoul Baptist Church gives three essential elements for the successful house church. First is the structure of the house church, second is the systematic Bible Study, and third is graceful Sunday worship

service.¹³ Now, the principles of the successful training program at Seoul Baptist Church will be examined.¹⁴

a) The principle of the Bible study for the entire congregation.

- ☐ It is aimed at preparing all the members to work as ministers, and to upgrade the level of faith of the entire membership.
- ☐ The Bible study is prepared rather for the unbelievers or new believers than for the believers.
- ☐ The new believers' class as the most basic course is led by the senior pastor.
- ☐ Each course takes about three months.
- ☐ The Bible study is offered according to level consistently.
- ☐ Child-care is offered.
- ☐ The enrollment payment is required to give a sense of responsibility.
- ☐ They are dropped when they fail to attend frequently.
- ☐ Given homework so they do not take the class passively.

b) The principles of training for the leaders

- ☐ Spend more time in field training and not totally depend on Bible study.
- ☐ Offer a seminar about the cell church independently once a year. Make them understand the cell ministry and its importance, and motivate them to be leaders.
- ☐ Offer the special training as an over-night program once a year and give the practical content that is necessary for the leaders.

¹³ YoungGi Choi, The Nineteenth House Church Seminar for the Pastor, 7.

¹⁴ Ibid., 7-9.

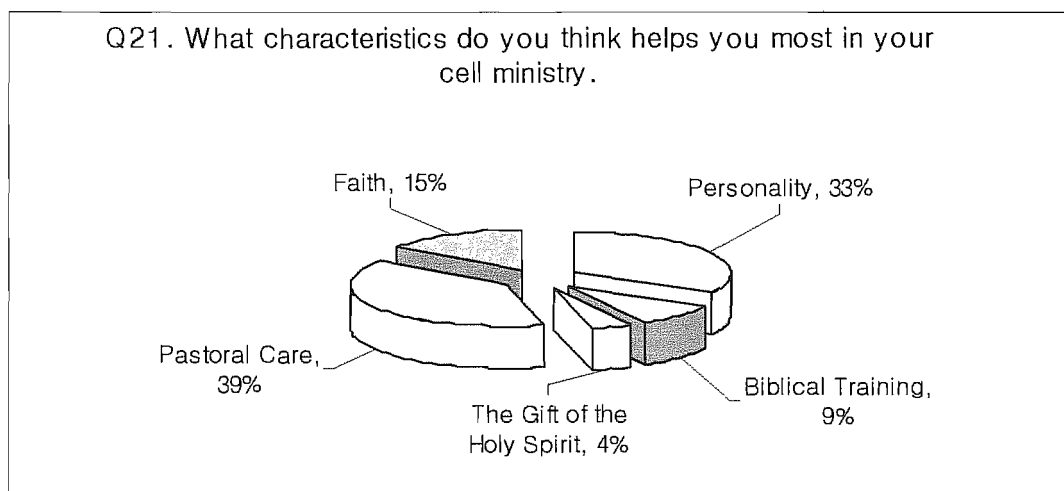
c) The series of the Life Bible Study.

The Bible study of Seoul Baptist Church is called the Life Study. It consists of nine series of Life Bible Study. The main themes are these: the new believer, practice, piety, spiritual growth, the life of experiencing God, the life as parents, the life as a disciple, the life as a teacher, and the introduction of the Old Testament.

Each Bible study is aimed not to teach knowledge but to change life style as we can see in the name Life Bible study. Except for this Bible study, the Bible studies according to the books are offered on the week days. But, in general, the church members are satisfied by Life Bible study and the expository preaching during the regular worship.

The diagram below shows what is required for the leaders in cell groups.

Figure 13

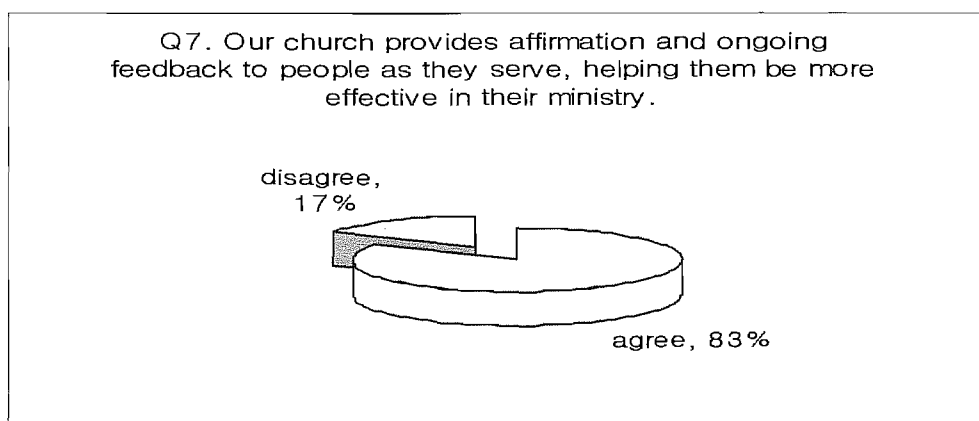


The most important requirements of cell group leaders are suggested in the order of Pastoral care (39%), Personality (33%), faith (15%), Biblical Training (9%), the gift of the Holy Spirit (4%).

2. Feedback, Evaluation

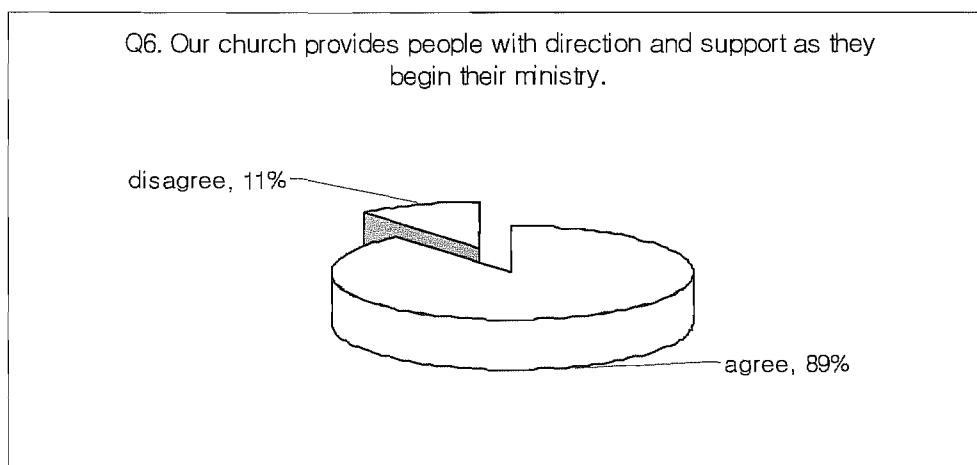
The model churches offer the affirmation and ongoing feedback for effective ministry. The diagram below shows this. 83% of those surveyed responded positively. We can see that after they are built up as leaders, the relationship between the church and the leaders continues.

Figure 14



The diagram below shows that the model churches offer direction for the ministry and support for the leaders. The ministry of cell church is done around the cell.

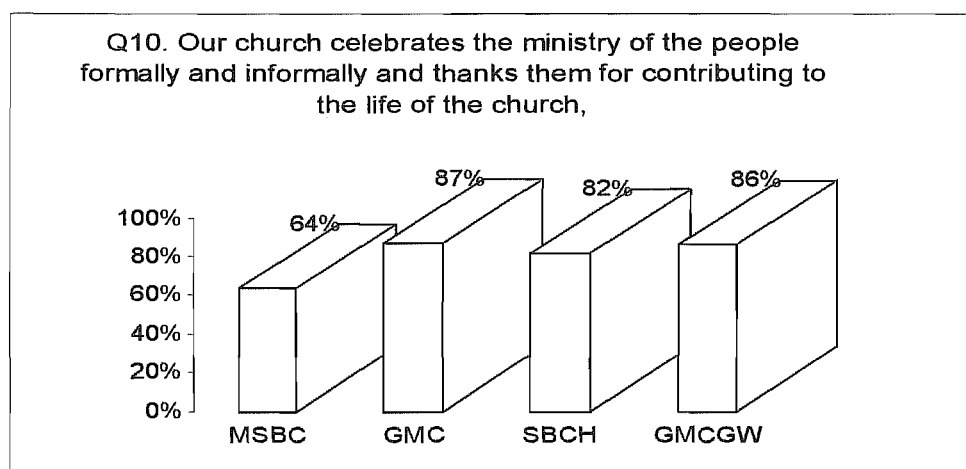
Figure 15



Especially, Seoul Baptist Church has a structure which does not help the cell group unless the leader asks for help. This entrusting is one of the important elements in the cell church model. But, 89% of those surveyed responded that they receive direction and support for the ministry, and it means that the churches constantly make an effort to help the cell groups.

F. Recognition and Reflection

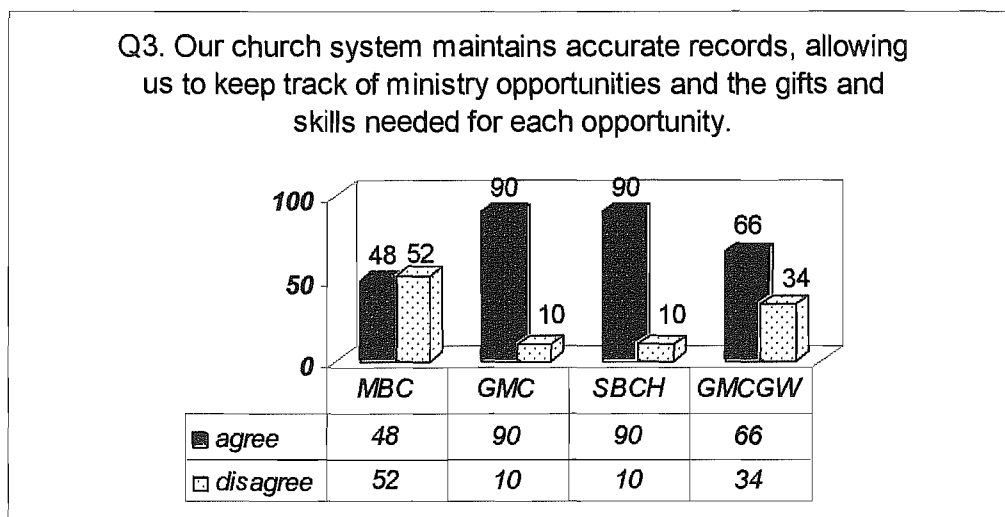
Figure 16



The cell model churches acknowledge, encourage, and comfort the leaders about their devotion.

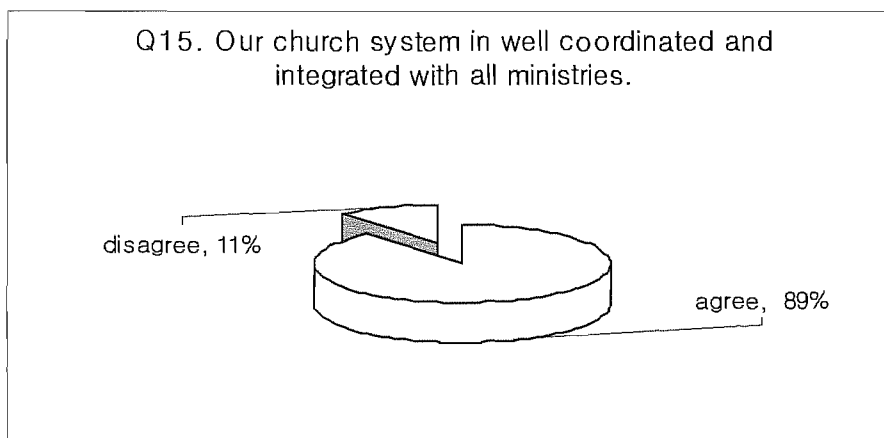
G. General Attribute of Current Communication Systems

Most well settled cell model churches relate the members to the work according to exact information about the members. But it seems that Moksan SeoBoo Baptist church shows an inadequacy in this part of administration.

Figure 17

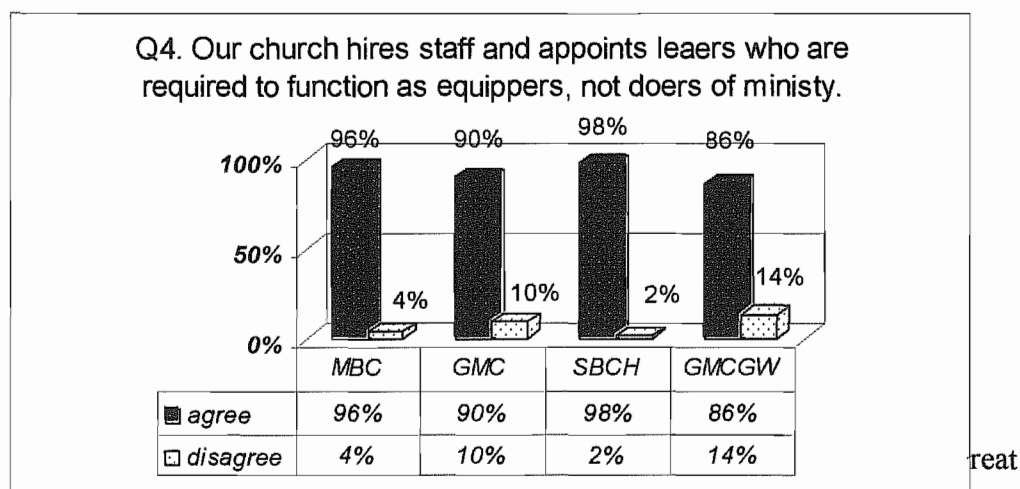
It seems that MSBC has a weak point in the congregational mission because they are focused on the small group.

The result of the survey bellow shows that all ministries are in harmony and cooperate.

Figure 18

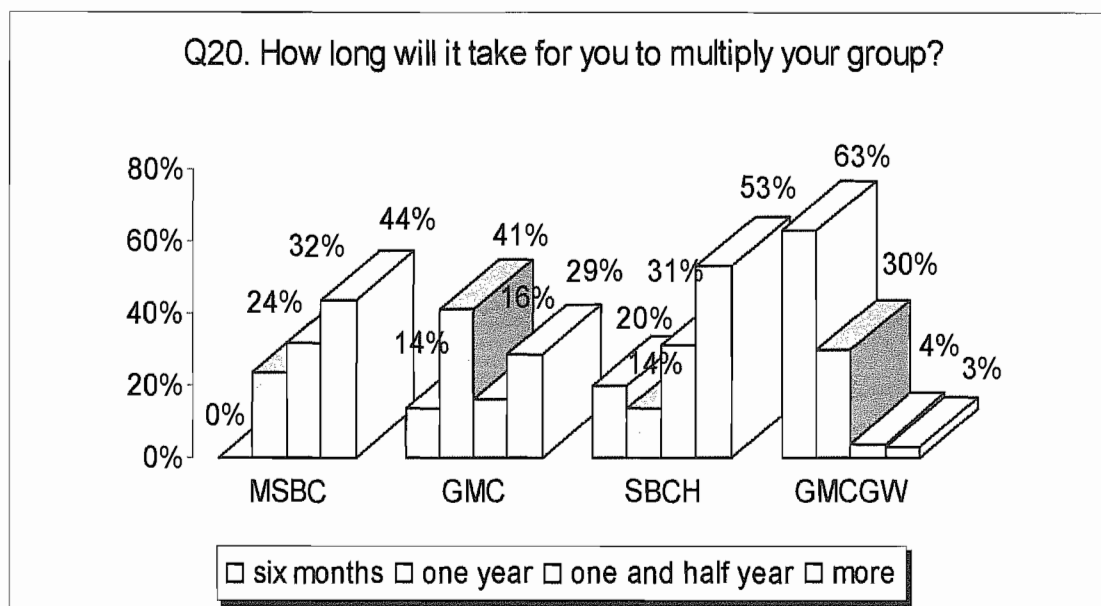
H. Culture and Value-Driven Attributes of Current Ministry

Figure 19



Commission of Jesus in Matt. 28: 18-20. The focus of equipping is to bring up the leaders who can build up the others to the leaders. In this way, the churches and leaders are multiplied. Therefore, the model churches give utmost educational support to all leaders.

Figure 20



The health of a cell group depends on how fast it can multiply the healthy cell group. In Q20, we can see that the more relationship-centered group takes more time to multiply the group.

III. The Principles Learned From the Cell Model Churches.

1. It is better to evangelize the unbelievers through the cell group and then lead them to church for assimilating them.
2. The couple-centered cell group is helpful for the wholesome church.
3. Offer the team mission training through the cell group.
4. Start the lay ministry on the firm basis of biblical foundation.
5. Make the laity convinced about their gifts.
6. Establish the ministers according to their exact information.
7. The Bible study should be focused on the practical contents to change the life style.
8. Invest for the training in church. Child-care should be offered during the training.
The Bible study should be prepared thoroughly, systemically and consistently
9. The leader is discovered in the cell group. But leadership development should be done through the small group and church together.
10. Maintain the balance between the cell group and the entire congregation. The overemphasized cell group meeting may weaken the church's power.
11. The lay ministry needs comfort and encouragement.

12. All ministers are equippers who establish the others.
13. It seems that open cell structure is more suitable for Gassan Baptist Church. This is because open cell is good for multiplying as the evangelism-centered structure. Also, because Gasan Baptist Church is a small-size church and the members know each other well, it would be better to assimilate the new comers rather than focus on the unity of the members. Gasan Baptist Church should pursue the careful transformation from the existing church to cell church.

CHAPTER FIVE
STRATEGY FOR EQUIPPING
LAITY IN CELL GROUP CHURCH

Gasam Baptist Church has stopped growing for the past ten years. To stop growing means dying. Even though many laymen devoted themselves to the church, Gasam Baptist Church could not get out of the stagnant condition. The problem of this church could not be solved simply by some programs. As seen in the survey, there are a lot of things to be solved. The weakest point of this church is a lack of leadership which establishes the laity. It has something to do with the problem of the pastor's leadership and structural problem that the laity can not do their ministry effectively.

The key point is where and how we can start to solve this problem. Towns gives three foundations to break barriers of church growth.¹ First, to build a church through growth barriers, take advantage of all the spiritual dynamics available to all believers. Second, a pastor must get out of his own way to grow a church. Third, pastors develop leadership skills. This suggestion gives two hints for the growth of Gasam Baptist Church. First, powerful leadership is needed for the growth of the church. Second, we might open the door of the growth of church by building up the laity to be leaders, which is the weakest part in Gasam Baptist church. George says, "the engine propelling a Meta-

¹ Elmer Towns, C. Peter Wanger and Thom S. Rainer, *The Every Church Guide to Growth: How Any Plateaued Church Can Grow* (Nashville, Tennessee: Broadman and Holman, 1998), 5-7.

Church² and leading to an exponential growth multiplication is the Holy Spirit's working through lay-led home-discipleship centers."³ The key point in here is the laity-centered ministry. That is to say, to be a laity-centered church makes the church grow more healthily. Ogden states, "The ministry is to be returned to the people of God. All of these shifts can be summarized in one sentence: We need to move from a pastor-centered ministry."⁴ It is hard in the present structure of Gasan Baptist Church to establish the laity as leaders and make them participate in the ministry. But if the church were changed into a cell group church it would be easier. The strategy to equip the lay leaders will be divided into five parts: preparing the equipping structure for the changing culture, development by using gifts, preparing training classes, building effective cell groups and equipping ministry teams.

I. Preparation Strategy for Changing

In the process of changing of Gasan Baptist Church to a cell group church, there are a lot of hidden barriers. One of them is the people who do not like changing. Wagner gives five institutional factors as the barriers against the growth of a church which has about 200 church members:⁵ the desire to preserve social intimacy, the desire to maintain control, the desire to conserve memories, the desire to protect turf, the desire to remain

² The idea of Metachurch means a church in transition, a church that is turning, a church that is becoming by Cal F. George.

³ Cal F. George, *The Coming Church Revolution: Empowering Leaders for the Future*, 28.

⁴ Greg Ogden, 111.

⁵ Elmer Towns, C. Peter Wagner and Thom S. Rainer, *The Every Church Guide to Growth* (Nashville, Tennessee: Broadman & Holman Publishers, 1998), 37- 39.

comfortable. It indicates the reason why Gasan Baptist Church has under two hundred members.

George suggests four essential elements that a pastor must have in the changing process.⁶ First is about the priority of a pastor. He says that a pastor should invest 80% of his time in bringing up the leaders. As a second one, he suggests a quiet changing. That is, it is not just to shout to be changed into cell group church but to show what is improving. The third is about the way of communicating the change. A pastor should approach the members as minimizing their fear toward changing when he explains the change which they will go through. Georges calls it APA: achievement statements, preserve statements and avoid statements. The last one is that a pastor should know the way of dealing with the resistance. He says that if a pastor respects the resister and gives a consideration to his concern, he will be a good partner after all.

Like this, thorough preparation is needed to grow the church that has under two hundred attendants. In the stage of preparation for the change, we should minimize the potential problems as much as possible and set up the concrete plan for achieving the goal effectively.

Malphurs suggests the strategic planning model like this:⁷ Ministry Analysis → Values Discovery → Mission Development → Environmental Scan → Vision Development → Strategy Development → Strategy Implementation → Ministry Contingencies → Ministry Evaluation.

⁶ Cal F. George, 258-265.

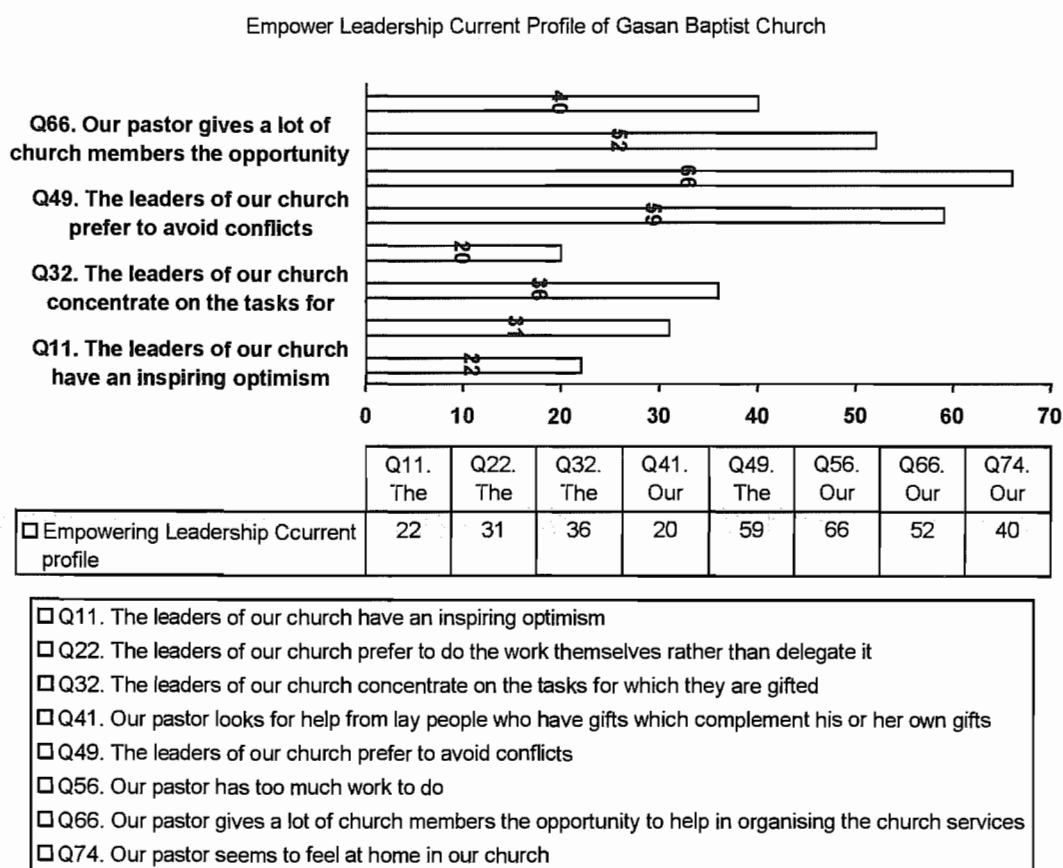
⁷ Aubrey Malphure, *Advanced Strategic Planning: A New Model For Church And Ministry Leaders* (Grand Rapids, Michigan: Baker Books, 1999), 14.

The strategic plan for preparing the change will be set up on the basis of Malphurs's strategic planning model.

A. Ministry Analysis

The first step in the strategic plan is a ministry analysis. Here, the result of a survey that was performed by Natural Church Development for Gasan Baptist Church will be discussed.

Figure 21



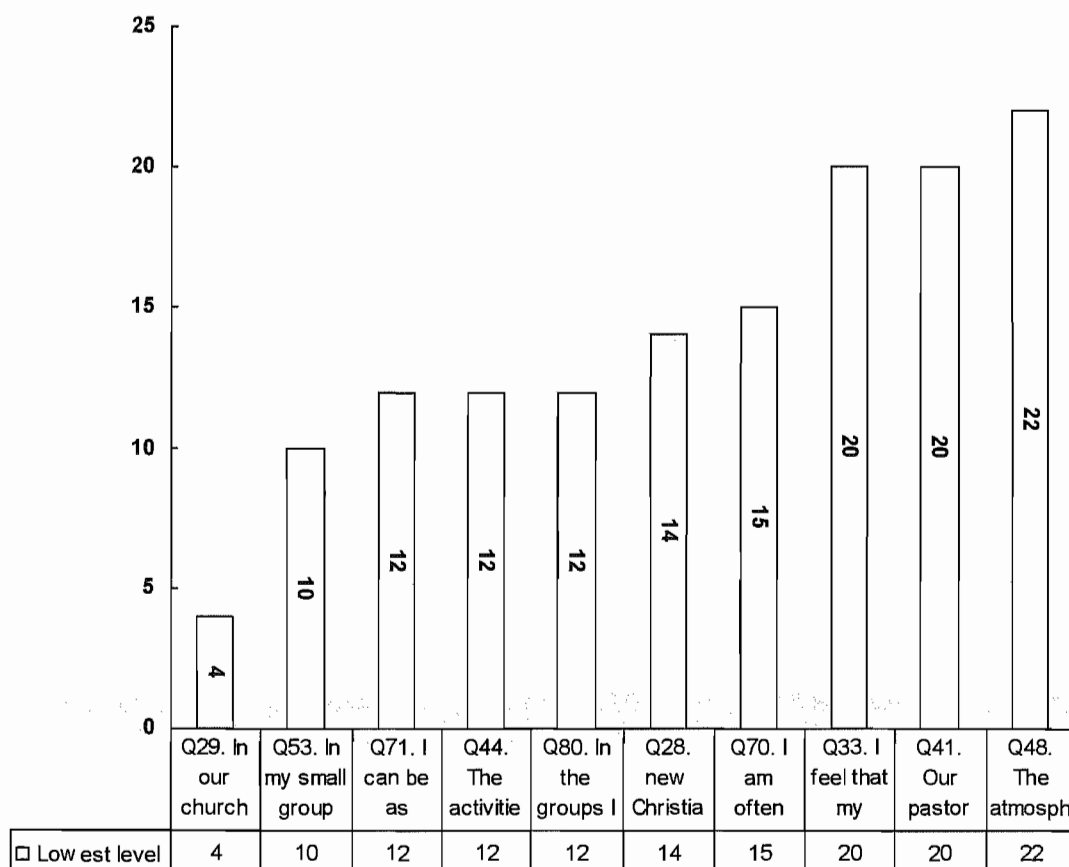
First, the result of eight parts which are characteristics of a healthy church will be considered: empowering leadership, gift-oriented ministry, passionate spirituality,

functional structures, inspiring worship services, holistic small groups, need-oriented evangelism and loving relationships.

Second, 10 weakest points of Gasan Baptist Church will be dealt with.

Figure 22

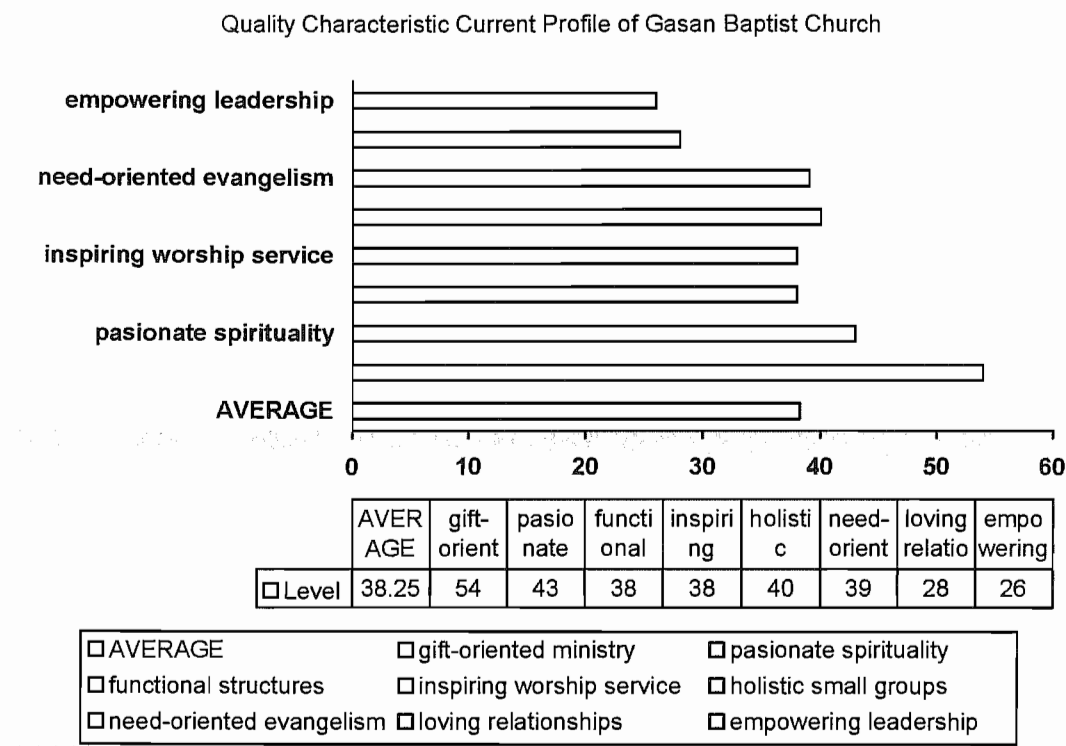
Current Lowest 10 of Gasan Baptist Church



- ☐ Q29. In our church it is possible to talk with other people about feelings and problems
- ☐ Q53. In my small group we spend lots of time on things which are irrelevant to me
- ☐ Q71. I can be as active as like my small group
- ☐ Q44. The activities of our church are characterised by successful planning and organisation
- ☐ Q80. In the groups I belong to it is easy for new comers to be integrated
- ☐ Q28. new Christians find friends in our church quickly
- ☐ Q70. I am often bored in the worship service
- ☐ Q33. I feel that my church supports me in my ministry
- ☐ Q41. Our pastor looks for help from lay people who have gifts which complement his or her own gifts
- ☐ Q48. The atmosphere of our church is strongly influenced by praise and compliments

Third, 10 strongest points of the church, and then empowering leadership, which is a central task for the growth of the Gasan Baptist Church will be discussed. The whole parts of the church will be evaluated through the result of the survey.

Figure 23



Everything has a tendency toward stability. As Heifetz mentioned, all living systems pursue stabilization.⁸ The role of a leader is responding properly to this tendency toward stability. It is to break the tendency of members to keep staying in the safe and comfortable condition. It is not easy work to do, but it is the starting point for changing. In this step, Gasan Baptist Church must be assessed for resources, place on the life cycle, culture, obstacles, direction, strategy, spirituality, performance and community. When

⁸ Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge, Mass.: Belknap Press of Harvard University Press, 1994), 28.

performed properly, the analysis should help old paradigm thinkers see the need for a new paradigm or direction.⁹

B. Build Biblical Purpose, Core Value and Vision

1. The Mission of Gasan Baptist Church (Matt. 28:18-20)

Warren suggests that an effective purpose statement should be biblical, simple, clear, transferable and measurable.¹⁰ The mission of Gasan Baptist Church is to make disciples on the basis of Matt. 28: 18-20. Saving the souls and building them to be disciples is the ultimate purpose of Gasan Baptist Church's existence. It is important to set up one obvious goal of the church by unifying various values that members have about the church to go toward one purpose all together.

2. Core Value of Gasan Baptist Church

Senske states:

Our role of Christian leaders is to create and lift up church organization's core values and connect the values to the vision and have a responsibility to ensure that these values translate easily and can be effectively put into action by others. Finally, we have a responsibility to produce and end result that reflects that vision to customers and key stake holders.¹¹

Core value and vision will be set up through the discussion with the church members, but here the fundamental core value and vision will be suggested. It will be a base for the more obvious values and vision afterward.

⁹ Aubrey Malphure, 52.

¹⁰ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand , Michigan, 1995), 100-101.

¹¹ Kurt Senske, *Executive Values: A Christian Approach to Organizational Leadership* (Minneapolis, MN: Augsburg Books, 2003), 85- 86.

Core values of Gasan Baptist Church is to make disciples (Matt. 28: 18- 20) and to worship God in spirit and truth (John 4:23). These two core values will be a foundation of all ministries and faith of Gasan Baptist Church's members.

3. Making Vision Statement

Vision is God's specific plan for a specific church at a specific time.¹² The vision of Gasan Baptist Church that is given to the writer is like this: Our comprehensive purpose is to honor our Lord and Savior, Jesus Christ, by carrying out His command to make disciples of all nations (Matthew 28:19-20). Specifically, we believe God has called us to focus on reaching those in the Kumchun area and the surrounding areas who do not regularly attend any church.

In order to accomplish this, Gasan Baptist Church will be an equipping mission center where every Christian can be developed to his or her full potential for ministry. This development will be accomplished through these: creative, inspiring worship; teaching that is biblical and relevant to life; cell group fellowship; and opportunities for outreach into the community in service and evangelism. As a result, our church will be different in ten years (these are goals we hope to accomplish):

- a) Love, acceptance, help, hope, forgiveness, guidance, and encouragement in the personal life of our church members will be found rather than depression, frustration, and confusion.
- b) 300 cell groups will be started in our community.
- c) All church members will be trained as lay leaders for the kingdom of God.

¹² Thoms. Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church* (Nashville, Tennessee: Broadman & Holman Publishers, 1999), 138.

- d) The church will be providing for the community social welfare facilities.
- e) The Christian influence from our church will be increasingly felt in homes, businesses, education, and politics in our community.

C. Build Bible Foundations for Lay Ministry

This Biblical foundation for lay ministry will be made by lectures, sermon series, small group meetings. The contents and order is like this.

1. View of the lay ministry in Bible and the lay ministry which has been perverted in history
2. The priesthood of all believers
3. The role of lay persons today
4. Introduction to cell ministry and team ministry

D. Setting up the Plan for Changing

1. The minimal four steps of preparing for changing.¹³
 - a) Decide the future character of the church.
 - b) Make church members have expectation for the future. If showing the attractive side of changing, they naturally come to feel the need of change.
 - c) Distinguish the existing ways of ministry that will also be proper in the future from the traditional customs that will be a barrier for future development.
 - d) Look for changes though the discussion with church members.
2. Set up the concrete strategy: transformation to the cell group-centered paradigm.

¹³ Deook-Soo, Kim, 64.

The first step is to become familiar with the literature of a cell church. There are many in print today such as:

- ◆ *The Second Reformation* by William Beckham
- ◆ *Where Do We Go from Here?* by Ralph Neighbour
- ◆ *Home Cell Group Explosion* by Joel Comiskey

These books will help our church to understand a cell group church.

The second step is to attend one or more cell group conferences with church leaders. They would be more challenged when they see with their eyes the changed feature of the cell group church and understand the cell group church in conference than when a pastor explains the principle of cell group church.

The third step is finding potential cell leaders, equipping them, and starting the cell groups. This step is done for the church leaders who are interested in cell groups and the course takes about one year. The potential leaders will learn from the pastor how to do ministry through a model cell group experience. The members who do not participate in the model cell group will be challenged by the fruits and change that are produced by cell group ministry.

The fourth step is preparing the total leadership of the church. This step is to have the members challenged even more so that church leaders and many lay people have an interest in the cell ministry and are willing to participate. When the entire atmosphere of the church is ready to accept the cell ministry, then the pastor proclaims the transformation to a cell group church.

The fifth step will be composing the ministry team for the cell ministry, and training and preparing them.

- a) To establish the cell ministry in the church, an equipping ministry team is selected and the trained. Here, the work for equipping the leaders is divided into administration, supervision, management, organizing, training and other detail work for each team. The ministry team consists of five parts.

- (1) Administrative Support Team
- (2) Leader Development Team (Training of ministry leaders)
- (3) Preparation Team (Assimilators)
- (4) Connecting Team (Interviewers, Connectors)
- (5) Equipping Team (Trainers, Coaches, Mentors)

- b) Formatting each course of the training.
- c) Deciding the time when a training course is offered
- d) Preparing the required educational materials

The sixth step is carrying out the plan.

- a) Starting the training of 12 members who have been trained by the pastor to be cell group leaders.
- b) Selecting and appointing the other cell group leaders.
- c) Deciding the special day for beginning as a cell group church.
- d) Setting the regular cell leaders meeting.
- e) Composing the small groups and starting the small group meeting.

E. Evaluating the Process.

This step is to evaluate all the processes of the change, make adjustments and compensate. It is one of the roles of a leader to supervise and assure that everything goes as planned.

F. Establishing the new culture (refreezing).

If the pastor wants a temporal change, it could be easily accomplished by changing the structure and systems of the church. But if the pastor wants a long-term change, he should establish the culture. Changing the system of the church is the work of a manager, but changing the culture is a role of the leadership.¹⁴

Gasam Baptist Church will develop into a laity-centered ministry from the pastor-centered ministry, and establish the culture in which only the persons who serve other people are leaders, all lay people are ministers and equippers who build up others.

G. Maintaining the Change.

Gasam Baptist Church should consider these three things.

First, produce the new leaders. The key of the successful cell group church is producing passionate leaders continuously. The church should develop leaders' ability for the maximal use of their gifts. Also the church should produce the specialized ministers and leaders on the basis of their gifts for a more effective ministry. Producing the leaders is not only the work of the pastor. All church members participate in producing the leaders as equippers. This work is possible in cell groups and the church will keep growing in this structure.

¹⁴ Deook-Soo, Kim, 112.

Second, the church should not lose the core value and vision. Whatever happens in church such as the pastor is changed, the church should not lose its purpose, core value and vision. The pastor should remind the members of the feature of the church which will be made in ten years. When church loses its obvious goal, it will stop changing and growing.

Finally, to maintain the change, Malphurs' sigmoid curve theory will be suggested.¹⁵ The term, *sigmoid*, simply means S-shaped. The S-shaped curve represents the natural development of one's personal life and relationships. A premise of this theory is that a church also has a life span. A church has a start, growth and death. Malphurs' theory suggests that the characteristic of the growing church is to keep trying for new challenge, course and change even when it grows well. He says that church can keep growing by changing something like the particular culture, needs and problems before the church reaches the growth climax.

Malphurs states that only the core values, mission, vision, and purpose of church are timeless.¹⁶ Thus everything else- the church's strategy, structure, system, policies, and procedures- are subject to change and should regularly change. He also says that for strategic planning purposes, the church must decide what is open for change. Like this, the church can keep growing when it tries for change continuously.

Gasar Baptist Church has stopped growing for the past ten years. All the church members appear to want to grow. Strategic planning for church growth can not be accomplished by a pastor's effort alone. In all these processes of planning and practicing, all the lay people and pastors should work together as ministers and equippers.

¹⁵ Aubrey Malphurs, 44-50.

¹⁶ *Ibid.*, 56.

II. Developing Gifts

Christian A. Schwarz said that, even if the Bible says that all Christians have at least one spiritual gift, 80% of Christians don't know what kind of spiritual gift was given to them.¹⁷ This is the condition of most of the church today.

The role of church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries.¹⁸ When the Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary.

As shown in the survey, Gasan Baptist Church did not make an effort to develop the members' gifts. The result shows that 42% of lay leaders do not know what their gift is and 58% of those who knew their gifts do not use their gifts on the basis of the Bible. This fact shows that Gasan Baptist Church should carry out a gift-oriented ministry: Q12. I know my spiritual gifts (58%); Q51. The word of God is the most important authority in the decision of my everyday life (47%); Q24. I enjoy reading the Bible (24%); Q84. Times of prayer are an inspiring experience for me (72%); Q33. I feel that my church supports me in my ministry (20%); and Q50. The tasks I perform in my church are in accordance with my gifts (62%).

¹⁷ Christian A. Schwarz, translated by Wonju Yim. *The 3 colors Ministry* (Suchoku, Seoul: NCD, 2001), 55.

¹⁸ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Viladecavalls, Spain: M.C.E. HOREB, 1996), 24.

Discovery and use of spiritual gifts is the only way to live out the Reformation watchword of the priesthood of all believers.¹⁹ To have them find their gifts is the most important foundation in the laity-centered ministry.

The purpose of the laity's gift development is divided into two parts in Gasan Baptist Church. One is to have the members discover their gifts and another one is to have them use their gifts in ministry. This process has three steps. First is preparing for gift development. Second is discovering the gifts. Third is developing the gifts. Generally, a Spiritual Gifts Discovery Workshop is used to find the gifts of the laity in most churches. But it is difficult to find the gift and have the confidence in the gift that they found in a short time. It is more effective to help the members find and develop their gifts in compound ways by connecting mutually the preaching, cell group activity, home and church ministry. In this way, the entire church will be transformed to lay ministry-centered church gradually. Now the steps of developing the laity's gifts in Gasan Baptist Church will be introduced.

A. Preparing Gift Development

1. Step One: Making the members understand the biblical basis and purposes of spiritual gifts.

a) Definition of the gift: Spiritual gifts are special abilities that God gives His people to accomplish his work.²⁰ McRae defined spiritual gifts like this: "Spiritual gift is a divine endowment of a special ability for service upon a member of the body of

¹⁹ Ibid., 24.

²⁰ Rick Yohn, *Discover Your Spiritual Gift and Use It* (Wheaton, Illinois: Tyndale House Publishers, Inc, 1974), 3.

Christ.”²¹ The Bible says, “As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God” (1 Peter 4:10). Therefore, the gift can be defined as the ability that the Holy Spirit endows to all believers for the common good of the body of Christ according to God’s blueprint and grace.²²

b) The Biblical basis and purpose of the spiritual gift.²³

- (1) The gift should be used for the common good and for building up the body of Christ (1 Cor. 12:7).
- (2) The spiritual gift is not given to unbelievers and there is no one who has all gifts (1 Cor. 12:27-30).
- (3) Every Christians is given at least one spiritual gift (1 Peter 4:10).
- (4) The people can not choose the gift (1 Cor. 12:7-12).
- (5) There is not any gift that all Christians have in common (1 Cor. 12:29-30).
- (6) God will call the Christians to account about practicing their gift (1 Peter 4:10).
- (7) The gift shows the demand and purpose of God toward the Christians (Rom. 12: 2-8).
- (8) The gift without love can not accomplish God’s purpose (1 Cor. 13:1-3).

²¹ William McRae, *Dynamics of Spiritual Gifts* (Grand Rapids, Michigan: Zondervan Publishing House, 1976), 18.

²² Bruce Bugbee, translated by Bohun An, *Network Ministry: Service According to the Passion, Gift, Style of Individual* (Seoul: The Word of Life Publisher, 1997), 69.

²³ Bill Hybles, translated by Soon Back, *Network the Gift Placement Ministry: Textbook* (Seoul: Pricept, 1996).

2. Step Two: Distinguishing the Gift

a) Distinguish spiritual gifts from natural talents

A spiritual gift is different from natural talents. Blanchard said, natural talents are inherited abilities and interests received at birth but a spiritual gift of grace is measured and given out by God to each true Christian as a stewardship for serving the church of Jesus Christ.²⁴ There are outstanding persons among unbelievers, but they can not have any spiritual gift. When a person accepts Jesus, God can use his talent by changing it to a spiritual gift but even in this case, the spiritual gift is beyond the simple magnification of the talent.

b) Distinguish spiritual gifts from spiritual fruits

Spiritual fruit (Gal. 5:22) is the result that is produced as the Christian grows. While the spiritual gift shows what Christians have to do, the spiritual fruit shows what Christian should be. The relationship between them is like this.

First, the spiritual gift does not have any meaning without the spiritual fruit. The Corinthian church was very eager to find the gifts but fell into confusion because there were not spiritual fruits. The gift does not do any good without love.

Second, the gift is temporal but the fruit is eternal. 1 Cor. 13 says that prophesy, tongues and knowledge will perish someday but faith, hope and love will be always.

Third, the verses about the gift go together with the fruit in the Bible. 1 Cor. 13 is typical example. The gift should come with the fruit.

²⁴ Tim Blanchard, *Finding Your Spiritual Gifts* (Wheaton, Illinois: Tyndale House Publishers, Inc., 1979), 13-14.

c) Distinguish the gift from duties

While duties are given some people in public, the general gift is given to all believers. The person who has duties should have gifts according to his duties but some people do not. But without being appointed to the duties of a position, some people can have the gift which corresponds to the duties.²⁵

d) Understand the spiritual gift and general gift.

In “the manifestation of Holy Spirit” in 1 Cor. 12:7-12 and “the gift that is given according to grace” in Rom 12:6-8, while “the manifestation of Holy Spirit” can be called “the supernatural gift, the gift can be considered as a natural gift” which has continuance. For example, the gift of healing appears in various ways under the necessity and circumstances, but the gift of service as the general gift is maintained in the person who was given that gift. These two kinds of gifts are like both sides of the coin. So, if these were considered alternatively, this will be a fault that limits God’s ministry.²⁶

e) Distinguish the spiritual gift from the false gift

In Matt. 24:24, Jesus warns, “for false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.” If someone desires the miracles and powers excessively, he may be seduced into the false gift. The false gift is discerned through the fruits and the Word.²⁷ The gifts are given for the glory of the Lord.

²⁵ Arnold Bittlinger, translated by Inwhan Jung, *The Gift and Grace* (Seoul: Christian Wisdom Publisher, 1983), 36.

²⁶ DongSoo Kim, *The Third Wave of Spiritual Movement* (Seoul: Yechansa, 1991), 84.

²⁷ SungHoon Myung, *With The Holy Spirit* (Seoul: Credo, 1993), 210-211.

3. Step Three: Finding the Kinds of Gifts in the Bible

In describing the gifts which are enumerated for us in the Scriptures, we are bound to grammatical, historical, contextual interpretation.²⁸ McRae classifies the gifts in the Bible into 20 kinds. The list of gifts appears in four chapters of the New Testament.

The first list, founded in Rom. 12:6-8, contains seven gifts²⁹: the gift of prophecy, the gift of service or helping, the gift of teaching, the gift of exhortation, the gift of giving and the gift of administration or ruling.

The second list, found in Ephesians 4:11, contains three gifts³⁰: the gift of apostleship, the gift of evangelism and the gift of pastor-teacher.

The third list, found in 1 Peter 4: 11, contains two specific gifts:³¹ speaking and serving. The speaking gifts may include teaching, exhorting, evangelism, prophesying, pastor-teaching and apostleship. Among the serving gifts would be giving, administration, showing mercy and helping.

The fourth list, found in 1 Cor. 12:8-10, contains eight gifts:³² the gift of wisdom, the gift of knowledge, the gift of faith, the gift of healings, the gift of miracles, the gift of distinguishing of spirits, the gift of tongues, the gift of interpretation.

In his book *Team Ministry*, Gilbert classifies the gifts in the practical aspect into three parts, miraculous gifts, enabling gifts and team gifts, so that the gifts in the New Testament are put to practical use.³³

²⁸ William McRae, *Dynamics of Spiritual Gifts*, 45.

²⁹ *Ibid.*, 45-53.

³⁰ *Ibid.*, 54.

³¹ *Ibid.*, 63.

³² *Ibid.*, 64.

B. Discovering the Gifts

As the way to discover the gift, a seven step strategy will be used, which combined Schwarz's discovering gifts in seven steps³⁴ and McRae's five steps.³⁵

Step 1: Start with prayer

A spiritual gift is the primary channel by which the Holy Spirit can minister through the believer.³⁶ But how do we discover our capability and function? One thing is clear: the gift is given by God and its purpose is to accomplish the work of God. Therefore, the people who are seriously interested in discovering their spiritual gift should pray to find God's will and what kind of gift is needed to establish the church. After the discovery process is initiated by prayer there must be a proper exposure to the gifts.³⁷

Step 2: Being enlightened by study

1. Read again the four chapters of the New Testament which expound the biblical doctrine of spiritual gifts: 1 Corinthians 12; Roman 12; Ephesians 4; 1 Peter 4.
2. Record the 20 lists of gifts which are found in these four chapters.

³³ Larry Gilbert, *Team Ministry: A Guide to Spiritual Gifts and Lay Involvement* (Lynchburg, VA: Church Growth Institute, 1992), 63-66.

³⁴ Christian A. Schwarz, Translated by WonJu Yim, *The 3 Colors Ministry*, 56-63.

³⁵ William McRae, 111-119.

³⁶ Larry Gilbert, *Team Ministry: A Guide to Spiritual Gifts and Lay Involvement* (Lynchburg, VA: Church Growth Institute, 1992), 33.

³⁷ William McRae, 113.

3. Define and illustrate each gift. The definition must be based on the exegesis of the Scriptures, not on present-day observations or experiences
4. Look for similarities between the lists of gifts. Then make up one complete list of spiritual gifts that understand the Scriptures.

Step 3: Being indicated by desire (Ps. 37:4)

As gifts are described, as we see them about us, as we are exposed to them, we can expect the Lord to touch our hearts and plant desires there.³⁸ God's desire for us is planted in our heart by God Himself. Therefore, it is very important to find that we have a passion for as contrasted to something we just do something because it is our duty. Gilbert says that a spiritual gift is a supernatural desire.³⁹ Like this, God's intention for us is that we always enjoy using our spiritual gifts.

Step 4: Being confirmed by ability

Act upon the desires of your heart; do it, try it. If it is an area in which someone is gifted, the Lord will confirm it by the ability he displays.⁴⁰ Ability improves and develops with practice. The evidence of ability is God's means of confirming that deep and settled desire to serve the Lord in a particular capacity. It is a clear indication of one's gift.

Step 5: Being accompanied by blessing

³⁸ William McRae, 114.

³⁹ Larry Gilbert, 37.

⁴⁰ William McRae, 116.

If a spiritual gift is exercised in the energy of the Spirit of God, blessing will accompany it. It may simply be the joy of his or her overflowing hearts. Gilbert says that a spiritual gift is the source of joy in our Christian life.⁴¹ It may be the salvation of souls, the edification of believers, the encouragement of a broken heart, the recovery of a backslider or the successful completion of a project. God's blessing will accompany it.

Step 6: Looking for other's opinion

Even if someone has a conviction that God gave him a certain gift, has prayed about it for a long time, has intention to devote himself to serve with that gift and enjoys in practicing it, if others have doubt about his gift, he should think about his gift over again. Whoever wants to discover his or her gift should be confirmed about the gift by the members in the church or cell group.

Step 7: Using the gift test questionnaire

The gift is closely connected to God, so it may yield fault to decide what kind of gift we have through a simple questionnaire. It is desirable to find the gift in the close encounter with God because the gift is deeply related to the purpose of our existence. But a human may be confined in his limited experience, therefore he could find something he has not known or he has not experienced before through the gift test questionnaire.

Schwarz's questionnaire which is published by NCD (Natural Church Development) will be used for the test. The reason the writer choose this questionnaire is this. First, it is convenient to be used in the writer's country. Second, it is so easy that

⁴¹ Larry Gilbert, 39.

every one can use it individually. Third, it is in collusion with the pastoral philosophy of Gasan Baptist Church. Fifth, it has been recognized all over the world.

C. Developing the Gifts

1. Developing one's own spiritual gifts

a) By exercise

If it is truly one's gift, it will be developed by exercise. There is no other way to learn to swim than to get into the water. This applies to every form of Christian service.

b) By evaluation

When one has identified his gift, knows the degree of ability, and has realistic goals for levels of performance, he is able to evaluate himself in a helpful way. He can be largely dependent on evaluation from others. Evaluation is simply helping people improve the quality of their work. As a result, the level of performance is lifted.

c) By education

Seminars, summer school, training classes, filmstrips, and cassette recordings provide a score of sources to enrich and develop the people of God in fields of specialized Christian service. The development of one's own gift centers around these words: practice, listen and study. Because we are dealing with spirituals, each aspect must be bathed in prayer.

2. Developing gifts of others

Two spheres are ideally suited for the development of the gifts of others: the church and the home.

a) In the church

The church body is divinely designed by the Chief Architect to function by means of gifts. A study of Scriptures will reveal several significant elements of the meeting of the early church (Acts 20: 7; 14:27, 1 Cor. 16:2; 14:26-33; 11:26). These are activities directed toward the Lord, saints and unbelievers. Today meetings in the church are different from this. The local church, structured after the New Testament, provides the best possible sphere for discovering and developing the gifts of others. Who in the local church bears the responsibility for developing the gifts of the saints?

(1) The responsibility

According to Ephesians 4: 11, 12, the responsibility for developing the gifts of others in the church surely rests on the gifted men who are apostles, prophets, evangelists, pastors and teachers. The gifted men are directed toward other believers and their development for the work of ministry. The process begins with gifted men "equipping the saints". It has been pointed out that this is a twofold responsibility: i) Repair. As the disciples repaired broken nets and surgeons reset broken bones, gifted men are to repair saints with broken spirits, lives, and relationship. ii) Prepare. Gifted men are responsible to equip or prepare the saints for Christian service. It is to repair and prepare for service.

(2) The methodology

The Sunday morning ministry of the Word ought to repair and prepare saints for service. Personal counseling must be geared to this objective also. Cell leaders also help saints to repair and prepare. Practical and content courses in the local church must also be provided.

(3) The purpose (Eph. 4: 13-16)

For the church at large, the threefold purpose is unity, maturity, and conformity (v. 13). For the individual the purpose is the maturity of the individual believer so he can function efficiently as a ligament in a body contributing to its growth, unity, and strength (v. 14-16). Such purposes project the individual training of the believers to a high priority for any gifted man.

b) In the home

The primary institution of God is the Christian home. A great deal can be done here in the discovery and development of gifts. A home is comprised of two relationships which contain resources that must be tapped.

(1) The husband-wife

As Christ is cultivating His bride, the church, and bringing her to spiritual maturity, so the husband is to minister to his wife and bring her to spiritual maturity. The wife should think creatively and prayerfully as to how she can help her husband in relation to the discovery, development, and investment of his gift- this is the way God gave her to him, to be a helper (Gen. 2: 18).

(2) The parent-child

Children can be more helpful than anyone else in discerning and developing spiritual gifts. In Prov. 22:6, the Bible says: train up a child in the way he should go, even when he is old he will not depart from it (NKJV). Paul admonishes the fathers like this in Ephesians: instead, bring them up in the training and instruction of the Lord (Eph. 6:4). Like this, the home also is the place in which one should serve with his or her gifts as a father, mother, husband or wife. Therefore, the gift can develop at home. Even more, because the atmosphere of the home is more amicable, forgiving and intimate than any other institutions, it is much easier to practice and develop his or her gifts.

Conclusion

The gift brings about the work and the work is a break through for using the gift. As for Paul, the teacher, prophet and apostle are the official duties, doing wonders is the spiritual gift, actually by exercising the power, saving the people and strengthening the church are the work. Ephesians 4:15-16 shows it very well:

but speaking the truth in love, may grow up into him in all things, which is the head even Christ: that is, Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto edifying of itself in love (KJV).

Here, "every joint" indicates the official duties and "the measure of every part" indicates the gift. When the duties and gifts work well together, we can grow up to the whole measure of fullness of Christ as the purpose of the church community and the body

of Christ will be built up in love. The work is done with the gifts, and for this, the laity's gifts should be put to practical use and developed.

However, this leadership and gift development can not be done without the help of the pastor. Even if the gift is found, it is nothing without practicing it in the church. It is because the gifts should be used in the church. The issue of the laity's gift development is very closely connected with the pastor's understanding and acceptance of the gift development of the laity.

III. Preparing the Training System

The result of the survey found that all model churches have well organized training systems. These programs are satisfactory to church members and help equip them to be leaders. This training system became a foundation of the laity-centered ministry. It is almost impossible to be transformed to a cell church without a thorough training system. To set up an effective training system, the Life Bible Study series and the three steps of leadership development system will be examined.

A. The Life Bible Study Series

Comparing the lay training course of the model churches shows that the course of Seoul Baptist Church, the Life Bible study series, is most satisfactory. The writer decided to use the model of Seoul Baptist Church because of these five reasons. First, the system of Life Bible study is simple. Their training program consists of only nine kinds of Life Bible study, short-term training camp for leaders, and discipleship training in cell groups. Second, this series of Bible study is very effective as seen in the result of the

survey. Third, it is a very remarkable idea that the main purpose of the Bible study is not to teach the knowledge but to change the life style. Finally, it is considered that this system is easy to follow in a small church like Gasan Baptist Church.

Life Bible study consists of nine different themes. First step is for the new believers, and first five courses are compulsory for the lay leaders. This Bible study deals with the fundamental faith of Christians. Two of the nine courses, Survival Kit of New Christian and Experiencing God, are courses for the man-to-man discipleship training in cell group.

Step 1: The Saved Life

This course is essential for new members. It is effective to lead unbelievers to believe in Jesus, to have old members convince of their salvation and reflect on their life as Christians. This training course is led by a senior pastor, and every member should attend. Through this course, the pastor's pastoral philosophy and view of faith are communicated.

Goals: 1. Having a firm conviction of salvation.

2. Improving ability to read the Bible and understand it yourself.

3. Establishing a well organized life style as a Christian and finding the answers for the questions about faith.

Step 2: The New Life

This course is available for the members of Gasan Baptist Church who finished the first course. The main themes are the life in the kingdom of God, belongings of this world, new attitudes for life, and spiritual battle.

Goals: 1. Establishing the biblical values suitable to new life.

2. Understanding fundamental biblical concepts which are necessary for the Christian life.

3. Taking a first step for Quiet Time.

Step 3: The Religious Life

As seen in Matt. 22: 37-40, this course prepares persons to have a close relationship with God and cultivate loving relationship with neighbors through religious training. It deals with various topics such as prayer, worship, serving, fasting, being guided, meditation, obedience, standing alone, and being joyful.

Goals: 1. Having Quiet time regularly.

2. Practicing various religious trainings.

3. Changing the way of thinking from the self-centered to other-centered.

4. Changing one fault that is a barrier for the religious life and getting into a new habit.

Step 4: Guide for daily spiritual growth (Survival Kit of New Christian)

This is used as a text book for the man-to-man discipleship training. Cell leaders can train the new believers through this, and all cell group members start training the *baby* believers. This course takes six weeks.

Step 5: Experiencing God

This course is available only for shepherds or substitute shepherds for helping to live with God in daily life. This is used as a text book for man-to-man discipleship training in cell groups. They take this course shortly after or before they become shepherds.

Step 6: The Life of Couples

This course helps to have intimate relationship between husband and wife. Main contents are how to improve communication with God, how to improve communication between couples, how to forgive, how to serve, how to control the emotions, how to listen, how to love, how to control anger, economic issues, and the sex life.

Step 7: The Life of Parents

This course teaches the biblical ways of bringing up the children. It consists of loving words, rule and guidance, background and values of parents and children, disposition, regular family meeting, praise and encouragement, spiritual guidance, sex education, and discovering gifts.

Step 8: The Life of Disciples

Goals: 1. Bible study according to themes.

2. Reading the Bible and meditation as a life style
3. Practicing lessons given from the meditation in everyday life.
4. Understanding God's sovereignty and reflecting on your life.

The contents are these: the Bible, God, God's will, God's guidance, Christ's death, resurrection, second coming, life of witness, Holy Spirit, prayer, tribulation and stewardship.

Step 9: The Life of Teachers

This training is offered for the teacher or someone who has interest in child ministry to increase the understanding of the child, have a confidence in dealing with children, and bringing up the children rightly as parents and teachers. This course takes 13 weeks.

The contents include developing the attitude of a spiritual leader, increasing the knowledge and understanding about the children, learning the theory and practice of teaching, and trying to prepare the lesson and run the class in real life.

B. Three Steps of Leadership Development System

The reason for training the laity in a cell group church is to build them up to be ministers like cell leaders. The leader training in cell ministry is not limited to selected qualified members but is aimed at all members. Cell leaders are not trainers who lead the behavioral training. The role of cell leaders is simply to lead other people to God, have them experience the Christian life, and to share their lives. Therefore, the leadership training is focused on increasing the simple and practical ability of ministry. Also, they are trained to bring about the transformation of the life style through sharing the life with God's Word, even if it is a small part. Then, they can take theological training or learn

leadership skill as the next step. This should be set up before setting up the training system.

Gasam Baptist Church is a small church and is short of ministers, so a large scale training system is not suitable. The writer thinks that a three-step system of leadership training is practical for Gasam Baptist Church.

This system consists of three steps. First step is for establishing and developing the leaders for general cell groups. Second step is for establishing and developing the cell coaches who are leaders of cell leader groups. First step is for the leaders of basic cell groups, while second step is used for equipping the leaders for the people who are in the higher level of faith. Third step is for establishing the laity or anointed ministers to be pastors in charge of cell ministry or zone pastors. This third course can be done in connection with other educational centers or training programs.

The course from first step to third step develops step by step. But the various trainings of one step are not done in any settled order. It is called the mosaic method. The training is selected based on the needs of a trainee. The overall structure of this leadership development system proceeds in regular sequence, while in each stage, the training is offered according to the trainee's need.

The overall training system of Gasam Baptist Church is simple. It consists of the Life Bible study and three-steps of leadership development system. There are also the preaching of the pastor and training camp leaders as complementary programs. When we consider a pastor as an equipper who establishes the believers, it is natural to use the preaching for training the laity. Nothing is better than the preaching time for training the laity with Words. It can be used as an opportunity to upgrade the level of faith of the

entire congregation, and the sensitive themes that are discussed among members can be dealt with. The pastor should use this opportunity effectively.

Also, potential leaders and cell leaders will be trained and equipped through overnight camps or retreats twice each year. It will be help to preserve the sense of unity of the community and can be used as an intensive course.

The training system of Gasan Baptist church will be focused on these three things. First, it should be a structure which produces leaders in short-term. Second, it should be a structure which is focused on the ministry, not intellectual knowledge. Third, it should be a structure that is flexible to the needs since cells are an organic group.

Sue Mallory and Brad Smith give ten tips for developing good training programs.⁴²

1. Do a need assessment. Use surveys, phone calls, and interviews with current and formerly involved people in ministry service to determine what skills and knowledge (information) are essential for success in ministry in your church and each specific ministry or program.
2. Define your objectives clearly.
3. Tailor the program to people.
4. Cover all the bases.
5. Facilitate fellowship.
6. Build relationships with staff members and leaders.
7. Vary your methods of presentation.
8. Use other people as trainers.
9. Train paid and nonpaid personnel together.

⁴² Sue Mallory and Brad Smith, 327.

10. Pay attention to the environment.

IV. Equipping Strategies through Cell Group

The center of a cell group church is the cell. All programs in the church exist to help the cell groups. Why cell groups are considered so important?

It is because a cell group is a small church within the church. Many things happen in cell groups like evangelical work, nurture, spiritual fellowship, maturity of faith, service work as minister, being established as leaders, and being sent out as ministers from the cell group.

Comiskey says that the ultimate purpose of a cell group is multiplying through evangelical work.⁴³ All believers are ministers of God and should be established as ministers. In the cell group, all believers are built up as ministers.⁴⁴ Therefore, it is important to make cell group effective in equipping.

Galloway suggests ten results from effective small groups.⁴⁵

1. They become a close, caring family.
2. They learn to apply the Bible to daily life.
3. They have a place to share and learn from life's testimony.
4. They receive effective one-on-one pastoral care.
5. They learn to give each other encouragement and edification.
6. They are provided with unlimited opportunities for meaningful service.

⁴³ Joel Comiskey, *Home Cell Group Explosion*, trans (Sujeonggu, Seongnam: NCD Publishers, 1998), 23.

⁴⁴ Lawrence Khong, 100.

⁴⁵ Dale Galloway, *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches* (Grand Rapids, Michigan: Fleming H. Revell, 1995), 65-69.

7. They provide non-threatening, friendship evangelism.
8. They disciple new converts.
9. They provide for personal spiritual growth.
10. They develop strong leadership.

Especially, Galloway presents the significance of small groups. “There is also no easier way to disciple new converts than in a small-group setting. In a small group these converts are connected, cared for, and learning and growing in a loving atmosphere.”⁴⁶

Now the equipping strategy through cell group will be discussed.

Strategy 1. All cell group members have Sponsor-Sponsee relationship.

A sponsor is a mature Christian who helps a sponsee to solve the problems in faith and bears the responsibility for his or her mistakes. The relationship is maintained more than one year. The goal of this relationship is to take care of a sponsee and train him or her to live a basic Christian life. This nurturing ministry is the decisive element of cell group.

There are eight tasks of a sponsor.

1. Listening.

Listening as a facilitator means to hear the person and to have the person know that you have heard.⁴⁷ The sponsor should try to understand the need, fear, joy, and conviction of the sponsee. The sponsor should avoid these things: pretending to listen, listening selectively to what he wants to hear, and ignoring the emotional condition of a sponsee.

⁴⁶ Ibid., 92.

⁴⁷ Henry Cloud and John Townsend, *Making Small Groups Work: What Every Small Group Leader Needs to Know* (Grand Rapids, Michigan: Zondervan, 2003), 153.

2. Interceding Prayer: it is praying for a sponsee for his growth and problems of life.
3. Being a model for a sponsee.

Even if a sponsor is not mature enough, his continuous growing would be a challenge for a sponsee.

4. Teaching.

A sponsor teaches a sponsee about Christian life and faith using a book like Ralph Neighbor's *Survival Kit*. All members should take this training.

5. Teaching everything in detail, doing evangelical work and praying with a sponsee.
6. The sponsor takes care of a sponsee with other people.
7. Helping a sponsee in his or her problem area.
8. Training a sponsee to be a sponsor who equips others.

Strategy 2: Developing the potential leader.

The potential leader is recognized by all members of a cell group. The cell leader prepares to multiply the group by training the potential leader. The training for the potential leader is like this.

1. Making a potential leader observe a cell leader.
2. Explaining to a potential leader what a cell leader did and why he did that.
3. Observing a potential leader while he is doing same work.
4. Explaining objectively the strong points and weak points of a potential leader after observing.
5. Suggesting ways to make up a potential leader's faults.
6. Giving a potential leader tasks to do.

7. Not showing too much concern to a potential leader.
8. Treating a potential leader as co-worker and having a close relationship.

These are suggestions for the ministry with a potential leader in a cell group meeting.

1. Explaining what they will do and the reason for that before the cell group meeting.
2. Sharing what they learn with each other from the meeting and planning together the next meeting.
3. Discussing the issue that was raised in shepherd group meeting and participating as potential leader in all ministries.
4. Letting a potential leader lead the cell group when he is ready.
5. Evaluating a potential leader's strength and weakness that is seen during leading the cell group. Then suggest ways to make up the weakness.
6. Entrusting everything to a potential leader a month before the fission. It is helpful to reduce the resistance of members to accept him as a leader when the group is doubled.

Strategy 3: Making the cell mission team

Khong says that cells develop through evangelism.⁴⁸ It gives an important tip to the equipping strategy in a cell group. It means that cell develops centered in evangelism, and the members grow until they have an ability to multiply the cell group. To become a structure full of life, a cell group should be focused on evangelism and multiplying.

⁴⁸ Lawrence Khong, 71.

The mission team consists of three members from the cell group. First, they decide the objects of evangelism and let them know they are praying for them. They pray for them and share the progress of the work at every meeting. To work in teams is less burdensome than working alone. Maintaining the relationship with the unsaved, they invite them to the cell group. This spiritual atmosphere makes the cell group even more spiritual, not human-centered. Also, members grow and multiply in this spiritual ministry. Miller says the key to effective small-group ministry is an emphasis on worship. "The first priority in church ministry must be to experience true congregational worship with sincere enthusiasm."⁴⁹

Strategy 4: Preparing for the cell group planting

If entire cell groups start to think about the need of evangelism for the unbelievers out of church, then the entire cell group becomes one mission team and conceive the joint missionary work. The object can be unbelievers in other areas. This work gets started by first, sending a team of 2-3 people to search the mission place and their needs, making a relationship with a few people, and gaining some new converters. But this team is not grown up enough to form a new core cell group. Therefore, entire cell groups send other teams to start a new cell group promptly in that area. This cell mission team plants the new local church and has that church do its mission. All other members who do not participate in this cell planting ministry but support in prayer will grow strong as God's ministers through evangelical work.

⁴⁹ H. Joseph Miller, *Building The Church: A Comprehensive Manual for Church Administration* (Greenville, South Carolina: Bju Press, 2003), 153.

Strategy 5: Judy Johnson gives two strategies on the basis of Acts 2.⁵⁰ These are prayer and fellowship. “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2:42 NIV)

Prayer becomes part of us because God has touched our spirit with his own. He has called us into relationship with himself. In prayer we enter the privileges and responsibilities of that relationship. Prayer of love for the members’ problems in the cell group meeting will offer all members an opportunity to experience God. Prayer will help all members to become strong people of faith.

Cell group fellowship is based on Christians’ unity with the Lord and with each other. The book of Acts emphasizes how they shared property. Personal resources were given for the good of other believers. In cell group fellowship all members can share materially (money, food), emotionally (caring, listening) or intellectually (insights, knowledge, reactions), thus nurturing the growth and development of the whole body. This spiritual relationship leads unbelievers who are outside into God’s community.

Strategy 6: Participating in Sharing

Sharing is a form of discussion that permits us to open our lives to one another. It is an important part of being a cell group member. A cell group is changed by a model of faith in sharing time. It is important that all members participate in sharing. It may be uncomfortable to share their lives at first, but when they share their lives once, they take part in the group and start to grow in faith. They solve many problems in faith and resemble a model of faith through sharing.

⁵⁰ Judy Johnson, Steve Barker, Rob Malone, Ron Nicholas, Doug Whallon, *Good Things Come In Small Groups: The Dynamics of Good Group Life* (Downers Grove, IL: Intervarsity Press, 1985), 80.

McBride gives six tips for the easy sharing of cell group members.⁵¹

1. Set the example. If other people are reluctant to share, you must be willing to share first.
2. Be patient. Do not expect everyone from the very start to share personal intimate information, work your way up to the higher levels.
3. Stress honesty. Do not avoid true feelings, emotions, and opinions.
4. Practice acceptance. Avoid acting shocked when someone shares startling information. Instead, communicate acceptance.
5. Accept differences. Different people have different levels of comfort when it comes to speaking in a group setting. Not everyone is as verbal as you would like.
6. Avoid pushing. Some members are quiet by nature. Forcing them to share isn't a good idea. Allow them to wait until they are ready.

V. Build Equipping Ministry Team

Biblical ministry is predicated on plural, not solo, leadership.⁵² In the Bible, elders in the local church are always referred to in the plural, with the exception of reference to the function and qualifications of a bishop (1 Tim 3:2; Titus 1:7)

Barna wrote about the leadership team.

Leadership team is a small group of leaders who possess complementary gifts and skills. They are committed to one another's growth and success and hold

⁵¹ Neal F. McBride, *How to Lead Small Groups* (Colorado Springs, Colorado: Navpress, 1990), 96.

⁵² Greg Ogden, 227.

themselves mutually accountable. Together they lead a larger group of people toward a common vision, specific performance goals, and plan of action.⁵³

A small church is actually short of professional ministers. Especially, in the church which has 150-200 attendants like Gasan Baptist Church, it is hard to appoint and pay enough ministers to satisfy the needs of church members due to finances. Nevertheless, team ministry offers a significant foundation for equipping ministry in the small church. When pastors combine their effort with those of lay people who possess complementary gifts, that mixture is likely to boost the impact of the church within the community and attract many curious people-some of whom will be impressed enough to stay and add their efforts to the ministry mix.⁵⁴ Team ministry is an essential part of equipping ministry.

The writer will establish a strategy of building up the lay leaders through an equipping ministry team.

A. The Structure and Role of Equipping Ministry Team

An equipping ministry team is divided into four sub-teams.

1. Administrative Support Team: this team offers entire administration work related to equipping system.
2. Leader Development Team: this team develops the leader training. It prepares required training for leader.

⁵³ George Barna, *The Power of Team Leadership: Finding Strength in Shared Responsibility* (Colorado Springs, Colorado: Water Broo Press, 2001), 24.

⁵⁴ George Barna, *Building Effective Lay leadership Teams* (Ventura, California: Issachar Resources, 2001), 27-28.

3. Prepare Team: this team helps new comers become assimilated in church, and this work is fulfilled through cell group.

4. Equip Team: this team consists of people who are given teaching gifts, and there are trainers, coaches (help cell leaders) and mentors in this team.

The trainer offers required training to cell leaders and lay people. Cell group leaders are offered training related to biblical foundations and gift development. Then, cell leaders train cell group members from their training to have the members stand firm in faith and have them prepared to use their gift in ministry. Also, the trainer trains department heads about what is required for them related to facilitation, training and recognition and reflection.

The coach, who has been recognized as having personality and leadership, is selected among cell leaders. The role of coach is to manage and help cell leaders.

The equipping ministry mentors are trained to visit groups and to offer matching and placement by trainers. Mentors visit groups again for recognition, exit interviews and reassignments for the ministry. They place the people who want to work for local community and church in right places according to their gifts. For this work, they have information about each member's gift and training.

This structure combined Mallory and Smith's equipping system and the merits of a small group. This structure uses the merits of small groups to have the actual ministry fulfilled in cell groups. Also, this structure helps keep small groups from becoming too inwardly focused. The cell group is unified through relationship as the merit of small group and uses each member's gifts through gift training. After all, this structure changes

the pastor centered ministry to the laity centered ministry, and all church members take part in ministry as ministers.

B. Selecting the Members of Equipping Ministry Team

It is very important to carefully select members of equipping ministry team. It is because the unity of team becomes the foundation of powerful work. The key of making the right choice depends on two things: 1. your ability to see the big picture, 2. our ability to judge potential employees during the selection process.⁵⁵

Maxwell introduces five A's for selecting team leaders: assessment of needs (what is needed), assets on hand (who are the people already in the organization who are available?), ability of candidates (who is able?), attitude of candidates (who is willing?), accomplishments of candidates (who gets things done?).⁵⁶

Rush suggests two questions about choosing right people: 1. Are candidate's personal goals compatible with the team's goal?, and 2. Will this person be able to effectively use his or her strength to meet the team's goal?⁵⁷

Summarizing all these, the members of equipping team should be like this: 1. they should be a member of cell group. 2. They can serve and care for other people. 3. They should have an aptitude and capability for the given work. 4. They should have a sense of responsibility and are trustworthy. 5. They have a passion to learn.

⁵⁵ John C. Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville, Tennessee: Thomas Nelson Publishers, 1995), 39.

⁵⁶ Ibid.

⁵⁷ Myron Rush, *The New Leader: A Revolutionary Approach to Effective Leadership* (Wheaton, IL: Victor Books, 1989), 103.

C. The Principles of Nurturing Leaders.

1. BEST Principle.

After selecting the leaders, they should be trained to make the best use of their potentiality. A strategy is needed for this. Four attitudes, called BEST, are needed to bring them up.⁵⁸

Believe in them.

Encourage them.

Share with them.

Trust them.

2. The Course of Potential Leader Training.

The success or failure of nurturing potential leaders depends on the leader's concern and effort. The course of potential leader training consists of five steps like this.

- a) First step is modeling. This course starts from letting potential leaders watch what leaders do. Leaders should give potential leaders a chance to observe the process of work. By demonstrating how to do work right and finish it properly, leaders challenge and encourage potential leaders to follow their model.
- b) Second step is guiding. Leaders keep doing their work and give potential leaders an opportunity to help. They teach not only how to work but also why things should be done in this or that way.
- c) Third step is watching. Leaders and potential leaders switch their work with each other. Potential leaders lead the work and leaders help them by

⁵⁸ John C. Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential*, 61.

correcting their faults. The most important thing at this step is to encourage potential leaders and see them in a positive way. It motivates them not to give up and but to develop. Guiding course continues until potential leaders learn his work accurately. After finishing the course, potential leaders can explain their work and understand it and remember it.

- d) Fourth step is motivating. In this course, leaders do not take a hand in the work and potential leaders do all the work alone. Leaders observe how potential leaders work unaided, encourage and develop them. Leaders stay with them until potential leaders have confidence in their work. This is helpful to motivate them. In the case that potential leaders suggest something to be improved and want to change it, leaders should encourage them to do that and, at the same time, learn from them.
- e) Fifth step is multiplying. If new leaders work well, they can teach others. Potential leaders who finish these training courses should have accurate vision, they are well acquainted with the basic matters, and they can work at their discretion to use their creativity fully. That is to say, responsibility, authority, and accountability should be given to them.

D. Developing Leadership Skills

1. Empowerment

Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as “helper” in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them.

These pastors equip, support, motivate, and mentor individuals, enabling them to become all that God wants them to be.⁵⁹

Jesus modeled empowerment when he selected the twelve apostles who would carry on ministry after he returned to heaven. Here's how he approached this transition.⁶⁰ First, he trained them. Jesus spent time with his appointed team, equipping them for future ministry. He prepared them for the challenges they would face by inviting them to hang out with him and learn from his teachings and interactions with others. Next, He sent them to train and recruit others. He encouraged them to continue reaching more people by sharing the good news and preparing others for ministry. Finally, He empowered them to care for others.

Empowerment is an ability which develops all members to be able men, activates all departments, and achieves a goal of organization. Empowerment is a basic principal of church leadership to change people and make them whole. The means of developing empowerment include the following.

a) Word of God.

The Word of God has a power that makes us see our sinful nature as it is before God, experience God's forgiveness and changes us everyday (Heb. 4:12). People want to meet a leader whose life is totally changed through God's Word. They want to pursue a changed life by listening and believing in a leader's teaching and obeying. The personality that is transformed by God's Word can have an effect on other people to be changed.

⁵⁹ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 22.

⁶⁰ Tony Morgan and Tim Stevens, *Simply Strategic Volunteers: Empowering People for Ministry* (Loveland, Colorado: Group, 2005), 219-210.

Spiritual leaders should be good at teaching (Timothy 3:2). “We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ” (Col. 1:28 NIV). Living in the power of God’s Word, teaching believers with that Word, and leading other people to be supplied with energy of life through God’s Word is the leadership that is practicing the empowerment.

b) Work of Holy Spirit

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Act 1:8 NKJV). Church leadership can expect true fruit only in the work and guidance of the Holy Spirit. The Holy Spirit takes the lead in empowerment for church leadership and ministry.

The Holy Spirit as the Spirit of truth and Helper dwells with each Christian (John 14: 16-17), convicts the world of sin, righteousness and judgment (John 16:8), teaches us everything (John 14:26), leads us into the truth (John 16:13), declares Jesus Christ, and glorifies Him (John 14: 26). Acts is a record of church leaders who practiced the spiritual leadership according to the guidance of the Holy Spirit. Empowered leadership of apostles produced an enormous result of changing the world. If today’s church leaders work in the conviction that the power of the Holy Spirit is a driving force of leadership, it will produce the change in the quality of leadership. The power of Jesus will be proved through church leadership that is empowered by the Holy Spirit and strengthens others with that power.

c) Encouraging Atmosphere

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world” (John 16:33). The leader who has overcome trials by believing in Jesus resurrected after tribulation and death can genuinely encourage others. Church leaders can encourage others by being supplied with energy from a powerful God who raises the dead to life. A leader is a person who gives energy. Believers want to be encouraged and complimented by a leader who is full of spiritual energy. Compliment and encouragement are essential elements of creative leaders. Rush says that effective leaders challenged people to do their best.⁶¹

d) Offering the Training

Empowerment is activated through training. To let all church members participate in ministry, church leadership has to offer the required training to them first. The training takes times and energy, so it should be done under a long-term plan. The training is learning how to follow Jesus Christ and practice it. “Then he said to them all: “If anyone would come after me, he must deny himself and take up his cross daily and follow me” (Luke 9:23).

The most important thing in church leadership is equipping believers, and when the church is full of equipped people, the mission of the church is accomplished. The central part of church leadership is giving believers a chance to be trained concretely through the long-term religious training program.

2. Entrusting the Authority and Responsibility

⁶¹ Myron Rush, *The New Leader: A Revolutionary Approach to Effective Leadership* (Wheaton, IL: Victor Books, 1989), 32.

When leaders do not cultivate the spiritual ability of people or do not entrust authority and responsibility, the church can not help ceasing to grow. Able leaders cultivate other's spiritual capability through teaching and at the same time entrust them with the authority and responsibility to teach others.

Entrusting is giving the authority and responsibility to others and taking the final responsibility and moving the authority from higher level to lower level. Through this process, the decentralization of authority in organization is done.

George says that to entrust the role of a pastor includes this meaning: "I am sharing the privilege of doing ministry with you, because you, with supervision and training, can be just as capable a minister, if not more so, than I am."⁶² This entrusting affirms the truth of Eph. 4:12 that the proper and legitimate priesthood of all believers is for the work of the ministry. A cell group church understands this power of entrusting and practices it with lay leaders.

a) Principles of Entrusting

- (1) Entrusted authority and responsibility have to be equivalent. For example, when entrusting the responsibility for training teachers, equivalent authority, that is, required human power and financial support, must be supplied.
- (2) Give a report of the ministry to the entrusted person.
- (3) Confine the manifest limit of authority from highest level to lowest level according to each level.
- (4) The person who entrusts the authority takes the final responsibility.

b) Elements of Entrusting

⁶² Carl F. George, *The Coming Church Revolution: Empowering Leaders for the Future*, 45.

- (1) Responsibility: Giving works to do.
- (2) Authority: Manifesting about what he can decide, direct and control, and the amount of materials and times he can use.
- (3) Final responsibility: A person who entrusts takes responsibility for the result.

c) Merits of Entrusting

- (1) Entrusting develops the potential leadership. Entrusting forms the motivating atmosphere by giving people authority and responsibility, and offers an opportunity to grow in knowledge, skill and capability. Entrusting gives a chance to experience the decision-making and problem-solving, and makes people prepared sufficiently for the bigger responsibility.
- (2) Entrusting allots more time for the spiritual growth of leaders. As seen in Act 6:1-7, it is common that leaders become burned out spiritually because they are so tied to managing the work of an organization that they can not concentrate on fellowship with God. Apostles could concentrate on God's word and praying.
- (3) Entrusting magnifies the productivity and efficiency of the entire organization. It contributes to swift decision making, so needs are satisfied more quickly.
- (4) Entrusting gives an opportunity to acknowledge other's ability and activate them. People come to want to contribute for the organization when their ability is acknowledged.

Ted Engstrom gives the reasons why people do not entrust their leadership to other leaders. It is because they are afraid that a person under them might take their place, they might lose their popularity, their faults might be revealed, and they think there is not enough time for training them. But among them, the most common reason might be that they think that other leaders are not able to do the work well. But entrusting is possible, because trusting others develops their potential ability and evokes life-time devotion from them.

Church leadership has to train leaders to be prepared for given work and gives required authority for their ministry as appointing them. Seoul Baptist Church as one of the model churches entrusts cell leaders with authority as lay ministers. Cell leaders manage and serve the people who are entrusted to them as pastors do. Even a senior pastor can not visit the cell group members without cell leaders' permission. Even if cell members ask for counseling, a senior pastor returns them to cell leaders. When the manifest authority is given to cell leaders like this, cell ministry becomes their work and their ministry. Until today, entire church ministry has been controlled by pastors. But now, in the position of co-worker, a pastor should return their ministry to them. They should have an opportunity to receive the prize from God.

CHAPTER SIX

CONCLUSION

This thesis dealt with themes like the laity, pastor, cell group church, leadership models, equipping and equipping strategies.

In chapter two, the role of the laity and pastors in the Bible and church history was considered. Especially, it was examined how the ministry of the laity has been perverted after the early Church period.

In chapter three, the cell group church was introduced as the model structure for equipping, and principles of equipping ministry were considered. A cell group church is a laity-centered church which is the model church on the basis of the New Testament. The particular structure, principles and leadership of this church were dealt with. Also, features of the equipping theories and cell structure were considered in this chapter.

In chapter 4, principles of equipping were examined by comparing each of four model cell churches.

In chapter 5, five strategies for equipping the laity of Gasan Baptist Church were examined on the basis of principles obtained from the four model churches and other materials.

The original meaning of the laity indicates all re-birthed Christians. But the position of the laity had been reduced to an inferior class compared with ministers after

the early Church era, and these two groups were divided into the upper and lower class after the Middle Ages. Through the Reformation, the foundation was provided for recovering the ministry of the laity and a rediscovery of the laity's position and biblical and theological understanding of the laity developed. Nevertheless, in most of today's churches, church ministry is led by small numbers of lay people, so churches waste the laity's human power rather than think about what the callings of God are for each lay person. This situation shows the deep perversion of the role of the laity in church history and pastors have a responsibility to recover the position of the laity and make them work according to their calling. The principle of the priesthood of all believers contains the meaning that all believers are ministers of God. The laity does not belong to pastors. No matter what they are, the laity or pastors, they are all ministers who are given a particular mission from God. The role of pastors is just equipping people of God to be ministers (Eph. 4:12) by helping them find their gifts and training them to do their mission. Benjamin emphasizes the role of church leaders like this: "most congregations today employ a paid leader to minister for them, whereas in the New Testament, the primary purpose of a leadership ministry is to equip the congregation to minister."¹

Training the laity to be ministers is the need of the times for churches, and the issue is related directly to the survival of church. Even more, it is an important task to examine and develop the types of laity ministry which are proper for today's situations to have more lay people live their lives as true ministers. This is related strongly to world evangelization. The laity are not only the valuable resources of churches but also the main group for the world evangelization.

¹ Paul Benjamin, *The Equipping Ministry*, 12.

Finally, the writer hopes that the strategies in this thesis would be foundations for equipping the laity of Gasan Baptist Church to be God's ministers.

APPENDIX

〈 Questionnaire for Lay Leader 〉

Instructions

Please circle the appropriate response that is closest to your level of agreement or disagreement.

SA (strongly agree), A (agree), D (disagree), and SD (strongly disagree).

1. Our church quickly and effectively assimilates new members.
SA A D SD
2. Our church system is in place to track people's needs for care.
SA A D SD
3. Our church system maintains accurate records, allowing us to keep track of ministry opportunities and the gifts and skills needed for each opportunity.
SA A D SD
4. Our church hires staff and appoints leaders who are required to function as equippers, not doers of ministry.
SA A D SD
5. Our church supports people as they explore ministry opportunities for service in church and community.
SA A D SD
6. Our church provides people with direction and support as they begin their ministry.
SA A D SD
7. Our church provides affirmation and ongoing feedback to people as they serve, helping them be more effective in their ministry.
SA A D SD

8. Our church system is in place to track information about training provided to people in new ministry placements.

SA A D SD

9. Our church orients people for the positions in which they have chosen to serve.

SA A D SD

10. Our church celebrates the ministry of the people formally and informally and thanks them for contributing to the life of the church.

SA A D SD

11. Our church identifies people who have leadership potential and develops them for future leadership roles.

SA A D SD

12. Our church system is in place to track outreach to new people in the community.

SA A D SD

13. Our church helps people see how they can use their gifts to minister in their families, in their workplace and neighborhood, and at church.

SA A D SD

14. Our church clearly teaches the priesthood of all believers.

SA A D SD

15. Our church system is well coordinated and integrated with all ministries.

SA A D SD

16. Our church provides continuing education funds for all leaders, paid and nonpaid.

SA A D SD

17. Do you know your gifts?

Yes () No ()

18. How many people have you introduced to Jesus Christ during the past 6 months?

None () One () Two () Three or More ()

19. How many times per week do you contact the members of your group?

One () Two () Three () More ()

20. How long will it take for you to multiply your group?

Six Months () one year () one and half year () more ()

21. What characteristics do you think helps you most in your cell ministry?

Personality () Biblical Training () The Gift of the Holy Spirit ()

Pastoral Care () Faith () Others (write!)

22. The point of the satisfaction for the lay training courses

a. New church member class

Very Good () Good () Poor () Worst ()

b. Member training class

Very Good () Good () Poor () Worst ()

c. Potential leader training class

Very Good () Good () Poor () Worst ()

d. Leader training class

Very Good () Good () Poor () Worst ()

e. Bible study class

Very Good () Good () Poor () Worst ()

(Note: this survey was all most adapted from the *Equipping Church* by Sue Mallory.)

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