

LIBERTY BAPTIST THEOLOGICAL SEMINARY

A STUDY OF EFFECTIVE STRATEGIES FOR EVANGELISM APPLIED TO
RICHMOND KOREAN CENTRAL PRESBYTERIAN CHURCH

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By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

A STUDY OF EFFECTIVE STRATEGIES FOR EVANGELISM APPLIED TO RICHMOND KOREAN CENTRAL PRESBYTERIAN CHURCH

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The purpose of this project is to map out a strategy of evangelism applied to Richmond Korean Central Presbyterian Church. The project examines field analysis, case study, and literature research. The case study was done on eight outstanding Korean churches both outside and inside the U.S.A. with productive ministries of evangelism. The author has been working for Richmond Korean Central Presbyterian Church as an assistant pastor for one and a half years. He develops a strategy with regards to evangelism out of his experience and lessons from his ministry.

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CHAPTER ONE

INTRODUCTION

When Jesus ascended into heaven, he commanded, “therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”¹

This verse contains an important mission the church should pursue in the world.

Concerning this point, Rod Dempsey claims that “the church exists to win people to Christ, help them grow in their faith and then send them out to participate in the mission of winning the entire world. The process of growing them in their faith and sending them is called discipleship, and it is God's will for every church.”²

God’s biggest hope is to save the unbelievers in the world. He wants all people to be saved and come to know the truth.³ He uses His church to accomplish the hope. This means that all works the church does should be carried out centering around evangelism.

Many modern churches, however, have used evangelism as a means of church growth, and as a result of that they have failed. Evangelism should not be considered as a

¹ Matt. 28:19-20 (NIV).

² Rod Dempsey, “What is God’s Will for My Church? Discipleship!: The Purpose of Church,” in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 103.

³ In 1Tim. 2:3-4, it writes “This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.”

one-time event that merely increases the number of people who attend the church, but as an entire process that wins people and makes disciples.⁴ The heart of being a purpose-driven church is to focus on growing individuals spiritually with a process instead of trying to grow a church with programs. For a church's growth to be healthy, balanced, and consistent, the church should map out a strategy for developing disciples of Jesus and adhere to it.⁵ It is not easy for people to move from being inactive or unreached to being active and committed disciples of Jesus Christ. For doing this, an effective evangelistic strategy consisting of several stages is required.⁶

The mission statement of a church generally consists of five purposes: worship, evangelism, fellowship, ministry, and discipleship.⁷ Evangelism is usually considered as a separate area from the others. For example, people think that even if discipleship is not working well, evangelism can be successful regardless of the failure of discipleship. However, evangelism should not be treated only as a free-standing program but as one of the closely-knit ministries of the church. Evangelism should not function as a mere section of God's whole strategy for a church, but it should be the engine that drives motivation and direction for each aspect of the congregation's productivity.⁸ In other

⁴ Wagner thinks of evangelism as not only reaching the unbelievers and bringing them to a decision for Christ but making them disciples. See C. Peter Wagner, *Leading Your Church to Growth: The Secret of Pastor / People Partnership in Dynamic Church Growth* (Ventura, CA: Regal Books, 1984), 21.

⁵ Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 108.

⁶ Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H Publishing Group, 2007), 99.

⁷ David Wheeler, "Outreach: Back to Basics in Strategic Planning: A Suggested Strategic Structure," in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 127.

⁸ Ibid.

words, evangelism should be a principle, central axis in accomplishing God's will through churches, ruling over other aspects of the purpose of a church.

There are many Korean American churches in the United States of America.⁹ Many unbelievers go to church because they are lonely and need relationships in the Korean immigrant community. Unfortunately, however, most of the churches have few proper strategies for evangelism. Though the churches sometimes succeed in drawing unbelievers from outside their church through an evangelistic event, they do not have the next step that makes them disciples. There are two reasons for this. One is that the churches do not have passion for and an interest in their regeneration as much as in drawing them into their church. The other reason is that they are satisfied with just those attending their church.

As a result, those who become new members of the church may remain unbelievers inside the church for a long time, and a conflict for hegemony between the unbelievers and the existing members may arise. In other words, if the existing people are not involved in evangelizing the unbelievers who attend regularly, the church may experience difficulty. Stephen Macchia illustrates the necessity of discipleship and of relationship between the existing people and the unbelievers in the following words:

I am convinced that virtually everything we accomplish in ministry is the direct result of the quality of our relationships. Without true community there is limited growth and learning. Without first creating a safe environment for each person in the faith community to be himself or herself, their growth in Christ will be hampered. Therefore, as leaders in the local church, we must consider the needs

⁹ http://www.christiantoday.us/sub_read.html?uid=11841§ion=section12§ion2= (accessed June 4, 2009) Christian Today reported on January 1, 2008 that the number of Korean churches in the United States of America is 3,766.

of the disciple and all who are in the disciple-making process and determine ways to facilitate their development, whether in a classroom setting or in a small group, a ministry context or on the mission field.¹⁰

This thesis is a case study of the evangelistic strategy developed by the author for the Richmond Korean Central Presbyterian Church (RKPC) in Richmond, Virginia. The author is an assistant pastor of the church and has served there since July 2008. He became the person in charge of developing evangelism of the church by the request of the Senior Pastor Eun Gee Jun. This project will discuss possible strategies of evangelism for inside and outside the church.

THE STATEMENT OF PROBLEM AND PURPOSE

RKPC currently needs growth in both quality and quantity through an effective strategy of evangelism. In addition, the strategy should be developed in consideration of the present situation of RKPC. In order to vitalize evangelistic ministry in RKPC, adequate methodology of evangelism is required.

The overarching purpose of this dissertation is to develop a strategy of evangelism and apply it to the local church RKPC. As stated earlier, because evangelism is not merely an event but a process, a strategic approach is needed for the church to achieve evangelism successfully.

To accomplish this purpose, this thesis will examine the Korean immigrant society, the current situation of evangelism at RKPC, and a case study of several churches which are successfully evangelizing people outside their church as well as

¹⁰ Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 84.

inside. This thesis will also discuss a theoretical approach to an outreach process for evangelism.

THE STATEMENT OF SCOPE AND LIMITATIONS

As shown in the previous section, the Statement of the Problem, this thesis will be limited in the following ways. First, it will not deal with all aspects of evangelism.¹¹ It will just focus on developing the process for evangelism.

Second, this thesis will not suggest all methods of evangelism which are used by other churches successfully because all churches do not have the same conditions and they need strategies of evangelism that meet their situation.¹² Therefore, this thesis will examine methods of evangelism which are suitable to RKCPC's situation.

Third, the strategy of evangelism in this project may not be applicable to all Korean American Churches. This thesis may be helpful on the subject because most Korean American Churches have similar conditions and needs, but it will not give general suggestions of evangelism to them that will be effective.

Fourth, the author will only research churches which are growing through evangelism, not by transfer. It will not cover the churches that have grown by methods such as transfer from other churches.

¹¹ For example, the history of evangelism, the skill of suggesting the gospel, the types of evangelism, etc. are not dealt in this thesis.

¹² For example, the Explosion of Evangelism, Drizzle Evangelistic Letters, the Alpha Course, etc. are not examined in this thesis.

THE BIBLICAL AND THEOLOGICAL BASIS

The biblical foundation for evangelism starts from an understanding of the definition of the Gospel. The word “gospel” means “good news.” C. Gordon Olson describes the gospel as follows: “It is the good news that the Lord Jesus and His Apostles proclaimed to a lost world of sinners-Jew and Gentile. The essence of the gospel is the person and work of the Lord Jesus and how the benefits of His life, death, and resurrection are realized in the lives of individuals. Most evangelical Christians agree about the person and work of Christ: that He was God incarnate in human flesh to provide eternal life to a spiritually dead humanity through His death and resurrection.”¹³

The Four Spiritual Laws explains the gospel as follows:

Law 1: God loves you and offers a wonderful plan for your life.

Law 2: Man is sinful and separated from God. Therefore, he cannot know and experience God’s love and plan for his life.

Law 3: Jesus Christ is God’s only provision for man’s sin. Through Him you can know and experience God’s love and plan for your life.
He died in our place (Romans 5:8).
He rose from the dead (1 Corinthians 15:3-6).
He is the only way to God (John 14:6).

Law 4: We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God’s love and plan for our lives.
We must receive Christ (John 1:12).
We receive Christ through faith (Ephesians 2:8-9).
We receive Christ by personal invitation (Revelation 3:20).

Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive our sins and to make us what He wants us to be. Just to agree intellectually that Jesus Christ is the son of God and that He died on the cross for our sins is not enough. Nor is it enough to have an emotional experience. We receive Jesus Christ by faith, as an act of the will.¹⁴

¹³ C. Gordon Olson, *Getting the Gospel Right: A Balanced View of Salvation Truth* (Cedar Knolls, NJ: Global Gospel Publishers, 2005), 1.

¹⁴ Bill Bright, *The Four Spiritual Laws*, 3rd ed. (Orlando, FL: New Life Publications, 2002)

According to the above definition of the gospel, the gospel includes not only salvation by faith but also the entire process of becoming a disciple of Jesus Christ through following Christ.

In relation to the definition of evangelism, C. Peter Wagner states, “evangelism is not reaching people with the gospel message and bringing them to a decision for Christ, it is making them disciples.”¹⁵ In other words, evangelism includes proclaiming the gospel, bringing unbelievers to Jesus, and making disciples of Jesus Christ. The Anglican Archbishops developed the definition of evangelism as follows: “to evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men and women shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His church.”¹⁶ John Stott suggests the definition of evangelism as follows: “the nature of evangelization is the communication of the Good News. The purpose of evangelization is to give individuals a valid opportunity to accept Jesus Christ. The goal of evangelization is the persuading of men and women to accept Jesus Christ as Lord and Savior, and serve Him in the fellowship of His church.”¹⁷

As shown in Matt. 28:18-20, making disciples is involved in the process of evangelism and consists of “baptizing and teaching.” At this point, the main verb is “make disciples,” and baptizing and teaching (v.20) are just participles reliant on the main verb, indicating what is involved in discipleship.¹⁸ Jesus gave all churches on the

¹⁵ C. Peter Wagner, *Leading Your Church to Growth*, 21.

¹⁶ C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Vantura, CA: Regal Books, 1987), 128.

¹⁷ *Ibid.*, 130.

¹⁸ R. T. France, *Matthew: The Tyndale New Testament Commentaries* (Downers Grove, IL: Inter Varsity Press, 1985), 414.

earth not only the great commission but also a powerful and definite method to carry out the great commission: making disciples. Making disciples enables people to reproduce and multiply other disciples. Also, making disciples helps new attendees not to leave their church. Through the reproduction and multiplication of disciples, a church can achieve world evangelization.¹⁹ Evangelism can be accomplished through a series of steps that make the unbelievers into disciples of Jesus Christ.

Related to this point, the apostle Paul says, “What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe - as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow (1 Cor. 3:5-6).”²⁰ According to this verse, the process of evangelism is compared to agriculture. In order to harvest fruit, numerous actions are needed as well as workers. In the same way, the unbeliever is evangelized through many evangelistic efforts made by a number of ministers.²¹ Actually, in the passage Paul's primary interest is the comparative unimportance of their work. He says that it is only God who made it grow, not himself and Apollos. At this point, Morris notes that “this verb, ‘made’, is imperfect, whereas those for planting and watering are aorist. The work of Paul and Apollos is viewed as completed, but God’s activity in giving the increase goes on. However, at the same time Paul points out that he and Apollos have one purpose for evangelism. He

¹⁹ Bill Hull, *The Disciple-Making Pastor: The Key to Building Healthy Christians in Today’s church* (Grand Rapids, MI: Fleming H. Revell, 2005), 23.

²⁰ People tend to consider evangelism as an event rather than a process. It takes a lot of time for hearts that have long been closed to God to be opened. Sjogren explains evangelism well: “Sharing the good news of Jesus Christ with our neighbors is a process rather than a project.... Paul’s view of evangelism is quite unlike our American mindset that tends to focus on the ‘harvesting’ aspect of soul winning rather than the planting part.” Steve Sjogren, *Conspiracy of Kindness: A Unique Approach to Sharing the Love of Jesus* (Ventura, CA: Regal, 1993), 26.

²¹ Leon Morris, *1 Corinthians: Tyndale New Testament Commentaries* (Nottingham, England: Inter-Varsity Press, 1985), 67-68.

acknowledges that planter and waterer depend upon each other and the work of neither can be successful unless they get together. There is each own responsibility and role on the process of evangelism.”²²

In relation to this point, Jesus describes evangelism as a process rather than a one-time event that happens quickly in John 4:35-38. It says:

Do you not say, “Four months more and then the harvest?” I tell you, open your eyes and look at the fields! They are ripe for harvest. Even now the reaper draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together. Thus the saying “One sows and another reaps” is true. I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.

Jesus obviously mentions that there is a gap between the time of sowing and reaping. In other words, it takes time for a person to be saved after they receive the message of good news. Conversion is an event which happens instantaneously, but authentic evangelism is progressive, helping people on a journey to conversion to Jesus Christ and on to spiritual maturity.²³ Viewing evangelism as a program, people often ask “What evangelism program do you use and succeed?” However, evangelism should be viewed as a process that starts people on a journey that helps them believe in Jesus. Therefore, evangelism should not be considered as one-time event-oriented but as process-oriented. Also, from this point of view, evangelism is relational rather than propositional.²⁴ Stetzer and Putman posit that “evangelism needs to be returned to an

²² Ibid.

²³ Ed Stetzer, *Planting Missional Churches* (Nashville, TN: B&H Publishing Group, 2003), 184.

²⁴ Ed Stetzer and David Putman, *Breaking the Missional Code* (Nashville, TN: Broadman & Holman Publishers, 2006), 102. They maintain that evangelism should not be considered as a solitary component because it is only one part of a larger process that contains the whole disciple-making process.

ecclesiological (church) focus - the focus of evangelism is people coming to faith in Christ through God's chosen missional instrument, the church."²⁵

Another significant passage that is supportive of process-oriented evangelism is found in 1 Cor. 12:12. The apostle Paul said to the Corinthians "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body."

Concerning this issue, the local congregation of a church is compared to a human body of which every part is influenced by every other part. According to the apostle Paul, a church is the body of Christ, functioning and operating through a series of systems.²⁶ Therefore, the process of evangelism is conducted by mutual cooperation of all parts consisting of the church, the body of Christ. This can be confirmed in Acts 2:42-47 which describes the community life of the early church. Fernando says that "there was care of the new believers (v. 42), the various elements of worship (v. 42, 47), evangelistic outreach (v. 43, 47), caring for the material needs of each other (v. 45), oneness in spirit (v. 44), and joyful informal fellowship in homes (v. 46)"²⁷ in the community life of the early church. As the result of this effective community life, people outside of the church began to admire it and the church grew numerically (v. 47). Personal witnessing through word and life as well as the miraculous signs and public preaching resulted in

²⁵ Ibid., 104.

²⁶ Ed Stetzer and David Putman, 62.

²⁷ Ajith Fernando, *Acts: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1998), 124.

evangelizing a number of unbelievers effectively.²⁸ Therefore, evangelism is the result of various factors that influence unbelievers.

However, there is a misunderstanding of the definition of evangelism among the believers in the church. Some Christians have a narrow definition of evangelism that consists only of bringing the unbelievers from the world into a church and making them Christians. They do not consider praying or serving unbelievers as evangelistic work. The reason is that they value results rather than process. Whenever their pastor emphasizes evangelism, they feel guilty about few results of evangelizing people though they have lived for a long time as Christians. Regarding this issue, some regard evangelism as a spiritual gift of the Holy Spirit.²⁹ They seem to feel no accountability for evangelism by thinking that it is the exclusive work of those who have the spiritual gift of evangelism.

Some think that their church does not grow because their pastor's sermons are not interesting to unbelievers. According to McGavran, there are few members in most congregations who make an effort of reaching the lost with passion and incorporating them into Christ's body. Those congregations usually think that their church does not grow because their pastor cannot preach appealing, exciting, humorous, and excellent sermons for unbelievers.³⁰ However, attributing church growth to only the pastor's sermons is not right. Good preaching may be a positive factor which is able to maintain growth of a church, but it is not a method which makes a stagnant church grow. There is

²⁸ Ibid.

²⁹ Though the word, "some evangelists", is mentioned in Eph. 4:11, it should be understood by full-time evangelists, not those who have an exclusive right of evangelism. This verse does not exclude all Christian from having the accountability for the Great Commission. See Paul Benjamin, *The Equipping Ministry* (Cincinnati, OH: Standard Publishing, 1978), 26.

³⁰ Donald A. McGavran, *Effective Evangelism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1988), 49-50.

no relationship existing between church growth and quality of preaching.³¹ Though sermons are important in reaching unbelievers, it is not the key to church growth.

Evangelism should not be the sole possession of specified people like pastors or evangelists but be the work of every church member.³² In Ephesians 4:11-16, in order to build up the body of Christ, Jesus Christ trains lay people. They are trained to become workers themselves. Therefore, effective evangelism would be possible when all members of the church, the body of Christ, are involved in the process of evangelism in various positions.

The fundamental reason that evangelism should be regarded as a process, not as a one-time program or a one-time event without follow-up like discipleship training, is that the conversion of people is achieved by a series of steps. One useful tool that explains process-oriented evangelism is the Engel Scale (Figure 1). It resembles a line and classifies a range of steps from complete unawareness and ignorance of the gospel to a maturing commitment to Christianity. In reference to the Engel Scale, Towns and Stetzer state:

Effective evangelism recognizes that people are at different levels of spiritual awareness and attitude. One person may be completely unaware of spiritual things from a biblical perspective, but that individual also has a desire or a willingness to learn. Another person may have some knowledge of God, the Bible, and the gospel, but that individual is close minded about making a decision to repent and receive Jesus Christ as personal Lord and Savior. Effective evangelism takes all of this into account and recognizes that people are at different stages.³³

³¹ C. Kirk Hadaway, *Church Growth Principles* (Nashville, TN: Broadman Press, 1991), 81.

³² Paul Benjamin, *The Equipping Ministry*, 26.

³³ Elmer L. Towns & Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, IL: Moody Publishers, 2004), 142.

Towns classifies the whole process of evangelism into three parts: pre-evangelism, conversion, and post-evangelism, like the human life cycle.³⁴

On the Engel Scale, most people tend to consider the area between +1 and +3 as an evangelistic responsibility because they think of it as “follow-up,” not evangelism. If evangelism and follow-up, however, are conceptually separated in the evangelistic process, the whole process of evangelism will fail.³⁵ Because the whole process of evangelism includes the step in which a person become a responsible member of a church and a disciple of Jesus, follow-up after conversion should be considered as a part of evangelism, not a step to be taken after evangelism is finished.

³⁴ Elmer L. Towns, *Winning the Winnable* (Lynchburg, VA: Church Growth Institute, 1987), 16. Towns says that like human life cycle consists of events such as conception and Birth and processes such as gestation and maturing, evangelism life cycle also involves events such as initial contact and conversion and processes such as pre-evangelism and spiritual growth. According to Towns, pre-evangelism has 7 steps up to conversion: Step 1. I know there is a God; Step 2. I know I am responsible to God; Step 3. I realize I am a sinner; Step 4. I realize my sin has alienated me from God; Step 5. I recognize I am reconciled to God through Christ; Step 6. I am willing to be saved; Step 7. I repent of my sin, and accept Christ.

³⁵ C. Peter Wagner, *Strategies for Church Growth*, 125.

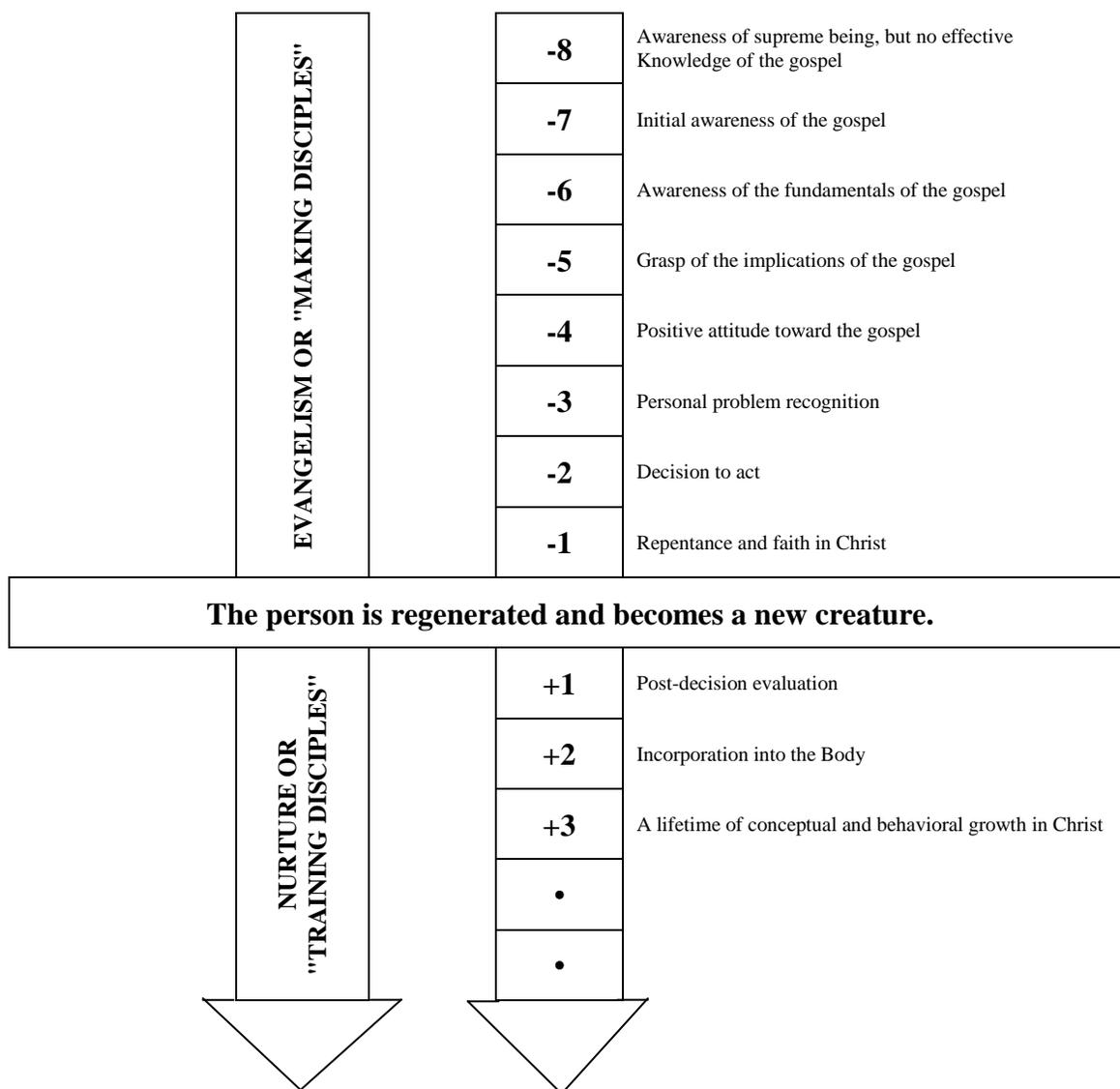


Figure 1. The Engel Scale (Spiritual Decision Process Model)³⁶

Although the Engel Scale is a useful tool to depict process-oriented evangelism, there are two weaknesses in the Engel Scale. One is its linear feature although most people are multi-dimensional. The other is that the Engel Scale does not consider the

³⁶ Elmer L. Towns & Ed Stetzer, *Perimeters of Light*, 141. There are different versions of the Engel scale.

probability that people can misunderstand or refuse some parts of the Gospel or the truth.³⁷

There is another tool that describes evangelism as a process. It is the Gray Matrix which modifies the Engel Scale by measuring the effects of knowledge and attitude on the spiritual awareness of a person who is on the journey of Christianity.³⁸ The vertical scale of the Matrix displays a person's awareness and knowledge of the gospel. The horizontal axis of the Matrix displays a person's openness to the gospel and Christian teaching. The Matrix demonstrates four quadrants which each depict people who are in the different levels of cognitive dimensions and attitudinal dimensions. The four quadrants display the following:

Quadrant (A) – Less Knowledge / Closed (bottom left):

- closed toward the Gospel and ignorant of it
- rejecting the message
- possibly opposed toward Christian outreach or evangelism
- hostile to Christians and church activity

Quadrant (B) – Less Knowledge / Open (bottom right):

- open toward gospel and hungry to know more
- accepting the message
- welcoming toward Christian activity
- a ripe harvest field

Quadrant (C) – More Knowledge / Open (top right):

- born again Christians – members of a fellowship of believers (if there is one, and they are at liberty to attend)
- growing in Christ
- active in the Church
- bringing others to a knowledge of Christ

Quadrant (D) – More Knowledge / Closed (top left):

- a difficult group who have experienced conversion but have backslidden or dropped out of active fellowship

³⁷ Stetzer, *Planting Missional Churches*, 186.

³⁸ Frank Gray and Ross James, *Radio Programming Roles: FEBC Perspectives* (La Mirada, CA: Far East Broadcasting Company, 1996), 50.

- negative toward Christmas and the Church
- spiritually 'cold'³⁹

The Gray Matrix teaches two important things in the strategy of evangelism. One is the necessity of proper and delicate approaches for those who are on various levels on their spiritual journey to Christ. The other thing is that whatever affects the unbelievers' knowledge and attitude on the spiritual journey (i.e. kindness, leadership, teaching, service, prayer, preaching, small group) should be considered a part of the process of evangelism.

³⁹ Ibid., 52.

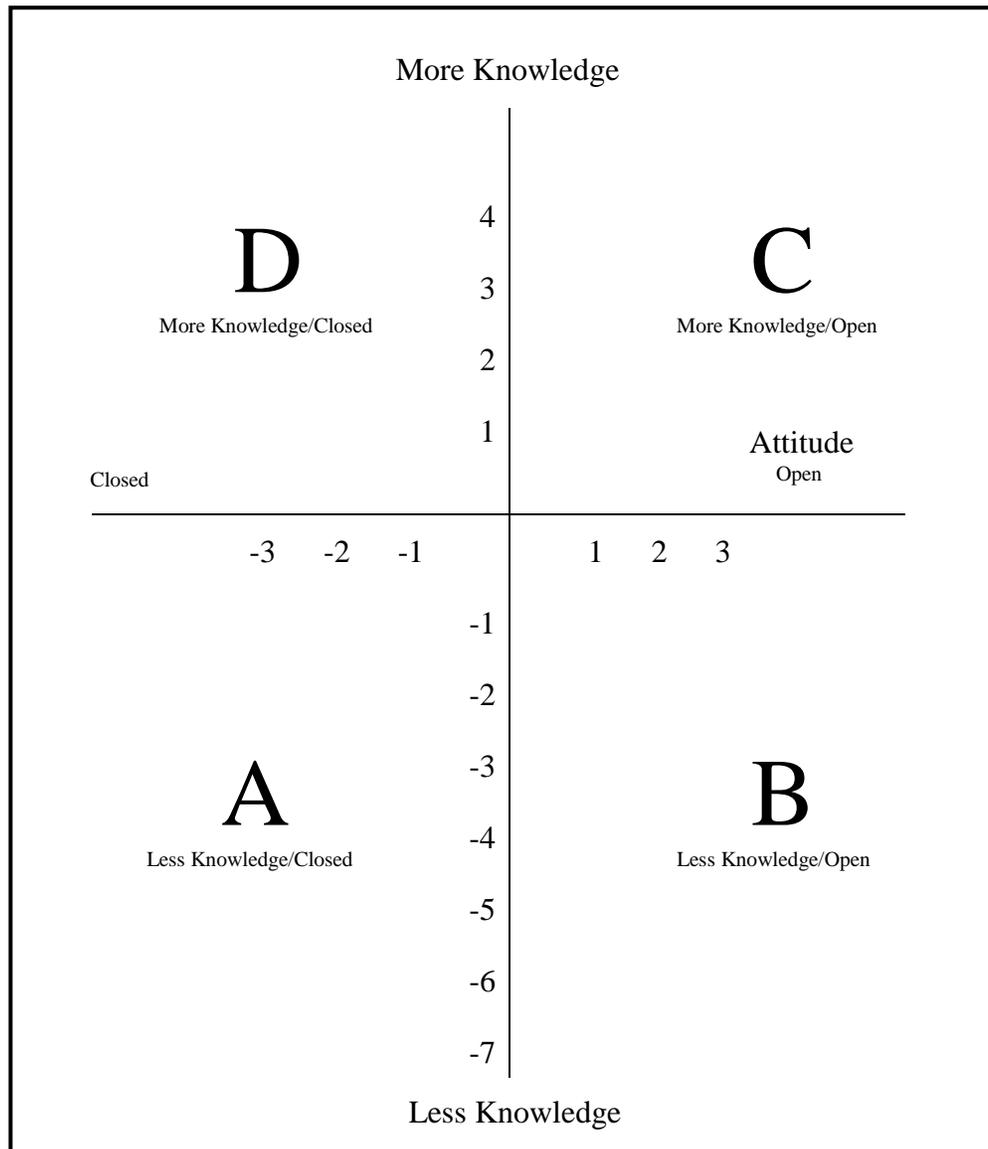


Figure 2. The Gray Matrix (Spiritual Awareness)

There is one more model, the Stetzer Evangelism Journey (Figure 3), describing the journey of evangelism developed by Stetzer, combining and revising the ideas of Engel and Gray. Stetzer developed the model by adding an important factor, “relationship”

to the concepts of Engel and Gray because both models of Engel and Gray do not give all the insight into relationship needed to develop an effective strategy.⁴⁰ Stetzer states that “there are two conversions - one temporal and one eternal. The first conversion is the conversion to community. With few exceptions people come to Christ after they've journeyed with other Christians, examining them and considering their claims. They can come into community at any point. Thus, the funnel-shaped lines (representing community) stretch all the way to the top of the diagram. At any point a person can decide to begin a spiritual journey toward Christ.”⁴¹ Each curved arrow shown in the Stetzer Evangelism Journey points out spiritual encounters that the unbelievers experience through meeting with friendly Christians around them.

According to this model, the Christian community that helps unbelievers come to Christ plays an important role in their journey of conversion. Those who are involved in Christian community are more likely to have high receptivity for Christianity and to make a decision to connect with Christ.⁴²

Therefore, the church should help unbelievers or new converts participate in Christian community in which they can comfortably share their life and ask questions about the gospel and Christianity. Arranging the community for the unbelievers or new converts is a necessary factor in the process of evangelism and one which affects the success or failure of evangelism.

⁴⁰ Towns & Stetzer, *Perimeters of Light*, 145. Towns and Stetzer maintain that we should find touch points in people's lives to build relational bridges. Touch points will not be the same for every individual because each person is at different steps in evangelism journey.

⁴¹ Stetzer, *Planting Missional Churches*, 188.

⁴² Stetzer & Dodson, *Comeback Churches*, 122.

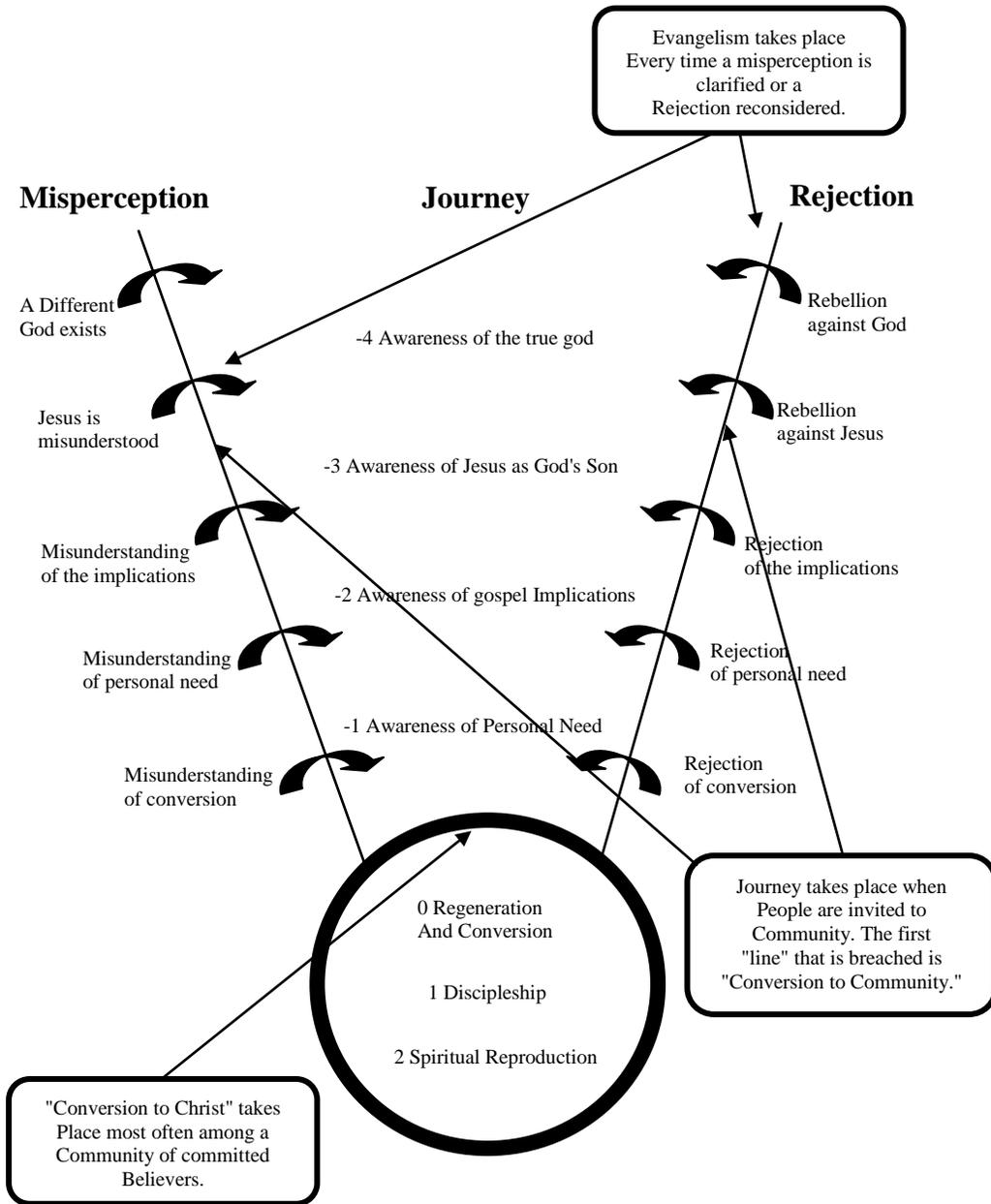


Figure 3. Stetzer Evangelism Journey

Regarding the definition of evangelism, Wagner notes three views. They are Presence Evangelism, Proclamation Evangelism, and Persuasion Evangelism.⁴³ He considers persuasion evangelism as the most adequate definition which best fits the understanding of the Great Commission among the three views.

According to Persuasion Evangelism, people who have not become disciples of Jesus Christ and responsible members of a local church are not regarded as evangelized.⁴⁴ In Persuasion Evangelism, presence and proclamation are considered as essential parts of the evangelistic process, but not as ends.⁴⁵ True evangelism can be accomplished in the process of making disciples of Jesus Christ. Although a church can elicit decisions for Christ from unbelievers through proclaiming good news, it cannot fulfill the Great Commission without making disciples of Jesus Christ.⁴⁶

The above biblical and theoretical study of evangelism is obviously supportive of process-oriented evangelism, not one-time event-oriented evangelism. Actually, most church ministry is a part of evangelism, each aspect of church ministry cooperating with one another for the goal of evangelism.

⁴³ Presence evangelism is to do good works for those who hear the gospel, and to establish relationship of trust and openness with them. Proclamation evangelism emphasizes that an essential ingredient in evangelism is to make the gospel of Jesus known in such a way that the unbelievers will hear and can understand it. See C. Peter Wagner, *Strategies for Church Growth*, 118-120.

⁴⁴ *Ibid.*, 122.

⁴⁵ *Ibid.*, 123. Wagner proclaims that presence evangelism is the foundation of the whole process, and proclamation evangelism effectively plays significant role in leading people who do not know Christ to believe in Him. As a result, his conclusion is that the three views are related to and cooperate with each other for the ultimate goal of evangelism, 'becoming a disciple of Jesus Christ and a responsible member of a local church.'

⁴⁶ Michael Green, *Evangelism through the Local Church*, 2nd ed. (Great Britain, England: Hodder and Stoughton, 1993), 11.

THE REVIEW OF SELECTED LITERATURE

Barna, George. ed. *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*. Ventura: Regal, 1997.

This book consists of fifteen articles written by fifteen experts on leadership. They have valuable wisdom and insights on leadership, which they have studied, experienced, and modeled for years. Barna recommends readers to get the best “talent” available and benefit from their experiences and insights.

Barrs, Jerram. *The Heart of Evangelism*. Wheaton: Crossway, 2001.

The author of this book emphasizes that the New Testament model of witnessing is not one-size-fits-all and describes in conclusion the seven principles of communication in witnessing drawn from the evangelistic ministry of the apostle Paul.

Coleman, Robert E. *The Master Plan of Evangelism*, 3rd ed. Grand Rapids: Revell, 1993.

This book is the classic book in the field of evangelism. The strength of the book is that it focuses on the strategies Jesus used for accomplishing the goal of his ministry. According to Coleman, Jesus’ master plan of Evangelism includes eight principles: selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction.

Comiskey, Joel. *Reap the Harvest: How a Small-Group System can Grow Your Church*. Houston: Touch, 1999.

The author of this book, Joel Comiskey, has written several outstanding books in the use of small groups for evangelism. In this book, Comiskey says that only when churches develop their own cell system can they grow. We find a balance in this book between the growth of quality and quantity of a church that we can get through a cell-based ministry.

Falwell, Jonathan, ed. *Innovatechurch: Innovative Leadership for the Next Generation Church*. Nashville: B & H, 2008.

This book is a collection of 17 articles by 13 church experts in the eight major areas of church ministry: leadership, worship, discipleship, outreach, church planting, apologetics, culture, and prayer. The goal of this book is to help those who consider innovational methods of taking the gospel to their communities without compromise with the secular world’s values.

Green, Michael. *Evangelism through the Local Church*. 2nd ed. Great Britain, England: Hodder & Stoughton, 1993.

The author considers the local church as the womb from which healthy evangelism is born. This book is filled with useful insights on church-based evangelism and provides us a number of appendices dealing with specific practical issues.

Hull, Bill. *The Disciple Making Church*. Grand Rapids: Revell, 1990.

This book is very helpful for understanding the importance of making disciples. The author maintains that unless the church makes making disciples its main focus in its ministry, fulfilling the Great Commission is impossible.

Hybels, Bill & Mittelberg, Mark. *Becoming a Contagious Christian*. Grand Rapids: Zondervan, 1994.

This book gives readers effective and practical ways for evangelism. The authors articulate the personalized approach to relational evangelism. The principles and applications to evangelism in this book are derived from the Bible and experiences the authors had through working for their church, Willow Creek Community Church.

Macchia, Stephen A. *Becoming a Healthy Church: 10 Characteristics*. Grand Rapids: Baker, 1999.

The author suggests that the ten most outstanding characteristics of a healthy church are God's Empowering Presence, God-Exalting Worship, Spiritual Disciplines, Learning and Growing in Community, A Commitment to Loving and Caring Relationships, Servant-Leadership Development, An Outward Focus, Wise Administration and Accountability, Networking with the Body of Christ, and Stewardship and Generosity.

McGavran, Donald A. *Effective Evangelism: A Theological Mandate*. Phillipsburg: Presbyterian & Reformed, 1988.

According to Donald McGavran, in order to fulfill the Great Commission, laymen as well as clergy should be concerned that people outside the church come to know Jesus Christ, believe upon Him, be saved, and be disciplined.

Peace, Richard. *Small Group Evangelism: A Training Program for Reaching Out with the Gospel*. Pasadena: Fuller Seminary, 2004.

In this book, Richard Peace, as the title of this book says, argues that the most effective environment for evangelism is in a small group in which Christians and non-Christians meet together to discuss Christianity. He explains how to introduce others to Jesus Christ, and provides an eight-session training series for small groups.

Peters, George W. *Saturation Evangelism: contemporary Evangelical Perspectives*. Grand Rapids: Zondervan, 1970.

George Peters thinks of saturation evangelism as a New Testament ideal because it can make it possible for every creature to hear and to know the good news. He believes that saturation evangelism can be accomplished through the mobilization of all believers and conclusively suggests Household Evangelism and Group Movements as significant breakthroughs for effective evangelism strategy.

Rainer, Thom S. *The Unchurched Next Door: Understanding Faith Stages as Keys to Sharing Your Faith*. Grand Rapids: Zondervan, 2003.

Through reliable research on unchurched people, this book identifies five "faith stages (U1-U5)" according to levels of responsiveness to Christ and helps the Christian be equipped to reach unchurched people on each faith stage with the gospel of Christ.

Schaller, Lyle E. *Assimilating New Members: Creating Leadership Series*. Nashville: Abingdon, 1978.

Explaining the counter-productive behavior patterns that keep people from joining the church, the author of this book deals with some of the barriers to church growth, gives practical and insightful methods on the subject of reaching and assimilating new members, and provides questions for self-examination to evaluate the local church recruitment and assimilation processes.

Sjogren, Steve. *101 Ways to Reach Your Community*. Colorado Springs: NAVPRESS, 2001.

Steve Sjogren, who is the pioneer of the concept of Servant Evangelism, offers 101 effective ways that the local church or the small group can reach communities with the love of God successfully, regardless of the special gift for evangelism. The ways are very trustworthy because they are not just ideas but are results from the author's ministry.

Stetzer, Ed & Dodson, Mike. *Comeback Churches: How 300 Churches Turned Around and Yours Can Too*. Nashville: B & H, 2007.

This book that has a balance between research and practical analysis, offers very biblical and applicable insights to church leaders of non-growing churches who want to revitalize their church. In relation to evangelism, this book says that in order to develop an effective evangelistic strategy, a series of stages is needed.

Thompson, W. Oscar & Ritzmann, Carolyn. Edited by Claude V. King. *Concentric Circles of Concern: Seven Stages for Making Disciples*. Nashville: Broadman & Holman, 1999.

This book concludes that effective evangelism always starts close to home because the gospel moves through relationships. The 7 concentric circles of concern the authors set up are Self, Family, Relatives, Friends, Neighbors and Associates, Acquaintances, and Person X. The seven stages for making disciples are as follows: Get Right, Survey, Pray, Build Bridges, Show Love, Make Disciples, and Begin Again.

Towns, Elmer L. & Stetzer Ed. *Perimeters of Light: Biblical Boundaries for the Emerging Church*. Chicago: Moody, 2004.

The authors of this book, who are both veterans of church planting and growth strategies, examine the perimeter between the unchanging truth and ever-changing world. They seek both biblical faith and cultural relevance, and provide relevant biblical boundaries. This book is helpful for churches to reach a postmodern world effectively and relevantly.

Wagner, C. Peter. *Strategies for Church Growth: Tools for Effective Mission and Evangelism*. Ventura: Regal, 1987.

Though this book is a classic in church growth, it still gives many insights for evangelism. Peter Wagner, as one of the most prominent scholars in the area of church growth, provides tools for effective mission and evangelism, in concise form, as well as a theology of church growth including the meaning of mission and evangelism.

Warren, Rick. *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*. Grand Rapids: Zondervan, 1995.

The focus of this book is not church growth but church health through fulfilling the five New Testament purposes given to the church: Fellowship, Discipleship, Worship, Ministry, and Evangelism. Rick Warren encourages local churches to be healthy by using contemporary and relevant methods without compromising the message of the Gospel.

THE METHOD OF PROCEDURE

This thesis project will develop a strategy of evangelism for the Richmond Korean Central Presbyterian Church through three steps: establishing a biblical and theoretical basis, providing a case study of Korean churches, and learning lessons from valuable literature.

1. In chapter one the Biblical and Theoretical basis for this thesis is examined.
2. Chapter two will discuss a brief history of Korean American churches and make an analysis of RKPC and its ministry of evangelism.
3. Chapter three will examine the evangelistic efforts of several Korean churches which are reaching out successfully.
4. Chapter four will examine lessons from a literature research on evangelism.
5. Chapter five will develop effective strategies on evangelism for RKPC based on best practices and biblical principles.
6. Chapter six will conclude with some suggestions that may be used for Korean American churches which want to develop a strategy of evangelism.

SUMMARY

Evangelism is the greatest mission that all Christians are given from Jesus Christ. Evangelism is attributed to all ministry and works of the churches and Christians. The meaning of evangelism is broader than conversion of the unbelievers. Therefore, the strategy of evangelism should be developed in accordance with the entire process from leadership to discipleship, and church pastors and existing members must be aware of

process-based evangelism. Evangelism cannot be achieved by only one person or by a program. Evangelism will become more effective by having all ministries of the church conducted in harmony with one another. Organic unity of the church is a necessary condition of evangelism.

CHAPTER TWO
ANALYSIS OF THE STRATEGY OF EVANGELISM IN RICHMOND
KOREAN CENTRAL PRESBYTERIAN CHURCH

KOREAN AMERICAN IMMIGRANT CHURCHES

A brief history of Korean American immigrant churches

The history of Korean American churches started with the history of the Korean immigrant society in America. In May, 1882, the Friendship Commerce Treaty between Chóson and America concluded.⁴⁷ Through the treaty, for the first time Korean immigrants arrived at the port of Honolulu, Hawaii as harvesters of sugar cane in 1903. During 1903 to 1905, 7,000 Korean immigrants came to Hawaii.⁴⁸

In recruiting the labors, American missionaries like George H. Jones, H. G. Underwood, H. Appenzella, and H. H. Allen played an important role by positively publicizing immigration to Hawaii. They persuaded potential Korean labors by presenting two benefits which they could get by emigrating to America. One is to earn money. The other is get western knowledge.⁴⁹ Due to their efforts, forty percent

⁴⁷ Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, ed., *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore* (University Park, PA: The Pennsylvania State University, 2001), 7.

⁴⁸ *Ibid.*, 9.

⁴⁹ *Ibid.*, 7-9.

Christian of the early Korean immigrants moved into Hawaii.⁵⁰ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon state, “by 1905 there were seven plantation-based Korean Christian chapels in Hawaii, with funding from the Korean immigrants, the Protestant denominations, and the planters.”⁵¹ On the mainland, the Korean Methodist Church of San Francisco held its first worship service in October 1905, and the Korean Presbyterian Church was planted in Los Angeles a year later. Within ten years, there were twelve Korean churches in California.⁵² Thereafter, Korean American churches have grown noticeably all over the country of America with increasing numbers of Korean immigrants. According to the 2005 American Community Survey, the number of Koreans in the USA was 1,246,240 in 2005.⁵³ There are 3,933 Korean American churches in the USA, according to statistics of the Korean Christian Journal.⁵⁴

The role of Korean American churches in Korean immigrant society in the USA

Most Korean immigrants, who have lived in a culture based on Confucianism and Buddhism in Korea, experience the shock of a different culture and language. They have a problem of identity and feel under stress because they cannot be easily assimilated into the mainstream of America. Since immigration into the USA was started, Korean

⁵⁰ Ibid., 9.

⁵¹ Ibid.

⁵² Ronald Takaki, *Strangers from a Different Shore: A History of Asian Americans*. 2nd ed. (Boston: Little Brown), 279.

⁵³ The Footmarks of Korean American for a Hundred Years, “The State of Korean Society in USA: Korean Population,” The Footmarks of Korean American for a Hundred Years, http://www.koamhistory.com/home/bbs/board.php?bo_table=000&wr_id=18. (accessed November 2, 2009)

⁵⁴ See http://christiantoday.us/sub_read.html?uid=14407§ion=section12. (accessed November 2, 2009)

American churches have come to be a shelter to those who suffers from immigrant lives. Korean American churches in the Korean immigrant society functions as the center of communication between Koreans as well as the center of religion.⁵⁵ Also, Korean American churches relay Korean traditional culture to the next generations who do not know it well by establishing Korean schools that teach Korean tradition and the Korean value system.

INTRODUCTION TO THE RICHMOND KOREAN CENTRAL PRESBYTERIAN CHURCH

Geographical location

The Richmond Korean Central Presbyterian Church (hereafter RKCPC) is located on 2715 Swineford Rd. Richmond, VA 23237. In terms of composition of population, the area where the church is located has a large population of Spanish people. Most Koreans live within 30 minutes from the church area.

A brief history of RKCPC

On June 24, 1979, RKCPC was started in the house of Dae Soon Choi, with seven families attending. After Sung Chul Lee was installed as the first senior pastor in the same year, the church rented a church building from Westover Baptist Church. Lee resigned as the senior pastor in 1982 and then Dong Won Park became the second senior pastor. After Park quit, Dong Hwan Shin took the office as the third senior pastor in 1985.

⁵⁵ Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, ed., *Korean Americans and Their Religions*, 9.

The church bought a burial ground and established a foundation for the second generation of Korean Americans by starting an English worship service for Youth. In 1995, Tae Hyeong Ko became the fourth senior pastor. He emphasized the ministry of intercessory prayer to grow into a spiritually powerful church. Vision Hall, in which Children worshiped and played, was built in 2000. After Ko's ministry, Byung Ho Ko became the fifth senior pastor in 2004.

The church has experienced significant numerical growth since he started to work. In 2005, the average adult attendance was approximately 130.⁵⁶ The biggest factor of growth was systematical discipline training led by Ko, called Ezra Bible School. The church has provided food and clothes to the homeless who live in downtown Richmond on Easter Sunday and Christmas every year since 2006. When Ko resigned as the senior pastor, church members experienced very big difficulties. As a result, many people, over 50 in number, left the church when Ko went back to Korea in 2007. Because of this tragedy, the vitality of the church fell down rapidly and church members were discouraged. After this incident, the church bought 6 acres of land for building a new church on Midlothian Street.

In 2008, Eun Gee Jun, who has worked for the church as an assistant pastor with Byung Ho Ko since October, 2006, became the sixth senior pastor. He focuses on early prayer meetings, adult education, evangelism, and support for missionaries. Now the church is preparing to build a new church building to recover from depressed vitality. About 84 adult members attend the Sunday morning service on average.

⁵⁶ This figure is not exact because the church does not have a record on this fact. This is a testimony by Eun Gee Jun.

THE STRATEGY OF EVANGELISM OF THE RICHMOND KOREAN CENTRAL
PESBYTERIAN CHURCH

Environmental difficulty for evangelism

Jobs can affect evangelism considerably because those who are very busy at their business are reluctant to go to church every Sunday. Figure 4 shows that most people of RKCPC, according to a survey conducted with fifty nine members of the church,⁵⁷ are engaged in independent enterprises like a beauty supply store or sandwiches store. The reason why the population of people who are occupied in such jobs is overwhelmingly high is homogeneity. It is relatively easy for people to reach out to those who have a similar job. However, most people who are engaged in such a small business work on Sunday, and cannot go to church on Sunday.

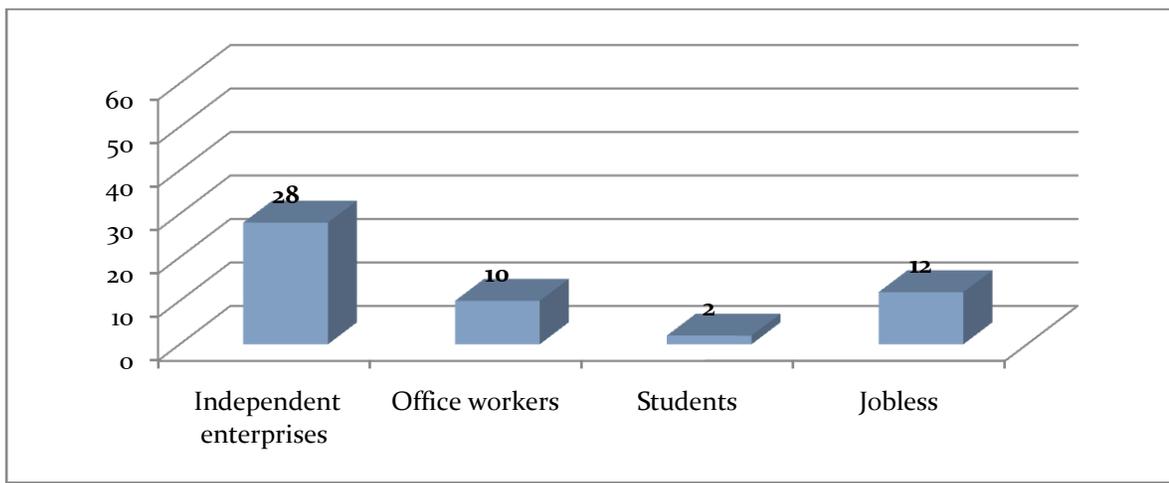


Figure 4. Responses to “What do you do for a living?”

⁵⁷ This question survey was conducted in August, 2009. The average number of attending RKCPC is about eighty four adults in attendance and fifty nine of them took part in the survey. The questions for the survey are at Appendix A.

The phenomenon that people transfer from one church into another church is easily found in Korean American churches. Many severe problems and conflicts between a senior pastor and church members or among church members arise, and as a result many people are hurt in heart and unfortunately leave their church. A number of Korean American churches are accustomed to these people's transfer and take it for granted.

This thought and attitude causes weakening of evangelism. According to Figure 20, though 66.10% of respondents feel the necessity of evangelism, actually most church people are familiar to church growth through people's horizontal transfer rather than through reaching out to unbelievers.

Leadership of evangelism of the senior pastor of RKCPC

In this section, the author analyzes a questionnaire based on questioning the Senior Pastor of RKCPC⁵⁸, pastor Eun-Gee Jun, on analysis of leadership of evangelism.

Analysis of leadership for evangelism

Questionnaire Result

1. What leadership do you bring to your church regarding evangelism?

Mobilization for evangelism through Leadership School, Paul Evangelism School, *Love Letter*(a evangelical magazine), Intercession Prayer School, and Life Salvation D-100 Campaign.

2. How much do you have the passion of evangelism?

A. Very much B. A little C. Not at all

⁵⁸ The questions for the survey are at Appendix B.

3. Are you making an effort to reach an unbeliever privately?

Yes No

4. How often do you preach sermons for evangelism in a month?

Once a month

Summary of the Analysis

The survey shows that pastor Jun has much enthusiasm for evangelism and knows what is an effective method that enables people to reach out to unbelievers. Before he started to work for this church as a senior pastor, there was not a Paul Evangelism School, a *Love Letter*, or a Life Salvation D-100 Campaign. These three programs were established by pastor Jun and contribute to forming an atmosphere of evangelism and spiritual revitalization.

The author has often heard sermons of pastor Jun emphasizing evangelism since the author started to work for RKCPC on July, 2008. During sermons, he sometimes shares about his experiences while he reaches out privately to unbelievers outside the church. Through sermons he explains the difficulty of evangelism as well as the benefits, so he effectively encourages people who are about to give up reaching out to unbelievers to continue to evangelize.

The number of guests who visit the church is few

In 2008, the number of guests who visited the church on Sundays was just twelve for the whole year. The fact that visitors are few indicates that the strategy of bringing unbelievers into the church is not working successfully. However, there are some reasons

for the phenomenon. According to Figure 5, 54.16% of all respondents replied that the number of people who they can reach out to around is below two. The biggest reason why this phenomenon happens is because the longer people live as Christians, the fewer unbelievers they have as friends. The fact that 81.35% of all respondents had been saved before they attended this church (Figure 6), and another fact that 60.99 of all respondents have attended over five years indicates that people who live as Christians for a long time have more relationships with believers rather than unbelievers (Figure 7). As a result, the number of guests and baptisms decreases. Figure 8 indicates that the evangelism ministry of RKCPC has not been being achieved successfully.

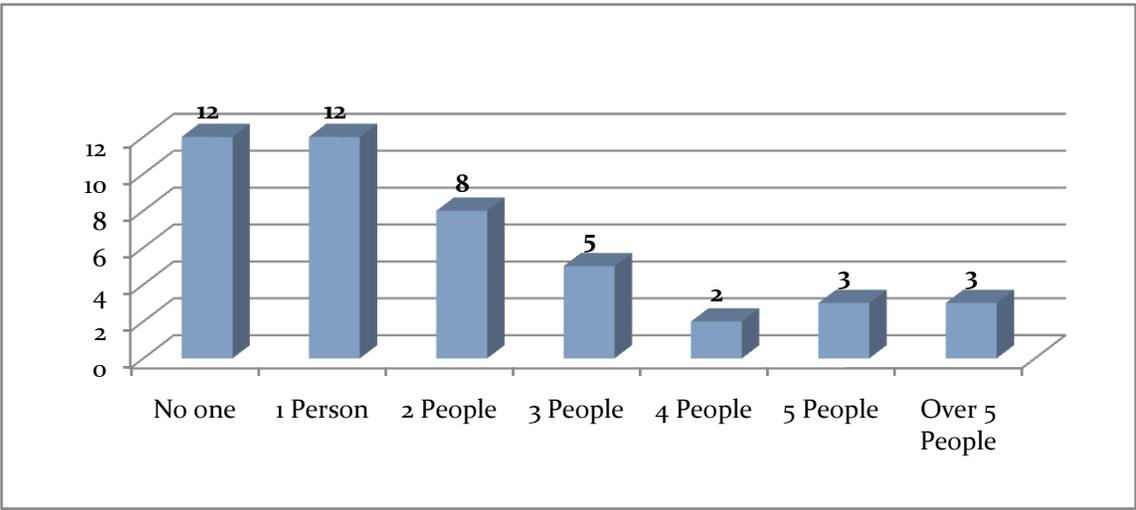


Figure 5. Responses to “How many people around you can you reach out to?”

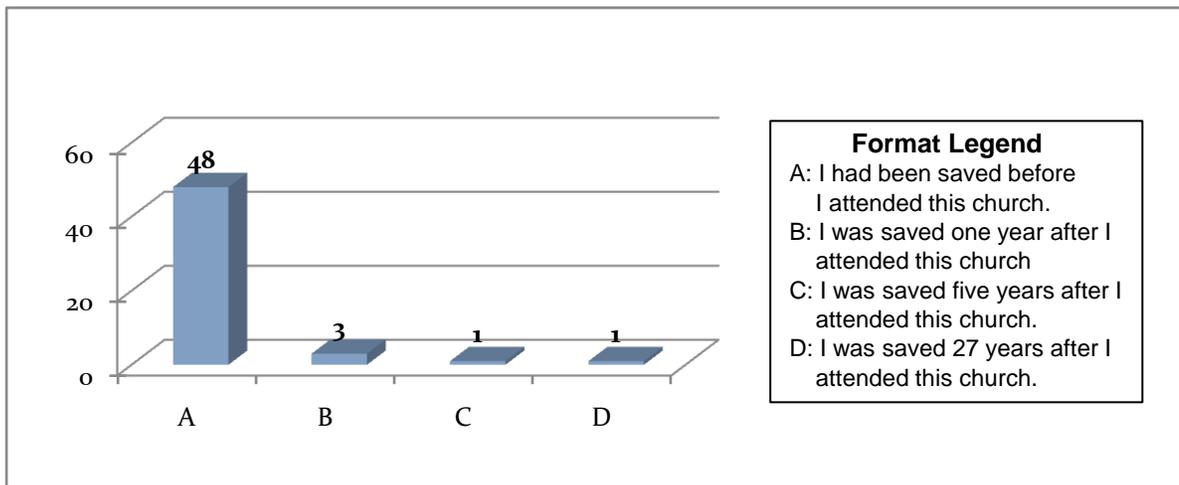


Figure 6. Responses to “When were you saved?”

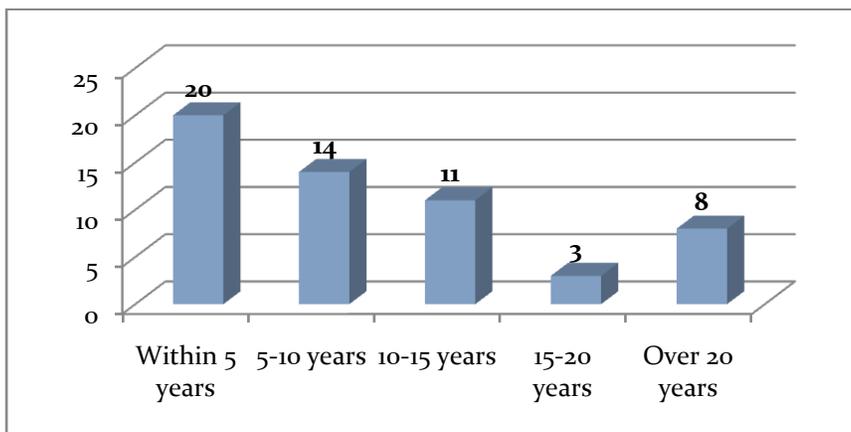


Figure. 7. Responses to “How long have you attended this church?”

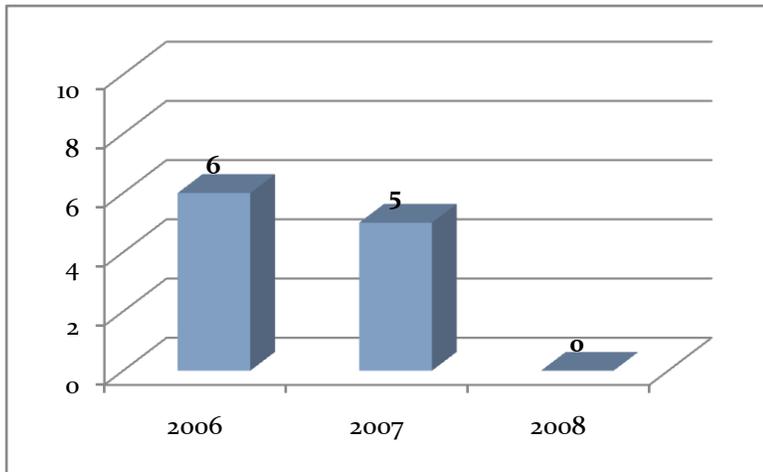


Figure 8. The number of baptisms

The few target people identified by church members resulted in few target people to whom the church as a whole people intended to reach out as shown at Figure 9. The target people for the first half and the latter half of 2009 mostly overlap each other. Secondly, church members are not making an effort at reaching out to unbelievers. Figure 9 shows that most of them do not have interest and passion for evangelism.

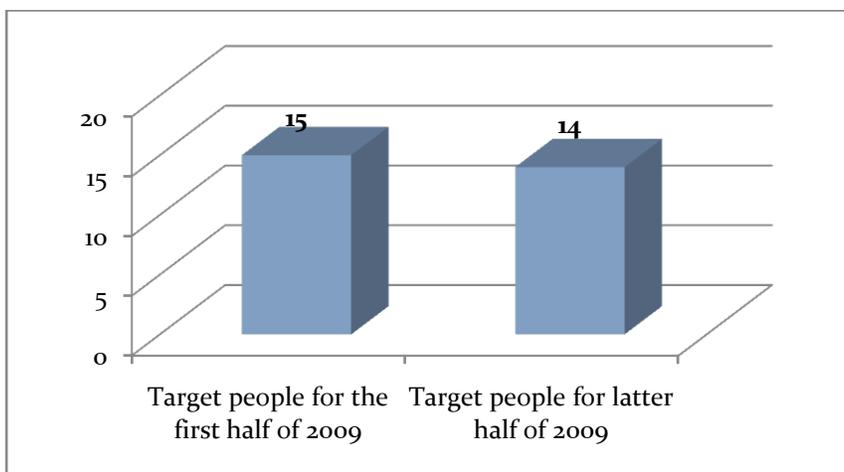


Figure 9. The number of target people who church members intend to reach out for evangelical events in 2009.

Pastor Jun explains that the biggest reason for this phenomenon is that the church members are seriously discouraged by experiencing several unfortunate events in which the church was broken. Lastly, the church is too far from the area where Koreans are massed.⁵⁹ Figure 10 supports the fact that the location of the church affects the decision of which church people choose to attend.

Figure 10 also indicates that evangelical events which are held once or twice a year are not effective for bringing unbelievers into the church at all. This result is because guest speakers are not well known to unbelievers. The church mainly invites well-known pastors as guest speakers for the evangelical events but these do not arouse unbelievers' interest.

Pastor Jun was asked to respond to the following question: "What is your church's strategy of bringing unbelievers to the church?" He responded as follows: the magazine *Love Letter*,⁶⁰ evangelical events, the Internet website⁶¹, the Life Salvation D-100 Campaign, distribution of sermon CDs, and the service of the church bus. According to pastor Jun, *Love Letter* is playing an important role in reforming the negative image of the church caused by the previously mentioned unfortunate church history. In relation to the website, six among seventeen people who attended from 2007 to 2009 came to the church because of the church's website. This proves that the Internet web page of the church is effective for bringing people into the church.

⁵⁹ According to Pastor Jun's explanation, the church is far about twenty to thirty minutes from the area where Koreans are close.

⁶⁰ The magazine is published monthly for reaching unbelievers.

⁶¹ The Internet website address of this church: <http://www.rkcpc.com>

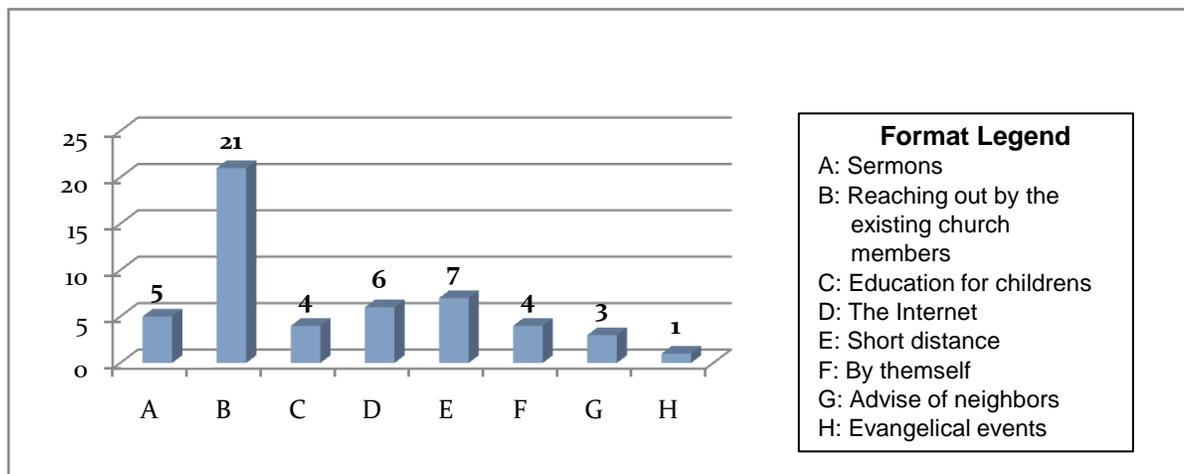


Figure 10. Responses to “What brought you to this church?”

Small group system for management

The contribution of the small group system of RKCPC for evangelism is low, according to Figure 11. Actually, none of the fifty nine respondents responded that they were brought into the church by a small group of the church, when they were asked to respond to the following question: “What brought you to this church?” This fact proves that the small group ministry of the church focuses on managing church members rather than on reaching out to unbelievers. Only two of fifty nine respondents recognized that small group ministry is effective for evangelism in the following question: “Which ministries of the church effect evangelism?” This indicates that most respondents do not consider small group ministry as an effective tool. It is an inevitable result because the small group system of the church was originally organized for the purpose of managing church members, not for reaching out to unbelievers.

All small groups of the church are organized geographically. This organization has merits of getting together easily but also has a weakness that people may not have

common needs or be able to share them comfortably. Especially, unbelievers need a small group where they can meet together with those who have the same needs and share them easily.

Most of the time of the small group meeting is spent in studying the Bible. However, it is not a good atmosphere for unbelievers to come into the world of Christianity. Lengthy Bible study makes them bored and uncomfortable.

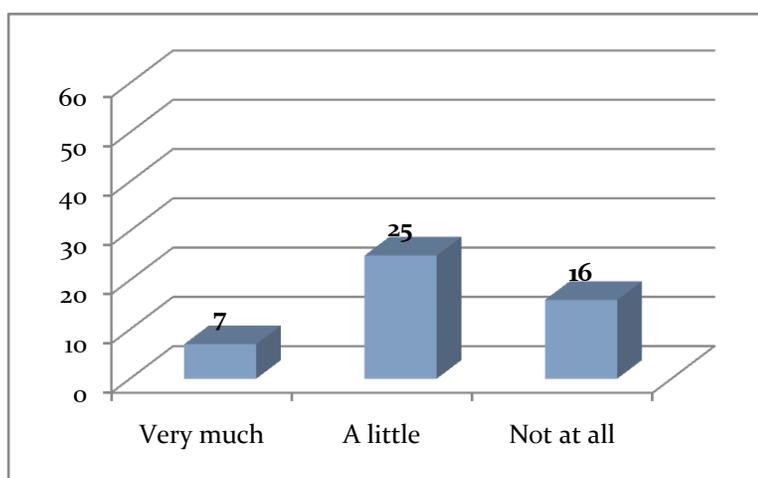


Figure 11. Responses to “How much does the small group contribute to reaching out to unbelievers?”

The ratio of consistent attendance is low

According to Figure 12, 41.66% of total visitors in 2008 registered as church members. This shows that the church does not provide the proper climate that visitors can be assimilated into the church as new members. Figure 13 shows the responses to the question, “What was the biggest reason that you settled in this church?” 15.25% of respondents answered that the love of church members is the most important factor for settlement of new members. The place where new members can feel love from others is a

small group. However, Figure 14 shows that the present small groups do not much contribute to the settlement of new members. According to Figure 15, the ratio of church members who participate in small group meetings is 67.85%. Therefore, the participation of people in small groups is high on the whole, but the present small groups are not a suitable place for new members to be assimilated into the church.

11.86% of respondents answered that education for children is the biggest reason for settlement. This indicates that education for children is a very important factor for people in settling into the church. In pastor Jun's opinion, parents who have young children seldom settle into this church because it is too far from their house. Also, facilities for children in this church lack or are too old.

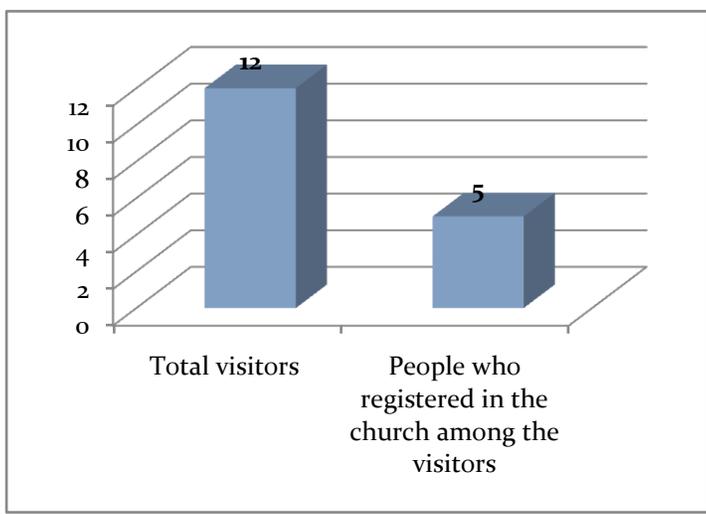


Figure 12. The ratio of people who registered in the church versus total visitors in 2008

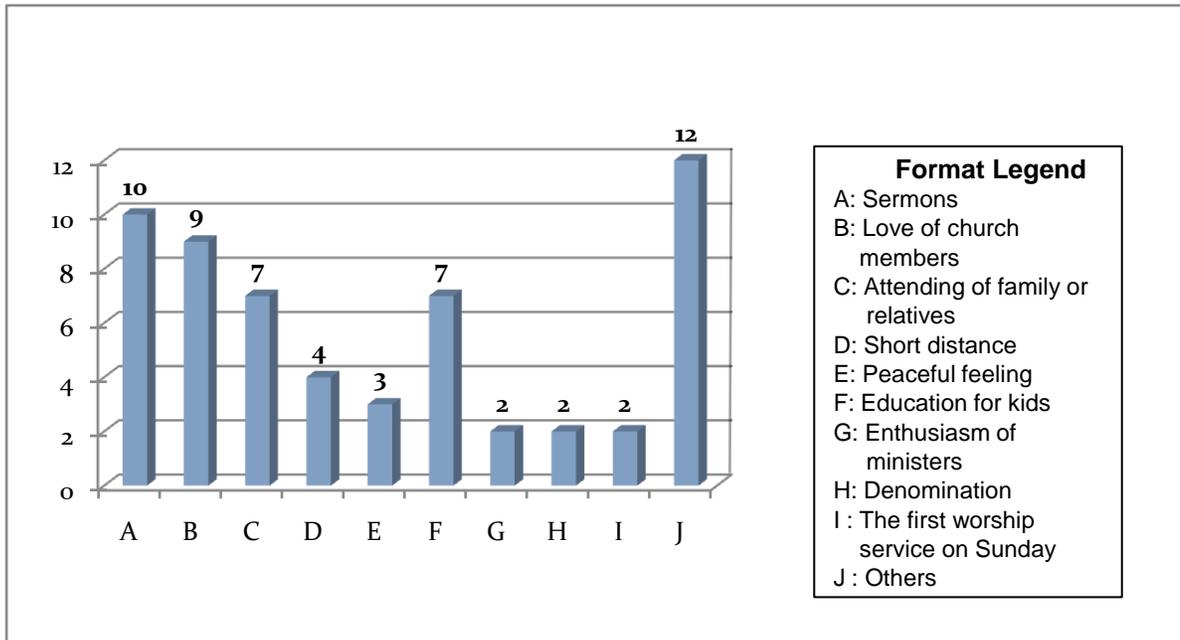


Figure 13. Responses to “What was the biggest reason that you settled in this church?”

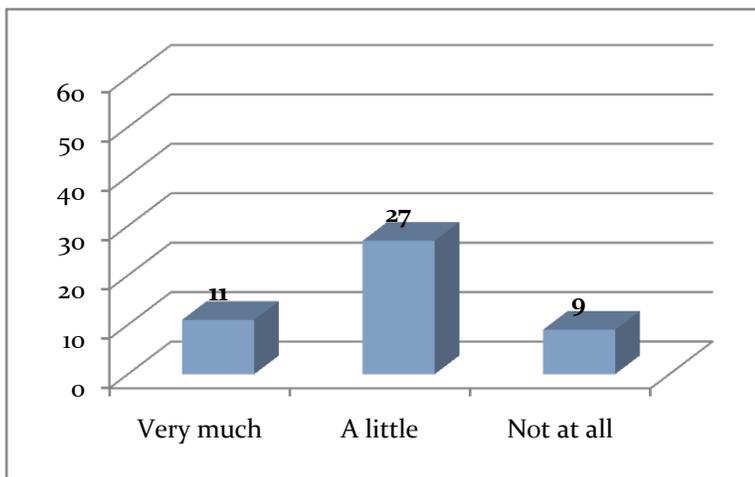


Figure 14. Responses to “How much does the small group contribute to the settlement of new members in the church?”

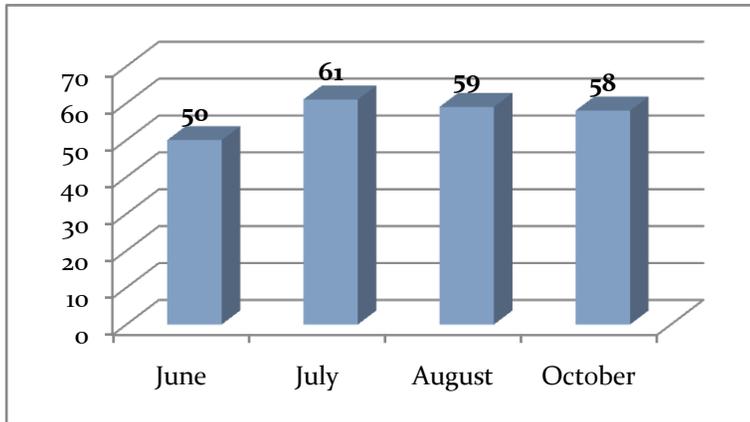


Figure 15. The number of people who participate in small group meetings in 2009.

Figure 16 shows the responses to the question: “When you decided to settle in this church, what is the biggest obstacle you faced?” 50.84% of the respondents answered that there was no obstacle in settling into RKCPC. This proves that this church is healthy by and large.

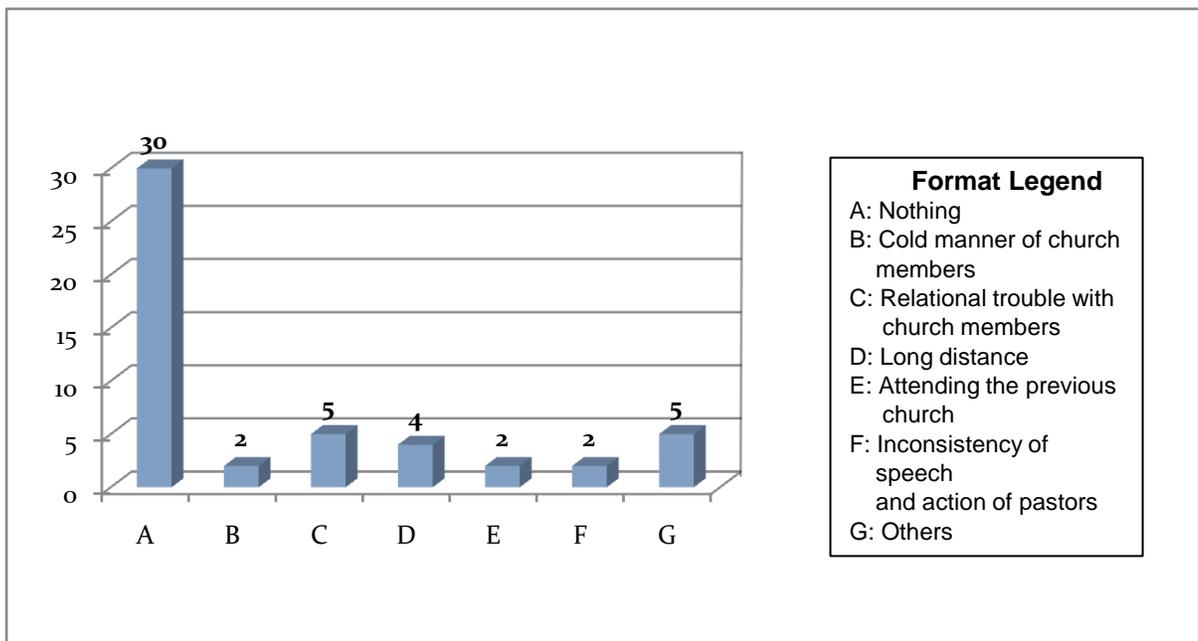


Figure 16. Responses to “When you decided to settle in this church, what is the biggest obstacle you faced?”

Pastor Jun was asked to respond to the following question: “What is your church’s strategy of getting new comers settle down in your church?” He answered as follows: he meets new members three times and teaches them about God, the Bible, and the church, helps them believe in Jesus Christ. This strategy is necessary for new members to hear the gospel and come to Jesus Christ because according to Figure 17, 38.98% of the respondents bring unbelievers into the church without witnessing the gospel and according to Figure 18, just 33.33% of 9 people who were an unbeliever until they attended this church were taught the gospel within one month.

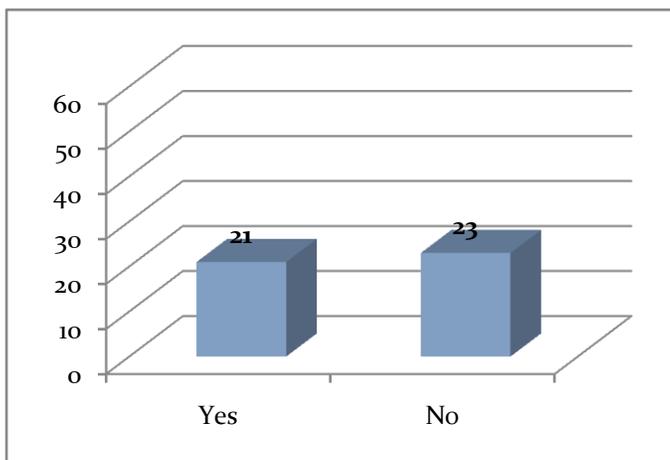


Figure 17. Responses to “When you bring an unbeliever into the church, do you explain the gospel or not?”

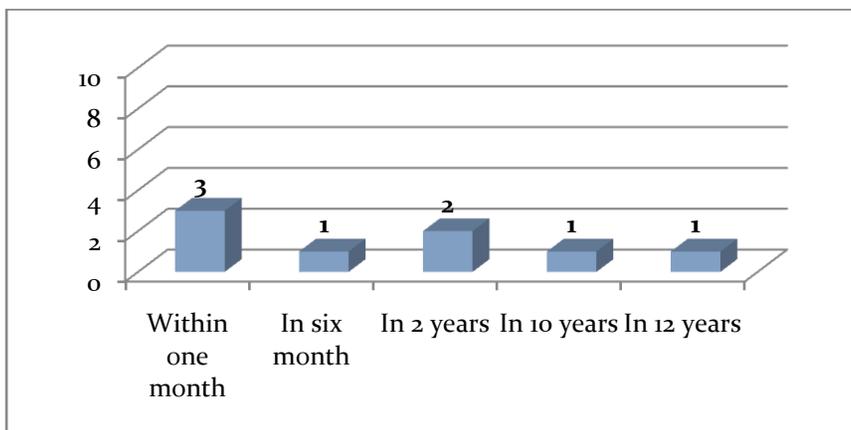


Figure 18. Responses to “If you were an unbeliever until you attended this church, when were you taught the gospel?”

The participation of training for evangelism and discipleship is low

For accomplishing the Great Commission it is necessary for people to be equipped with the Gospel and to have passion for it. Though training for evangelism is needed for people to have these, training for evangelism at RKCPC is not sufficient. According to Figure 19, 57.62% of the responses answered “No” on the following question: “Have you been taught systematic training or lessons for evangelism?” The ratio of people who took part in the Paul Evangelism School in 2008 is just 20.23%.

Ironically, according to Figure 20, church members of RKCPC strongly feel the necessity of evangelism, however, but they do not participate in the training for evangelism as much as they feel the necessity of evangelism. This phenomenon shows that they do not recognize the fact that the training is absolutely needed for reaching out to unbelievers successfully. Furthermore, Figure 21 indicates the need for continuous training for evangelism because there are various problems in reaching out to unbelievers.

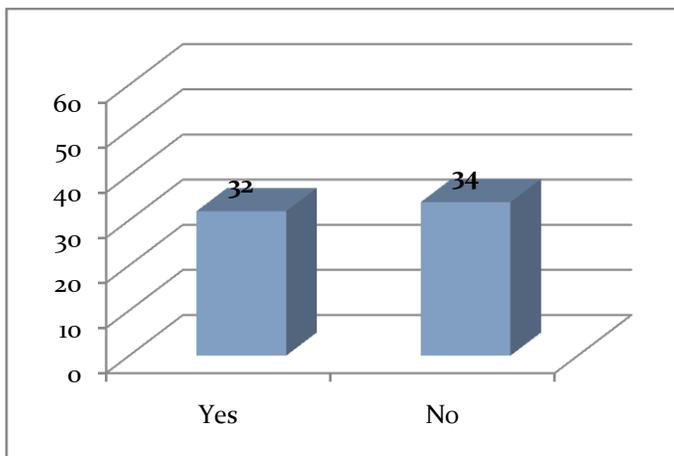


Figure 19. Responses to “Have you been taught systematic training or lessons for evangelism?”

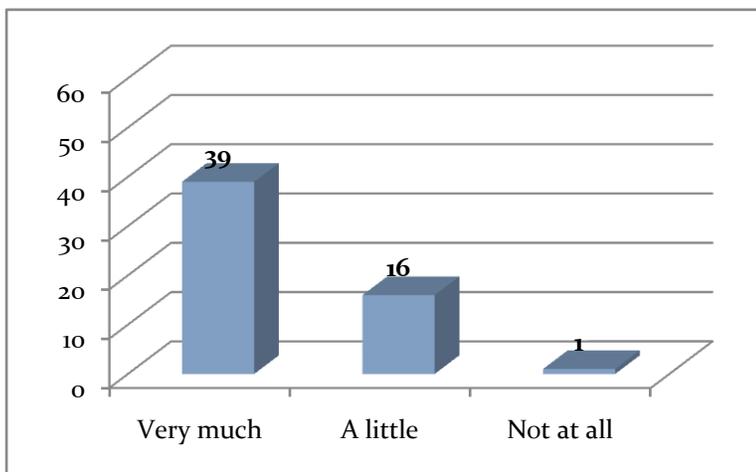


Figure 20. Responses to “How strongly do you feel the necessity of evangelism?”

Responses	Number
Ignorance of the Gospel and the Bible	2
My life	1
Lack of faith	1
Lack of time to reach out	2
Lack of courage	1
Laziness	2
False faith	1
Relationship with people	1
Money	2
Other religions	1
Prejudice	2
Faith without action	2
Going to the church on Sunday	1
Bias towards the he church	2
Fear of refusal	1
Giving momentum	1
Dislike to ask unbelievers to come to church	1
Negative thinking about church members	1
Negative image of Christianity	1
Disagreement with spouse on costing money and time	1
Cost for evangelism	1
Nobody to reach out to	1
To make unbelievers believe in the Bible	1
Presenting the gospel without rejection	1
Discouragement of a church	1
Lack of passion for evangelism	1

Figure 21. Responses to “When you reach out unbelievers, what is the biggest problem?”

Figure 22 shows that the participation in discipleship training is low. As people are not equipped with faith and the fullness of the Holy Spirit through discipleship training, they cannot reach out to unbelievers confidently. Also, in order to save

unbelievers inside the church, discipleship training is necessary. Figure 23 indicates that church members think that training in discipleship is needed for those who attend this church regularly but who are not saved. Actually, according to Figure 24, 15.25% of the respondents responded that they were saved through sermons or Bible study.

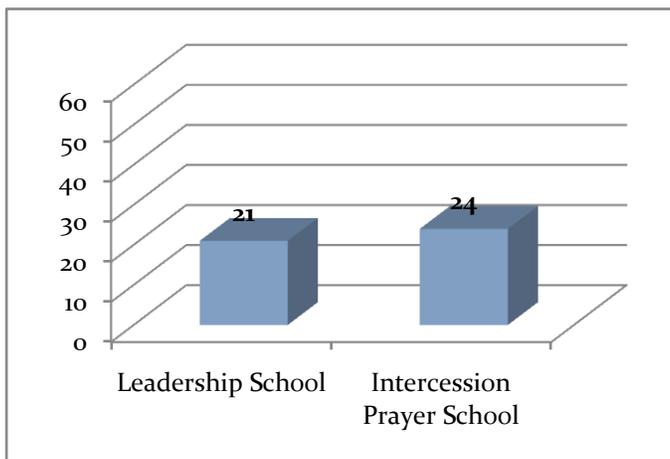


Figure 22. Participation of discipline training in 2008

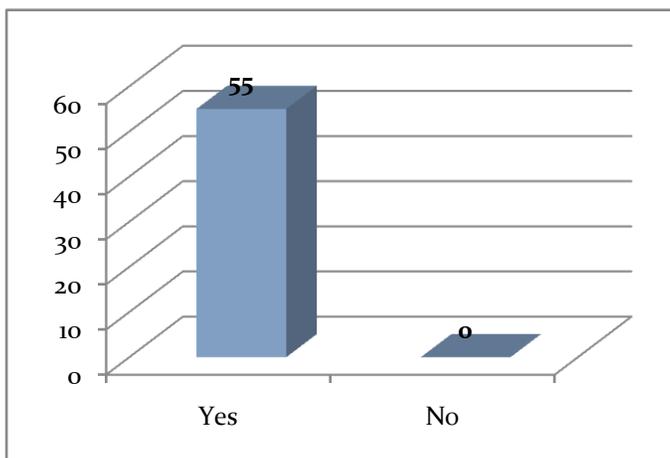


Figure 23. Responses to “Is the training of discipleship needed for those attend this church regularly but are not saved?”

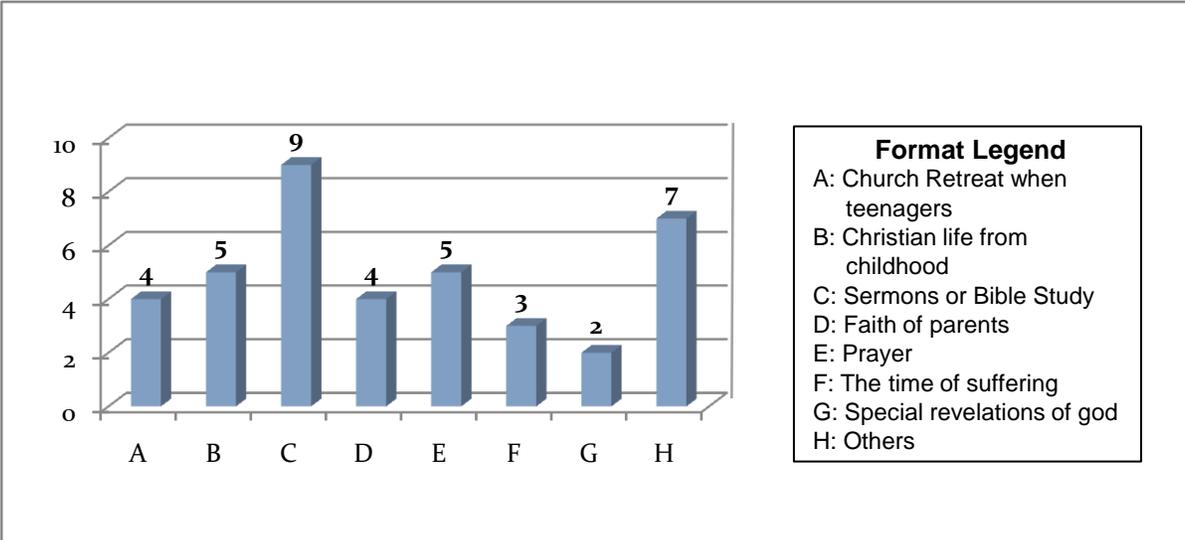


Figure 24. Responses to “How did you experience salvation?”

Pastor Jun was asked to respond to the following question: “What is your church’s program of discipleship?” He responded that there is the Paul Evangelism School, the Serving Leadership School, and the Intercessory Prayer School. He anticipates that church members will be equipped with the gospel and faith through these discipleship trainings and will be enabled to evangelize unbelievers. Figure 25 indicates that most of the respondents recognize that they need to receive training in discipleship in order to reach out well.

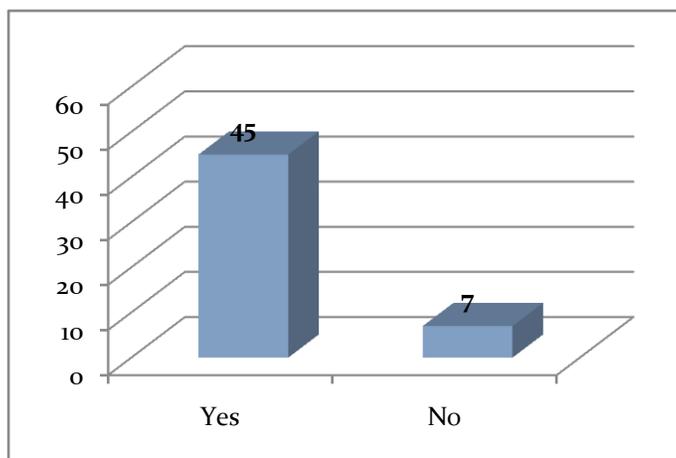


Figure 25. Responses to “Do you need to receive training in discipleship in order to reach out well?”

SUMMARY

The ministry of evangelism at RKCPC is not productive, though the church is making an effort at evangelism in its own way with a strategy for reaching out. There are several evident reasons in this phenomenon. First of all, the biggest of the reasons is that this church is too far from where Koreans are densely populated. Secondly, creating the climate of evangelism is difficult because the horizontal transfer of saved people is too common and is taken as a matter of course to church members. Thirdly, the church members of RKCPC are discouraged by the unfortunate experience that the church was broken. Lastly, they are not equipped with the gospel and passion for evangelism through training for evangelism and discipleship. However, because the leadership of the senior pastor is very good, the church is healthy, and church members strongly feel the necessity of evangelism; the ministry of evangelism will be revitalized in the future.

CHAPTER THREE
CASE STUDY ON SEVERAL KOREAN CHURCHES

TARGETS AND METHODS OF CASE STUDY

Targets Used for This Case Study

The author chose eight churches as targets for evangelism (Figure 26).⁶² Even though the churches' strategies for evangelism vary from one another, they are well known for their effective ministry of evangelism. The author examined the evangelical ministry of these churches in terms of the view that evangelism is not an event or a program, but a process.

⁶² The author asked more than eight churches to respond to this survey for this case study. However, only these eight churches responded to this survey.

Church Name	Senior Pastor	Location
Richmond Korean Presbyterian Church	Young-Ho Lee	Richmond, VA
Lord Jesus Korean Church	Hyun-Chan Bae	Richmond, VA
Emmaus United Methodist Church	Yun-Ho Eo	Richmond, VA
Korean Community Church in Charlottesville	Byung-yeul Ju	Charlottesville, VA
Good Shepherd Presbyterian Church	Tae-Hyeong Ko	Rowland Heights, CA
Lord's Church	Wan-Il Kim	Jakarta, Indonesia
Shinan Church	Soo-Myeong Woo	Kwangju, Korea
Suhrim Church	Jae Sik Song	Kwangju, Korea

Figure 26. Target churches of the case study

Criteria Used for Sampling

The purpose of this case study is to compare the evangelical strategy of the eight churches that responded. For this purpose, the author set several principles in choosing the targeted churches:

1. Churches with similar conditions such as location are chosen. Four churches will be targeted by this principle; Richmond Korean Presbyterian Church, Lord Jesus Korean Church, Emmaus United Methodist Church, and Korean Community Church in Charlottesville.

2. Several Presbyterian churches are picked because RKPC is a Presbyterian church. Seven churches are targeted by this principle, except for Emmaus United Methodist Church.

3. Similar sized churches with RKPC are selected because the strategy of evangelism may differentiate according to church size. The churches targeted by this principle are three churches; Lord Jesus Korean Church, Emmaus United Methodist Church, and Korean Community Church in Charlottesville.

4. Korean American churches that the author visited while his study in the U.S. are included in the list. They are Richmond Korean Presbyterian Church, Lord Jesus Korean Church, Emmaus United, Methodist Church, Korean Community Church in Charlottesville, and Good Shepherd Presbyterian Church.

5. Several churches where the author attended or worked as an assistant pastor are added to the list. The churches that are targeted by this principle are Lord's Church, Shinan Church and Suhrim Church.

Methods of Case Study

For this case study the author interviewed the senior pastors or persons in charge of evangelism or discipleship in the eight churches face to face, on the phone, or by e-mail. In some instances, only two of these methods were used.⁶³ The names and positions of interviewees and the method of the interview are shown in Figure 27. The all following figures come from the answers of Appendix B.

⁶³ The questions for the interview are at Appendix B.

Church Name	Interviewees	Position of Interviewees	Method of Interview
Richmond Korean Presbyterian Church	Young-Ho Lee	Senior pastor	Face to Face
Lord Jesus Korean Church	Hyun-Chan Bae	Senior pastor	Mail
Emmaus United Methodist Church	Yun-Ho Eo	Senior pastor	E-mail
Korean Community Church in Charlottesville	Byung-yeul Ju	Senior pastor	Face to face
Good Shepherd Presbyterian Church	Tae-Hyeong Ko	Senior pastor	Face to face E-mail
Lord's Church	Wan-Il Kim	Senior pastor	E-mail Telephone
Shinan Church	Soo-Myeong Woo	Senior pastor	E-mail
Suhrim Church	Jae-Sik Song	Senior pastor Associated pastor	E-mail Telephone

Figure 27. Interviewees and methods of interview

RESULTS OF THE CASE STUDY

Richmond Korean Presbyterian Church (<http://www.richmondkpc.com>)

Richmond Korean Presbyterian Church (RKPC) is the oldest and largest Korean church in Richmond. RKPC has grown to 400 adult members since it was founded in 1967. Young-Ho Lee, who is the senior pastor of RKPC provides leadership for the church regarding evangelism in three ways. First, he makes much effort to let church members have passion for soul winning. Secondly, he provides church members motivation and training for evangelism. Lastly, he helps them to reach out to unbelievers in various ways; a sermon, showing examples, encouragement, etc.

According to Lee, the present situation of the church concerning the ministry of evangelism is as follows (Figure 28):

Number of adult members	400
Number of guests who visit the church in 2008 to the exclusion of travelers	52
Number of people who registered the church in 2008	44
Percentage of church members who regularly attend small group meetings	70%
Percentage of church members who participate in the training of discipleship	20%
Number of people who are baptized for 2006 through 2008	40

Figure 28. The present situation of Richmond Korean Presbyterian Church

There are three strategies for bringing unbelievers into the church. First, RKPC conducts training for evangelism called *G2 Ministry* to equip church members for eight

weeks every year. People in the G2 do not learn any skill or methods for evangelism but bear a heart for loving souls. They come to have a passion for evangelism through this training. Usually around twenty people participate in training on Sunday afternoon. Secondly, RKPC tries to reach out to unbelievers through small group ministry. Church members meet every two weeks and bring unbelievers into their small group ministry. Lastly, by making a good and healthy image, RKPC becomes attractive to unbelievers. Lee thinks that recovering the spiritual essence of a church is the most effective strategy for evangelism.

According to Lee, only five people out of forty-four who were registered RKPC in 2008 are unbelievers. In relation to this phenomenon, Lee thinks that many believers often move from one church to another, and on the other hand unbelievers who register at a church decrease.

In order for new members to be assimilated, RKPC operates a class for eight weeks. Lee lets them know the vision of RKPC, the system of discipline, dedication, life of Christians, etc. According to Lee, about 90% of those who have finished the class have membership in RKPC. Through the class, RKPC develops leaders who can nurture and teach other new members, and lead unbelievers to Jesus Christ. So far, seventy people have been set as leaders since the training started in 2007. RKPC also helps new members to assimilate through small group meetings. Lee usually visits new members' houses for a week after they come to RKPC at first and sends an email called *Waiting* every week to them.

Lee has a passion for evangelism, preaches the Gospel in almost every sermon to win unbelievers who attend RKPC, and is making an effort to reach unbelievers privately.

Lee says that a senior pastor has to create the mood for evangelism because the potential of a church mainly depends upon the senior pastor.

Lee thinks that the most effective strategy for evangelism is passion for souls with knowing the value of souls, motivation of all church members for evangelism, and the genuine image of a church. The vision of RKCP is to recover the dream and hope which God has for a church.⁶⁴ The vision also says that the purpose of a church is to revive the dead and the withering things bear fruit by God's life.⁶⁵ The visible goal of the church to accomplish the vision is to improve 20% in every aspect including finance, quality, and quantity in members.

Lord Jesus Korean Church (<http://ljkc.org>)

Lord Jesus Korean Church (LJKC) was planted ten years ago in Richmond by Hyun-Chan Bae. Bae says that he encourages church members to reach out to unbelievers through training of discipleship, preaching sermons, and an evangelism team. He preaches the gospel once a month to save unbelievers. LJKC has an evangelism team which consists of nine committed and disciplined people for evangelism, led and supported by Bae directly. Throughout the team, LJKC brings unbelievers into the church successfully.

The Mission Statement of LJKC says, "Lord Jesus Korean Church serves God and neighbors as a Diaspora community by being strengthened through the Word of

⁶⁴ <http://www.richmondkpc.com/>. (accessed November 12, 2009)

⁶⁵ <http://www.richmondkpc.com/>. (accessed November 12, 2009)

God.”⁶⁶ The Vision Statement of LJKC says, “Lord Jesus Korean Church as a body of Christ strives to extend God's Kingdom on this earth through grace-filled worships, educations and compassionate community services empowered by the Holy Spirit.”⁶⁷ As stated in the Mission Statement, LJKC emphasizes education and discipleship throughout the word of God.

According to Lee, the present situation of the church concerning the ministry of evangelism is as follows (Figure 29):

Number of adult members	230
Number of guests who visit the church in 2008 to the exclusion of travelers	No response
Number of people who registered the church in 2008	58
Percentage of church members who regularly attend small group meetings	50%
Percentage of church members who participate in the training of discipleship	40%
Number of people who are baptized for 2006 through 2008	31

Figure 29. The present situation of Lord Jesus Korean Church

The strategy of assimilation for new members consists of two steps. The first step is the New Member class which Bae teaches for six weeks. In the class, Bae teaches them the Apostles' Creed in order to witness the Gospel in detail and then help them to make a decision for their salvation. Bae also let them know the system of discipline and the

⁶⁶ <http://ljk.org/>. (accessed November 14, 2009)

⁶⁷ <http://ljk.org/>. (accessed November 14, 2009)

vision of LJKC. Only when new members finish the class, can they obtain church membership. The next step is the Bible study class called by *Mokjangban*. Members, who have finished the New Member class, are led to Mokjangban to be equipped with the knowledge of the Bible. In 2009, there were eighteen Mokjanban in the church. In the Mokjangban, layman leaders teach new members for six months of a year in small groups and Bae teaches them for the other six months. By doing that, Bae induces all church members to have the same vision and philosophy as his, not different from one another. Though there is a small group system in which people meet every two weeks, LJKC focuses on Mokjangban rather than the small groups for more effective assimilation of new members.

LJKC trains people to be a disciple for Jesus through one on one Disciple Training and have the class of leadership for one on one Disciple Training every Sunday for seven months. As of 2009, as many as 100 people finished the leadership class and are seeking a disciple who wants to learn one on one. Moreover, LJKC have another disciple training which is held every Wednesday and Friday for 32 weeks. According to Bae, people are strengthened with the disciple training and then become leaders of Mokjangban.

Emmaus United Methodist Church (<http://eumcsh.org>)

In 1994, Emmaus United Methodist Church (EUMC) was planted in Richmond. Yun-Ho Eo, who became the first senior pastor of EUMC in 1996, transitioned the church, which was a traditional Methodist church, into a House Church successfully one and half year ago. According to Eo, the high rate of registration of guests and

participation of small groups, which is shown in Figure 30, is caused by the House Church system. The vision of EUMC is as follows: the vitality of the House Church, education for the next generation, and the fruit of evangelism.⁶⁸

Eo describes the present situation of EUMC as follows (Figure 30):

Number of adult members	230
Number of guests who visit the church in 2008 to the exclusion of travelers	95
Number of people who registered the church in 2008	87
Percentage of church members who regularly attend small group meetings	85%
Percentage of church members who participate in the training of discipleship	22%
Number of people who are baptized for 2006 through 2008	43

Figure 30. The present situation of Emmaus United Methodist Church

Eo explains the vision and goal of the House Church as follows:

1. The purpose of the House Church is to recover the vitality of the first century church's community.
2. The House Church overcomes the limitations of a passive religious church life that only focuses on worship formation and Bible study based discipleship. The House Church is geared towards witnessing to unbelievers and in so doing, fulfilling the church's original purpose of "saving the lost and making disciples of Jesus Christ." The House Church accomplishes this by helping unbelievers to accept Jesus as their Lord and savior and by inviting unbelievers to be true disciples through servanthood.
3. The House Church is led by a layman who acts as a shepherd and carries out many of the responsibilities of a full time pastor. The House Church is composed of 6 to

⁶⁸ <http://www.eumcsh.org/index.html?ClassID=Document&SectionID=1&LinkID=3>. (accessed November 19, 2009)

12 members who meet together on a weekly basis at members' homes. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing, and mission.

4. The House Church model divides the tasks of the local church in accordance with biblical principles (Ephesians 4:11-12). The model ordains a head pastor as an overseer of the whole faith community. The head pastor focuses on preaching, praying, and training laymen to carry out the tasks of witnessing, visitation, and counseling. The laymen carry out these House Church tasks along with other church ministry activities in the church. The goal is to build an effective faith community.

5. The layman gains understanding and becomes a partner with the head pastor by experiencing the pastor's tasks through the successes and the adversities of serving the House Church members.

6. By sharing honest prayer requests and by experiencing the grace of answered prayers, the House Church members experience the living God and live transformed lives. The House Church calls for and provides an environment to nurture members as they learn to practice scripturally based living and in so doing members become true disciples of Christ.⁶⁹

Also, according to Eo, there are five core values of the House Church.⁷⁰

1. Treat the Bible as the ultimate authority.
2. Believe House Church (HC) to be Biblical Church.
3. The Church exists to save souls and to make disciples (Matthew 28:18~20).
4. Utilize servanthood based discipleship methods (Mark 3:14~15).
5. The Church is established by pastors equipping laymen, and those laymen shepherd their members (Ephesians 4:11~12).

Eo avers that the objective of ministry of EUMC is to help churches balance the following four areas:⁷¹

1. Mog-Ja's Leadership
 - Suggest and guide HC vision
 - Model Jesus' lifestyle

⁶⁹ <http://www.eumcsh.org/index.html?ClassID=Document&SectionID=3&LinkID=7>. (accessed November 21, 2009)

⁷⁰ <http://www.eumcsh.org/index.html?ClassID=Document&SectionID=3&LinkID=7>. (accessed November 21, 2009)

⁷¹ <http://www.eumcsh.org/index.html?ClassID=Document&SectionID=3&LinkID=7>. (accessed November 21, 2009)

- Model soul saving ministry (e.g. Monthly Seeker's Meeting)

2. Bible Study

- Deliver the gospel effectively to seekers
- Promote Biblical lifestyle

3. House Church Structure where we

- Learn to be Disciples of Jesus by examples.
- Practice servanthood
- Provide spiritual inner healing

4. United House Churches Sunday Worship

- Worship to experience the living God
- Sermon application in saints' daily lives

Eo helps church members to reach out to unbelievers by relationships through *Mokjang*⁷² and trains them to witness the Gospel to unbelievers. Eo possesses so much passion for evangelism, and is making an effort to reach unbelievers privately, and preaches the Gospel almost every Sunday. Eo says that he emphasizes soul winning every week because the basis of the House Church is to win souls. EUMC holds a meeting to help unbelievers receive Jesus and believe in Him. EUMC does not take believers who are moved from other churches to prevent a horizontal transfer of believers.

The disciple training that is conducted in EUMC to develop faithful disciples is called Life of Life, Life of Conviction, and New Life. Throughout these training sessions, EUMC seeks for lives to change and become disciples of Jesus together in the community of God.

Korean Community Church in Charlottesville (<http://kccic.org>)

Korean Community Church in Charlottesville (hereafter KCCC), which started in 1977, has become the largest church in Charlottesville. A noticeable feature of KCCC is

⁷² Mokjang is a small group in the system of the House Church.

that a lot of students who attend the University of Virginia are members of the church. About 70 of the 130 people who attend the church are students of the University. KCCC is well known as a church which does campus ministry well.

Byung-Yeul Ju, who is the present senior pastor, thinks that a correct understanding of the gospel enables people to reach out to unbelievers. Ju leads three meetings in order for people to get the correct understanding of the gospel. One is a meeting for reading the Bible. Another is a Bible study meeting for layman. About 10 people participate in each meeting. The other is the one on one disciple training which Ju nurtures. Two people are training in this program with Ju.

Ju explains that the present situation of KCCC is as follows (Figure 31):

Number of adult members	130
Number of guests who visit the church in 2008 to the exclusion of travelers	34
Number of people who registered the church in 2008	26
Percentage of church members who regularly attend small group meetings	70%
Percentage of church members who participate in the training of discipleship	38%
Number of people who are baptized for 2006 through 2008	19

Figure 31. The present situation of Korean Community Church in Charlottesville

The vision of KCCC is as follows:⁷³

1. Revival of worship service

⁷³ http://kccic.org/church_info/church_info_main.php?content=vision. (accessed November 23, 2009)

- Experiencing the presence of God
 - Preaching the living word
 - Causing life change
2. The layman-centered ministry
 - Vitality of small groups
 - Seeking systemic Bible study
 - Pursuing spiritual gift centered service
 - Forming a relationship serving with one another
 3. The church getting together with regional society
 - Putting priority on soul winning
 - Serving the needs of the society
 - Progressing with regional society
 4. The church glorifying God through building a new church
 - Experiencing God's leading and glory through building a new church
 - Seeking the bigger vision of God through building a new church
 - Serving and witnessing more effectively through building a new church

The passion and emphasis on evangelism of Ju is well presented in the third item among the vision of KCCC. Ju is making an effort to evangelize unbelievers outside the church privately, putting his priority on soul winning.

Church members spontaneously invite unbelievers to their small group or unofficial meeting and then persuade them to attend the church. When unbelievers come to the church, they are led to a small group, of men or women meeting for evangelism, and the Bible study meeting, under the strategy of assimilation. There are 10 small groups which are held once a week now. They try to keep a balance between studying the Bible and sharing about each others' lives. Ju says that the small groups are effective for new members to be assimilated to the existing members and to be brought into the small groups. Ju teaches the gospel and invites unbelievers to receive Jesus through the meeting for baptism and the meeting for reading the Bible.

Good Shepherd Presbyterian Church (<http://www.sunhanchurch.com>)

Good Shepherd Presbyterian Church (hereafter GSPC) was planted by Byung-Kwan Yoo in Rowland Heights, California in 1975. GSPC set five goals as follows: Evangelism, Worship, Fellowship, Education, and Ministry.⁷⁴ As shown in the goals, GSPC emphasizes evangelism.

Tae-Hyeong Ko, the present senior pastor of the church, preaches the Gospel twice a month. GSPC helps unbelievers to easily come to the church by holding music concerts for the regional community about three times every year. GSPC lets unbelievers see the Korean monthly commercial magazine with a column written by Ko which is helpful for unbelievers to open their mind toward Jesus and Christianity. During rush hour, GSPC broadcasts Ko's sermons over the radio in order for unbelievers who are driving a car can listen to them. GSPC also broadcasts the sermons by FM radio receiver for seniors. GSPC puts Ko's sermon on CD and displays them at forty Korean Markets and Korean Restaurants every two weeks for unbelievers to pick them up easily.

Ko portrays the present situation of GSPC as follows (Figure 32):

Number of adult members	870
Number of guests who visit the church in 2008 to the exclusion of travelers	No response
Number of people who registered the church in 2008	133
Percentage of church members who regularly attend small group meetings	50%
Percentage of church members who participate in the training of discipleship	10%
Number of people who are baptized for 2006 through 2008	50

Figure 32. The present situation of Good Shepherd Presbyterian Church

⁷⁴ <http://www.sunhanchurch.com/>. (accessed November 25, 2009)

GSPC conducts a ministry to help new members settle called Banabas. When a guest visits the church, according to gender, age, and interest, GSPC connects the guest with a helper, or Banaba who is thoroughly trained for serving and taking care of new members. The Banaba helps them to be assimilated to the church without any difficulties for six weeks. During the period, the Banaba sends a letter to the new member who is assigned to the Banaba, makes a phone call to the new member more than once a week, and has lunch with the new member after Sunday worship services if possible. The Banaba also arranges for the pastor to visit the new members' house. GSPC leads the new members to join a similar age group of men and women for their assimilation. GSPC also persuades them to attend small group which is held once a month, and to attend the Bible study meeting which is open every Sunday.

When unbelievers or people who were baptized at Catholic churches come to the church, GSPC provides the class for baptism, which is held for seven weeks two or three times a year, for them to learn the Gospel and the truth of salvation and then receive baptism.

After the class for baptism, they are led to the Class of Purpose Driven 40 Days, and the Intercession Prayer School (10 Hours). When they complete these programs GSPC persuades them to participate in "the Old Testament Panorama" and "the New Testament Panorama," which are held for seven weeks each, for them to understand the concept and main themes of the Bible. As a person finishes the program, GSPC presents them the one on one Disciple Nurturing Class which is held for 14 weeks and demonstrates how to be a disciple of Christ with love and faith.

Lord's Church in Indonesia (<http://www.junimch.com>)

In 1988, Lord's Church was planted in Jakarta, Indonesia which is the largest Islamic country in the world. The author worked for the church as an assistant pastor for three years, from 2003 to 2006. Lord's Church focuses on the mission to evangelize Koreans and Indonesians who do not yet believe in Jesus. Lord's Church has four community visions as follows: Worship community, The Holy Spirit community, Mission community, and Love community. The vision of the Mission community says, "The goal of the Mission community is to enlarge the kingdom of God. For that, Lord's Church leads all church members to live a missionary's life in daily living. For accomplishing that, Lord's Church will train and encourage them to be a coworker for missions. People who attend the church will reach out to Koreans, foreigners who live in Indonesia, and Indonesians."⁷⁵ By 2009 Lord's Church planted two Indonesian churches. Lord's Church conducts Mil-al Scholarship Institute, Mil-al Institute for Studying, Mil-al Clinic, and Mil-al Kindergarten. Lord's Church inspires church members with the passion for evangelism and mission by helping them participate in these ministries successfully.

Wan-II Kim, the senior pastor of Lord's Church, preaches the Gospel three times a month and is making an effort of evangelizing unbelievers outside the church privately with great enthusiasm for soul winning and passionate love.

According to Kim, the present situation of Lord's Church is as follows (Figure 33):

⁷⁵ <http://www.junimch.com/main.php?lang=ko&mloco=1&sloco=1>. (accessed November 28, 2009)

Number of adult members	400
Number of guests who visit the church in 2008 to the exclusion of travelers	194
Number of people who registered the church in 2008	80
Percentage of church members who regularly attend small group meetings	50%
Percentage of church members who participate in the training of discipleship	12%
Number of people who are baptized for 2006 through 2008	50

Figure 33. The present situation of Lord's Church

Kim notes that he has mission-centered pastoral philosophy, and through it, he tries to train people to be evangelists. He thinks that when worship service is filled with grace and the love of God, the existing members intend to invite unbelievers to the worship service and reach out. He says that this era is the age in which Postmodernism prevails in the world. Therefore, image making for the church is the most important factor in setting the effective strategy for evangelism.

Kim helps church leaders realize the importance and urgency of evangelism by teaching at any time and being a passionate person of passion for evangelism. Lord's Church holds various classes for cooking, exercising, learning Indonesian and English in order for unbelievers to come to the church. Through Salang Kindergarten, Lord's Church helps parents who have children attending the kindergarten to believe in Jesus. People who participate in small groups, which are held once a week try to invite unbelievers to their small group.

For the settlement of new members, Lord's Church provides a splendid banquet for them, with love and hospitality. Through the banquet, they come to feel that church members love them sincerely. Lord's Church holds Lord's Family Class which is carried out by Kim for five weeks. New members can have intimate relationships with the senior pastor. New members who have completed the Family Class go to the one on one Disciple Training Program in which they can learn the gospel and Christian life for about 17 weeks. For new members to be easily assimilated without disturbing the vested rights of the existing members, Kim immediately distributes new members to the field of ministry if they are ready to serve even though they have not attended the church for a long time.

Shinan Church (<http://www.shinan.or.kr>)

Shinan Church was planted in Kwang-Ju, Korean in 1925. The vision of the church is "Vision 2020." It means that:

1. 2020 layman ministers meditate the Bible for twenty minutes daily.
2. Reaching out to 20 unbelievers
3. Planting 20 churches
4. Sending 20 missionaries
5. Hiring 20 full-time pastors⁷⁶

The passion and focuses of the church is presented in the Vision 2020. The second, third, and fourth things among the vision show how the church considers evangelism to be an important factor. Soo-Myeong Woo, the senior pastor of the church, is reaching out to unbelievers individually, emphasizing evangelism through every sermon, and encouraging church members to evangelize unbelievers aggressively by taking the lead in

⁷⁶ <http://www.shinan.or.kr/>. (accessed November 28, 2009)

the movement of the denomination which Shinan Church belongs, “Making Three Millions Members.”

According to Woo, the present situation of Shinan Church is as follows (Figure 34):

Number of adult members	2500
Number of guests who visit the church in 2008 to the exclusion of travelers	360
Number of people who registered the church in 2008	257
Percentage of church members who regularly attend small group meetings	48%
Percentage of church members who participate in the training of discipleship	20%
Number of people who are baptized for 2006 through 2008	351

Figure 34. The present situation of Shinan Church

Shinan Church encourages church members to take part in the movement, “331 Evangelism,” which means a person decides to reach out to three people for three months and then bring them once into the church. Shinan Church conducts a group for evangelism called “153 evangelism group.” Shinan Church holds “The Celebration for New Life,” in which all church members bring their friends, family, coworkers, and neighbors into the church yearly. Shian Church conducts the “Happy Day Evangelism System” for 80% of all church members, which focuses on evangelism and the assimilation of new members. According to Woo, the Happy Day Evangelism System is arranged as follows:

1. Preparing Happy Day Soil 4 weeks before Happy Day starts:
 - Setting up posters and banners for people to be ready for Happy Day.
 - Inviting a pastor who has succeeded in the Happy Day Evangelism System and listening to his successful story.
 - Holding evangelical conferences called “Grace’s Gate”
 - Choosing 20% of all church members as staff for the system

2. Progressing the period of Happy Day for 8 weeks
 - Happy Day starts by choosing 3 potential church members
 - Opening ceremony for Happy Day
 - Appointing staff
 - Fixing buttons on all church members’ clothes
 - Meeting for studying the Bible in a small group
 - Starting Happy Day Prayer; Fasting prayer relay of staff, 24hr church prayer relay, prayer meeting in small groups, etc.
 - Having staff meetings on every Thursday
 - Setting up the board in which the potential church members are written
 - Making invitation cards for potential church members and sending them
 - Trying to contact potential church members

3. Holding “Happy Day”
 - Inviting potential church members to the church

4. Taking care of new church members for settlement for 4 weeks
 - Meeting called by “Happy Life” for them for 4 weeks

Shinan Church holds the welcoming ceremony for visitors every Sunday, the ceremony of sending to small groups every month, the welcoming ceremony for new members every three months, and the day for all new members to attend.

There are five programs for new members to be trained as disciples of Christ.

1. One on one disciple training: 10 weeks
2. Purpose driven nurturing program by visiting the new members
3. Education for registration for getting church membership
4. People Puzzle: the program for understanding with one another
5. Encouragement of Jesus: concrete educational courses for church ministry

Suhrim Chruch (<http://www.suhrim.or.kr>)

Suhrim Church was planted in 1946. Jae-Sik Song, the sixth senior pastor of the church, has worked for the church since 1995. He has a life history. While he has studied in the program of Ph.D. in theology in France before he came to Suhrim Church, he was shot by the Mafia and fell into a coma for a week. However, miraculously he walked away from the coma and recovered gradually though his large intestine was cut by 1.6 yards.⁷⁷ Song says that because of the tragic accident he came to live a new life in contrast to former times and rely on God more. Song says that the most important thing he values as a pastor is spiritual power which overwhelms people. For getting the spiritual power Song stays at the place of meditation and prayer from Monday through Thursday, not doing official work. Song concentrates on the ministry from Friday through Sunday, delegating other ministries to 13 assistant pastors and 7 part time ministers.

According to Song, the present situation of Suhrim Church is as follows (Figure 35):

Number of adult members	2300
Number of guests who visit the church in 2008 to the exclusion of travelers	1538
Number of people who registered the church in 2008	873
Percentage of church members who regularly attend small group meetings	50%
Percentage of church members who participate in the training of discipleship	30%
Number of people who are baptized for 2006 through 2008	540

Figure 35. The present situation of Suhrim Church

⁷⁷ <http://www.suhrim.or.kr/>. (accessed November 29, 2009)

Suhrim Church holds conference for spirituality called “A Quiet Spot” twice or three times a year.⁷⁸ Throughout the conference a bystander is changed into an active church member, and participants experience the presence of God, come back to their life and make an effort to reach out to unbelievers with a passion for soul winning.

Suhrim Church holds the evangelical event yearly and most church members participate in the event. As shown in Figure 35, the evangelical event contributes to the high rate of guests and successful registration. Once the event starts, the senior pastor preaches sermons in accordance with it and encourages people to actively take part in the event. Usually, Song preaches the Gospel twice a month and is making an effort to reach out to unbelievers privately to the exclusion of the period of the evangelical event.

There are many small groups called Kuyeok which are organized geographically in the church. Each small group has a team for evangelism which reaches out to unbelievers through relationships. The team members usually consist of people who are very committed in evangelism and prayer and eventually change the climate of the church to evangelism and revival. Through the activity and prayer of the teams a lot of unbelievers come to the church and register.

For helping new members to settle down in the church, Suhrim Church offers a nurturing program to them for seven weeks and connects new members with a guide called a “Banaba” who helps new members to be assimilated into the church without any inconvenience or problem. When new members finish the nurturing program, the Banaba continues to help them settle down in a small group, or Kuyeok.

Suhrim Church holds training for evangelism which is held on every Thursday. All members who belong to the team for evangelism within each Kuyeok participate in

⁷⁸ <http://www.suhrim.or.kr/>. (accessed November 29, 2009)

the training for evangelism. Throughout the training they receive education on evangelism, pray passionately and then go out to the allocated places and reach out to unbelievers.

SUMMARY OF THE ANALYSIS

The survey indicates that most of the all seniors of the eight targeted churches have passion for evangelism. According to the survey, five of the eight senior pastors responded that they have a lot of passion for evangelism. On the other hand, three of the eight responded that they have little passion for evangelism.

The survey also reveals that most of the eight pastors are making an effort to reach out to unbelievers outside their church privately. They are good examples to their church members in evangelizing unbelievers. According to the survey, six of the eight pastors are making an effort of evangelism, and only two pastors do not try to reach out privately.

The average frequency of sermons including the Gospel, which the eight senior pastors preach, is 2.6 times out of 4 weeks. By preaching the gospel that often, they motivate church members to become involved in evangelism positively and create the climate of soul winning effectively.

According to the survey, there are so many guests who visit the targeted churches. This shows that the strategy of bringing unbelievers into the church is working well. Bringing them into the church is very important, for when many guests come to the church the existing members are encouraged and start to concentrate on evangelism more than before, and all ministry of the church is carried out centering on the new members

and evangelism. Especially, five of the eight senior pastors pointed out that the small group system is effective for bringing unbelievers into their churches. It shows that evangelism through relationships in the setting of a small group attracts unbelievers to be involved in the church.

The survey shows that the average rate of registration among guests who visit the churches is 70%.⁷⁹ The high rate proves that new members are effectively managed by the existing members and the system of taking care of new members. Especially, Good Shepherd Presbyterian Church and Suhrim Church conduct the one on one care system called Banaba Ministry for new members to be assimilated into the church.

The survey indicates that there are a lot of people who are baptized in their church. It means that the event of salvation often occurs in the churches and the churches are very healthy spiritually. Also, it shows that the targeted churches have much interest in the salvation of unbelievers and lead them to Jesus Christ by presenting the gospel effectively.

The eight churches are helping church members including new members to be disciples and then come to be committed in evangelism by providing proper disciple training program to them. The eight churches provide evangelical training for church members so that they become powerful evangelists for Jesus Christ.

Figure 36 shows the responses of the eight senior pastors to the question, “What is a strategy that is most effective for evangelism? List three.” The most senior pastor answered that serving the regional community is the most effective strategy for evangelism. It shows that unbelievers anticipate churches to be humble and serve the

⁷⁹ Good Shepherd Presbyterian Church and Lord Jesus Korean Church was excepted from this statistics because they did not respond the question about the number of guests who visit their churches.

regional community. When the churches do that, unbelievers are more likely to go to the churches. The item with the next highest frequency is relationship evangelism through small groups and disciple training.

Rank according to frequency	Item	Frequency
1	Serving regional community	4
2	Relationship evangelism through small groups	3
2	Disciple training	3
3	Loving souls	2
3	Training for evangelism	2
3	Life of Christians	2
3	Sermons preaching the Gospel	2
4	Evangelism centered leadership	1
4	Prayer for evangelism	1
4	Worship service experiencing the presence of God	1
4	Evangelical event	1
4	The church system for evangelism	1

Figure 36. Responses of the eight senior pastors to the question, “What is a strategy that is most effective to evangelism? List three.”

The result of the case study shows that evangelism can be achieved by the cooperation of various factors such as evangelism leadership of the senior pastor, the strategy of bringing unbelievers into a church, assimilation of new members, disciple training for the maturity of church members, training for evangelism, etc., not by holding a great program. Therefore, evangelism is not an event or program but a process which works through all church ministry functions for evangelism with one another organically.

CHAPTER FOUR

LESSONS FROM A LITERATURE REVIEW ON EVANGELISM

A literature research as well as field analysis and case studies is also useful for mapping out a strategy of evangelism. Though there are innumerable lessons and insights related to evangelism, the author suggests ten useful lessons which can be applicable to the situation of RKCPC through the literature research on evangelism.

A PASSION FOR SOUL WINNING

Passion is essential to reaching unbelievers. Those who do not have a passion for evangelism cannot help unbelievers meet with Jesus Christ. John Maxwell mentions four truths about passion:

1. Passion is the first step to achievement.
2. Passion increases your willpower.
3. Passion changes you.
4. Passion makes the impossible possible.⁸⁰

⁸⁰ John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow* (Nashville, TN: Thomas Nelson, 1999), 84-85.

Evangelistic effort with passion can touch people's heart. Touching the heart of people is to touch them at the spiritually deepest level.⁸¹

Jesus is a person of passion for soul winning. He did not preach sermons while sitting on a chair. He went through all the towns and villages, teaching, preaching, and healing.⁸² Jesus wept over people who had left God and had not returned to Him yet (Matt. 23:37-39). He desperately prayed God the Father to forgive those who crucified him and mocked him when he died.⁸³ Jesus loves so passionately that he made a promise for salvation with a burglar who was crucified next to Him and asked for Him to save him (Luke 23:43). All Jesus' ministry on the earth was motivated by this consuming passion for soul winning.⁸⁴

Jesus' passion of soul winning is originated by His amazing love. The love reached the peak on the cross on which Jesus was crucified. 1 John 4: 19 says, "We love because he first loved us." The truth that we love because He first loved us is a major theological theme penetrating the entire New Testament.⁸⁵ His love is unconditional love that is given to those who have no qualifications for His love and mercy. Jesus was easily moved with deep compassion over the unfortunate life which sinners who were so far from God experienced, and then he worked for them with deep compassion and love. Jesus showed how God's love for people is so great by comforting them in their pain,

⁸¹ Steve Sjogren, *Conspiracy of Kindness: A Unique Approach to Sharing the Love of Jesus*, 3rd ed. (Ventura, CA: Regal, 2007), 121.

⁸² Matt. 9:35 (NIV), Mark 6:6, Luke 8:1.

⁸³ Jerram Barrs, *The Heart of Evangelism* (Wheaton, IL: Crossway Books, 2001), 47.

⁸⁴ Robert E. Coleman, *The Master Plan of Evangelism*, 3rd ed. (Grand Rapids, MI: Revell, 1993), 54.

⁸⁵ Michael Green, *Evangelism Through the Local Church*, 2nd ed. (Great Britain: Hodder & Stoughton, 1993), 78.

solving their lives' bitter problems, meeting their spiritual needs and sharing in their joys and sorrows.⁸⁶

A powerful way to follow Christ, who loved people, is to be filled with God's love. One of the biggest reasons that unbelievers do not come to a church is that there is no one who is truly on fire with God's love.⁸⁷ Unbelievers really want and seek authentic love that is unconditional and unlimited. If Christians just show to unbelievers the love that Jesus showed them as he lived on the earth, they can win a number of people to Jesus Christ successfully.⁸⁸

Therefore, when Christians do not love people, they cannot reach them effectively. How can Christians get the enthusiasm of God's love? The good way is to pray because God is the origin of love.⁸⁹ All Christians who are willing to reach out to unbelievers must pray for being filled with God's love and deep compassion over the unbelievers because Christians' love is limited. When Christians pray to God for reaching out to unbelievers, God will give the Christians abundant love and compassion and enable them to win the unbelievers to Christ.⁹⁰ Ed Stetzer and David Putman insist that

⁸⁶ Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville, TN: Broadman & Holman Publishers, 2006), 214.

⁸⁷ Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism: Natural Ways to Open Others to Jesus* (Loveland, CO: Group, 2004), 172.

⁸⁸ Thom S. Rainer, *The Unexpected Journey: Conversations with People Who Turned from Others Beliefs to Jesus* (Grand Rapids, MI: Zondervan, 2005), 204.

⁸⁹ 1 John 4:8.

⁹⁰ Ed Stetzer and David Putman, 214-215.

“prayer is not ‘all we can do’ when it comes to evangelism. Prayer is the best thing we can do.”⁹¹

THE IMPORTANCE OF LEADERSHIP OF THE SENIOR PASTOR

Leadership through Casting Vision

Vision is the most important factor for a senior pastor to lead people to make an effort to reach unbelievers. Though a leader leads his or her followers, the thing that leads the leader is vision.⁹² When a leader tries to lead people without clear vision, the leader will fail to lead them. If a leader does not have vision, people who follow him or her will not be able to develop the powers latent within them. In the end, they will leave the leader who does not have vision.⁹³ Vision makes people have passion.⁹⁴ People who have passion can accomplish the vision passionately and successfully. Vision also derives great commitment from people.⁹⁵ If a leader has clear vision, he can accomplish his goal easily.

Vision should come from God, not from other things. Vision differs from ideas which originate from a person’s thought. The ideas do not have the power to capture the whole person including intelligence, feeling, and will, but vision has the power because

⁹¹ Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B and H Publishing Group, 2007), 107.

⁹² John C. Maxwell, 150.

⁹³ John C. Maxwell, *Developing the Leader Within You*, 4th ed. (Nashville, TN: Thomas Nelson, 1993), 130.

⁹⁴ Bill Hybels, *Courageous Leadership*, 2nd ed. (Grand Rapids, MI: Zondervan, 2009), 32.

⁹⁵ George Barna, *The Power of Vision: Discover and Apply God’s Vision for Your Ministry*, 2nd ed. (Ventura, CA: Regal, 2003), 95.

vision is given by God.⁹⁶ The ideas are fallible, unstable, and limited; God-given vision is perfect in every respect.⁹⁷ It is difficult for a leader to catch the vision from God. Bill Hybels argues, “receiving a vision from God is both a deeply spiritual thing and a deeply practical thing. It involves the quiet, internal work of making your heart ready, and also the energetic, external work of exploring and experimenting. Leaders must devote themselves to both efforts, trusting that their spiritual discipline and their hard work will be rewarded with a vision that will impassion them and inspire others.”⁹⁸

A leader should not only see vision but also help people see it. If a leader alone has vision, it cannot affect people. Maxwell classifies people into Four Vision-Levels of People according to their behavior for vision:

1. Some people never see it. (They are wanderers.)
2. Some people see it and never pursue it on their own. (They are followers.)
3. Some people see it and pursue it. (They are achievers.)
4. Some people see it and pursue it and help others see it. (They are leaders.)⁹⁹

When a leader helps others see a vision, “it creates energy that moves people into action.”¹⁰⁰ Lewis says that “unless the pastor and the people share a vision of great things and better days, the church will never realize progress and growth.”¹⁰¹ Therefore, a senior pastor should often share vision with people and help them make it their own.

⁹⁶ John R. Lincoln, “Visionary Leadership: The Vision: Catching a Vision,” in *Visionary Leadership for Church Growth*, ed. J. Truman Brown, Jr. (Nashville, TN: Convention Press, 1991), 48.

⁹⁷ George Barna, “The Vision Thing: Vision Comes from God,” in *Leaders on Leadership: Wisdom Advice and Encouragement on the Art of Leading God’s People*, ed. George Barna (Ventura, CA: Regal, 1997), 48.

⁹⁸ Bill Hybels, 38.

⁹⁹ John C. Maxwell, *Developing the Leader Within You*, 141.

¹⁰⁰ Bill Hybels, 46.

¹⁰¹ Larry L. Lewis, *Organize to Evangelize: A Manual for Church Growth*, 2nd ed. (Nashville, TN: 1988), 19.

How to cast vision is very important for a senior pastor. The pastor can use various ways to communicate the vision with people effectively. Barna notes that the pastor should “expose people to the vision through sermon topics and content, through all written communication and in all group contexts.”¹⁰² By constantly seeing and listening to the vision through several channels, people come to grasp it and a sense of togetherness, a sense that the pastor and people are one team pursuing the vision.

Leadership through Integrity

Although the senior pastor has a clear vision coming from God, he or she cannot move people on to the vision without their trust in him or her. When there is a lack of trust in their leaders people are unwilling to catch the leader’s vision.¹⁰³ How can a leader get trust from people? In order to get trust a leader should have integrity because “integrity builds trust.”¹⁰⁴ If what a leader says and what he or she does match up, he or she has integrity.¹⁰⁵ Honesty is the most important factor of integrity but integrity goes beyond it because integrity includes the meaning of keeping promises and achieving expectations as well as one of not telling a lie.¹⁰⁶ Therefore, a person of integrity lives the life of consistency of speech and action. A leader with integrity does not hide anything and tell a lie even in disadvantageous situations. When a leader comes to be

¹⁰² George Barna, *The Power of Vision: Discover and Apply God’s Vision for Your Ministry*, 127.

¹⁰³ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville, TN: B and H Publishing Group, 2001), 65.

¹⁰⁴ John C. Maxwell, *Developing the Leader Within You*, 38.

¹⁰⁵ *Ibid.*, 35.

¹⁰⁶ Stephen R. Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*, 2nd ed. (New York, NY: Free Press, 2004), 195-196.

authentic people trust and follow him or her resolutely. People expect their pastors to have a commitment to the truth rather than excellent competency of preaching or administration.¹⁰⁷

Then, how can the senior pastor earn the trust of others in the ministry? It is not easy to do. That is because the senior pastor's integrity should be shown in every area of ministry including even his or her family life. A spiritual leader must keep promises, fulfill duty, be clear in finances, do his or her best in service, and be honest in his or her words.¹⁰⁸ There is no short cut in getting others' trust. Usually getting the trust takes very long time.

Leadership through Dedication

To lead people to reach unbelievers, the senior pastor must be committed to evangelism first. A pastor committed to evangelism has strong power that can encourage people to evangelize others. People want to see their senior pastor be dedicated to evangelism. A person who is committed to something can show followers that he or she has conviction for it. People are inspired and attracted by the leader committed to something.¹⁰⁹ When a leader is committed, he or she can get anywhere worthwhile and lead others to his or her vision or goal.¹¹⁰ Commitment requires the expenditure of

¹⁰⁷ Brian Harbour, "Visionary Leadership: The Pastoral Leader: The Qualities," in *Visionary Leadership for Church Growth*, ed. J. Truman Brown (Nashville, TN: Convention Press, 1991), 31.

¹⁰⁸ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, 4th ed. (Chicago, IL: Moody Publishers, 2007), 64.

¹⁰⁹ John C. Maxwell, *The 21 Indispensable Qualities of a Leader*, 18.

¹¹⁰ *Ibid.*, 20.

nervous energy, personal power, time, and so on. A leader who does not move forward cannot accomplish any lasting good and produce competent leaders.¹¹¹

The senior pastor must be a good model for evangelism which is worth following. Especially, the senior pastor should show his or her love of souls. The senior pastor should be an example of the Christian of clear compassionate shepherd heart for the lost.¹¹² The senior pastor has to show people God's amazing love and interest in unbelievers by using various ways: sermons, services, commitment, dedication, etc. People want to see God's heart which loves the lost passionately through the senior pastor's heart. When a good model of evangelism is presented to people, it is easy for them to follow the model. Leaders have the responsibility of being a model for their followers.¹¹³ If there is no model for evangelism to follow, people will be unwilling to reach unbelievers.

In the same way, if leaders want to see their followers work diligently without being idle, they must be the first to work hard. It is clear that when there is a good model for people to follow, they can do that easily.

People tend to positively model what they see rather than what they do not see.¹¹⁴ The senior pastor must work hard in the ministry. A pastor who lacks enthusiasm and commitment cannot lead people to his or her goal. If people find that their leaders are not working as hard as they are, they will be unwilling to sacrifice their personal interest to

¹¹¹ J. Oswald Sanders, *Spiritual Leadership*, 119.

¹¹² Larry L. Lewis, *Organize to Evangelize: A Manual for Church Growth*, 2nd ed. (Nashville, TN: Broadman Press, 1988), 19.

¹¹³ Henry Blackaby and Richard Blackaby, *Spiritual Leadership*, 156.

¹¹⁴ *Ibid.*

the public good.¹¹⁵ The pastors of growing churches are inclined to consider themselves as more evangelistic than do the pastors of stagnant or declining churches, and they also are disposed to visit unbelievers' house for evangelism much more on average.¹¹⁶ The more the senior pastor reaches unbelievers, the more people are motivated to evangelize unbelievers.

Leadership through Delegation

The entire process of evangelism consists of many parts in which many people are involved. When people cooperate with one another to reach unbelievers, evangelism can be accomplished effectively. The senior pastor should delegate responsibilities so that people can achieve the goal of evangelism. Successful leaders know their weaknesses and strengths. They also recognize how to improve their weaknesses through delegating. Leaders who delegate their works to others properly can obtain unlimited magnitude of production they can accomplish. In contrast with this, however, leaders who refuse to delegate incur the limitation of the productivity which their organization can make through their own physical stamina, creativity, potential, and intelligence.¹¹⁷ The potential of a leader depends on whether he or she can delegate responsibilities and authorities to others. Viewed at this angle, pastors must learn to delegate responsibilities and authorities for more people to be involved and be developed in the church ministry and witness. A pastor who tries to do everything himself cannot be a competent,

¹¹⁵ Ibid., 157.

¹¹⁶ C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville, TN: Broadman Press, 1991), 79.

¹¹⁷ Henry Blackaby and Richard Blackaby, *Spiritual Leadership*, 209.

successful pastor.¹¹⁸ Delegation is the most powerful skill leaders can use; it elevates the level of their individual capacity as well as that of the capacity of their organization and people.¹¹⁹

Only leaders who recognize their weaknesses and others' strengths can delegate responsibilities and authorities. Leaders who think that they can do everything without any help of others and do better than them cannot delegate. Wise leaders know that they should share works with people who are gifted in areas where they are not as skilled.¹²⁰ A competent leader has the ability to fit each one into the area where he or she will do best and get things done through others' abilities, combined with the capacity to recognize the special strengths and weaknesses of others.¹²¹

Some pastors are apt to think that people do not have proper ability and spiritual maturity for drawing unbelievers to Jesus Christ. They are worried that evangelism might fail by immature people's improper behaviors and words. Of course, all people who are delegated by a pastor do not succeed in every area. However, pastors must realize that people grow and can be developed through making mistakes and even experiencing a failure.¹²² Great men are made by their failure rather than their successes because they can learn more through the failure.¹²³

¹¹⁸ Larry L. Lewis, *Organize to Evangelize*, 19-20.

¹¹⁹ John C. Maxwell, *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville, TN: Nelson Business, 1995), 159.

¹²⁰ Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids, MI: Baker Books, 1999), 130.

¹²¹ J. Oswald Sanders, *Spiritual Leadership*, 137.

¹²² *Ibid.*, 159-160.

¹²³ J. Oswald Sanders, *Dynamic Spiritual Leadership*, 2nd ed. (Grand Rapids, MI: Discovery House Publishers, 1999), 212.

There is another reason that leaders are not willing to delegate. It is leaders' jealousy of a competent person who is likely to surpass them. Some leaders are reluctant to delegate authorities because they feel threatened by talented people. However, the leader who does not delegate cannot grow. When leaders have all authority without any delegation, they cannot have enough energy and power to concentrate on more important activities and priorities. If transferring responsibilities and authorities to other gifted and trained people is not carried out, the organization and its all people come to lose the good opportunity of growth.¹²⁴ When failing to delegate, leaders come to be in a tight place of secondary detail, which gives them stress and distracts their attention from primary things. Eventually, people who work under those leaders cannot realize their own potential.¹²⁵

Romans 8:28 says, "and we know that in all things God works for the good of those who love him, who have been called according to his purpose." God gives spiritual gifts to accomplish God's will to all people who believe in him. If the senior pastor delegates properly, all people can be involved in reaching unbelievers through using their gifts. Failing to delegate is to waste abundant human resources God has provided for His churches.¹²⁶

Trust is the most important factor of delegation. Without trust no leaders can delegate. Delegation should not be performed as an alternative for solving the problem that a leader is surrounded with too much work.

¹²⁴ Stephen R. Covey, *The 7 Habits of Highly Effective People*, 171.

¹²⁵ J. Oswald Sanders, *Spiritual Leadership*, 138.

¹²⁶ *Ibid.*, 138.

Delegation should be shown to people by a leader with utmost confidence in the people he has entrusted.¹²⁷ As leaders trust in people, they can give authority to them and draw out their potential. If a leader delegates responsibility with no authority to people, they will not get the motivation to achieve their potential. When they have a clear power to control their work and time, they can work better.¹²⁸ Furthermore, if leaders just give the authority to people and do not have interest in their accomplishments, the effect of delegation will not last long. With regard to this, for delegation to be more effective, a leader should recognize people's accomplishment, give worth to it, and let others notice it. People realize the meaning of their existence when others recognize their accomplishment.¹²⁹

Maxwell suggests steps toward delegation as follows:

- 1 Step: Ask them to be fact finders only.
- 2 Step: Ask them to make suggestions.
- 3 Step: Ask them to implement one of their recommendations, but only after you give your approval.
- 4 Step: Ask them to take action on their own, but to report the results immediately.
- 5 Step: Give complete authority.¹³⁰

Through these steps, people themselves can gradually become competent and trained ministers who have confidence and passion. All this can be encouraged under the careful leadership of the senior pastor. Therefore, the senior pastor needs to develop the skill of delegation considerately.

¹²⁷ Ibid.

¹²⁸ John C. Maxwell, *Developing the Leader Around You*, 122.

¹²⁹ John C. Maxwell, *Developing the Leader Within You*, 122.

¹³⁰ John C. Maxwell, *Developing the Leader Around You*, 162-163.

STRATEGIC PLAN OF EVANGELISM

It is necessary to map out a strategy to accomplish goals. If the goal is set, the strategy itself can be fixed. Strategy is the chosen methods to achieve a predetermined goal.¹³¹ Evangelism requires elaborate and intentional strategy because evangelizing the lost does not occur by accident.¹³² That is why the soul of a person is saved through several steps approaching Jesus Christ. According to Chaney and Lewis, hundreds of churches do not grow because they do not set any strategy for growth.¹³³ To evangelize lost people a church absolutely needs to develop an effective strategy. Not only a good plan but also people, those who are ready for going fishing with more than one type of lure, are required to develop an effective evangelistic strategy.¹³⁴

There is an obvious difference between strategy and planning. If a church does not approach evangelizing unbelievers strategically, it will not succeed. Hadaway describes, “all churches do some planning, if only to schedule special services, fellowships, revivals, a pledge commitment day, and so forth. But this is not what is meant by strategic planning. Strategic planning involves the evaluation of ministries and priorities of a church with the intention of either redirecting its orientation or refining its existing programs.”¹³⁵

¹³¹ C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Vantura, CA: Regal Books, 1987), 26.

¹³² Ed Stetzer and Mike Dodson, *Comeback Churches*, 196.

¹³³ Charles L. Chaney and Ron S. Lewis, *Desgn for Church Growth* (Nashville, TN: Broadman Press, 1977), 37.

¹³⁴ Ed Stetzer and Mike Dodson, *Comeback Churches*, 99.

¹³⁵ C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville, TN: Broadman Press, 1991), 118.

Through the strategic planning a church can reach the goal of evangelism. Without it, people lose the direction they pursue and driving force to go forward continuously. Average churches are poor at conceptualizing the planning process as well executing. However, adequately fulfilled, a strategic planning process presents the direction in which a church should go and the energy to get it launched.¹³⁶ Wagner explains several advantages from having an adequate strategy as follows:

1. It increases efficiency.
2. It helps measure effectiveness.
3. It permits midcourse corrections.
4. It unites the team.
5. It makes accountability natural.
6. It helps others.¹³⁷

How can a church set a proper strategy for evangelism? A good strategy is based on reliable information. The reliable information can be acquired from accurate research. Chaney and Lewis state, “neglect of accurate research is an indication of a strategy not designed for growth. Neglect of accurate research sets up a chain reaction. Poor research yields poor information to the planning process. Poor planning gives a poor foundation for strategy execution. Poor strategy execution leads to arrested, slow, or no growth.”¹³⁸ To have proper strategy a church should make an effort to research evangelism and analyze it. Unless a church studies and evaluates the reality of its evangelism including its past, present, and future, in the result, an effective strategy will not be made.¹³⁹

¹³⁶ Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Old Tappan, NJ: Fleming H. Revell Company, 1989), 181.

¹³⁷ C. Peter Wagner, *Strategies for Church Growth*, 32-34.

¹³⁸ Charles L. Chaney and Ron S. Lewis, *Desgn for Church Growth*, 37.

¹³⁹ Ibid.

Luke 8:4-15 is well known as the parable of the sower. In this parable the seed is the message of the Gospel, and the soil indicates people who hear the gospel and respond to it with different levels of receptivity.¹⁴⁰ That implies that there is not only one approach to evangelize lost people. Rainer suggests the five different unchurched people by different responses and different levels of receptivity which are shown in Figure 37.

U5	U4	U3	U2	U1
Highly resistant to the gospel, antagonistic attitude	Resistant to the gospel, but not an antagonistic attitude	No apparent receptivity, neutral, perhaps open to discussion	Receptive to the Gospel and to the church	Highly receptive to the gospel, “the Philipian jailer”
U = unchurched; D = disciple				
CONVERSION				
D1 A “baby” in Christ		D2 Signs of early maturity in Christ		

Figure 37. The Rainer Scale¹⁴¹

If a church maps out a strategy of evangelism having no regard for unbelievers’ receptivity to the Gospel, the strategy will fail to reach the lost effectively because each person is differently responsive to the Gospel.¹⁴² Therefore, the congregation’s classification of unbelievers should be involved in the process of mapping out the

¹⁴⁰ Thom S. Rainer, *The Unchurched Next Door: Understanding Faith Stages As Keys to Sharing Your Faith* (Grand Rapids, MI: Zondervan, 2003), 62.

¹⁴¹ *Ibid.*, 61.

¹⁴² Charles L. Chaney and Ron S. Lewis, *Design for Church Growth*, 38.

strategy of evangelism.¹⁴³ Rainer classifies the unchurched people according to five classes by the relative receptivity, and suggests strategies which a church can carry out.

The five classes:

1. Receptive
2. Interested
3. Indifferent
4. Resistant
5. Hostile

The church might then visit:

1. Receptive people every two weeks
2. Interested people every four weeks
3. Indifferent people every six weeks
4. Resistant people every couple of months
5. Hostile people every season¹⁴⁴

FERVENT PRAYER FOR EVANGELISM

In Matt. 9:38, Jesus says, “Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” Jesus commands his disciples to pray for workers who will reach the lost. Praying for workers is as important as praying for souls or for God to give the money to meet the budget for evangelism.¹⁴⁵ When praying for workers to reach the lost, God will send them to the local church. According to Lawson and Yamamori, every great period of church growth and revival in Christian history was anteceded by passionate prayer because God blesses the people praying for winning souls and works

¹⁴³ George G. Hunter, *The Contagious Congregation: Frontiers in Evangelism and Church Growth* (Nashville, TN: Abingdon, 1979), 128.

¹⁴⁴ Ibid.

¹⁴⁵ Larry L. Lewis, *Organize to Evangelize*, 42-43.

through the prayer.¹⁴⁶ Salvation of souls is the work of God. Christians are just helpers of God who accomplishes evangelism. Therefore, Christians must ask God to work for evangelism as much as possible through prayer. If people do not pray for evangelism, God will not work for evangelism. The more God works for evangelism, the better everything relative to it will eventually be.¹⁴⁷

It is important to pray for evangelism because evangelism is spiritual work. Evangelism is a fierce battlefield in spiritual warfare.¹⁴⁸ Prayer is the strongest spiritual weapon to win souls from Satan's power.¹⁴⁹ Satan will not allow Christians to plunder his kingdom. He continually tries to prevent Christians from evangelizing, multiplying, and equipping.¹⁵⁰ Without powerful prayer, it is impossible to evangelize successfully. Therefore, the most important task of Satan is to make Christians not to pray for evangelism. The only weapon with which Christians can hold Satan off and push him back is prayer. This is why Christians must pray unceasingly.¹⁵¹

Intercession is effective prayer for evangelism. There is power of converting the heart of the lost in resilient, triumphant intercession.¹⁵² Intercession enables their heart to be opened toward Jesus Christ and the Gospel. Bonnke says, "evangelism without

¹⁴⁶ E. LeRoy Lawson & Tetsunao Yamamori, *Church Growth: Everybody's Business* (Cincinnati, OH: Standard Publishing, 1976), 93.

¹⁴⁷ Dave Earley, *Prayer: The Timeless Secret of High-Impact Leaders* (Chattanooga, TN: Living Ink Books, 2008), 7.

¹⁴⁸ Reinhard Bonnke, *Evangelism by Fire: Igniting Your Passion for the Lost* (Frankfurt, Germany: Full Flame GmbH, 2002), 278.

¹⁴⁹ Dave Earley, *Prayer: The Timeless Secret of High-Impact Leaders*, 11.

¹⁵⁰ *Ibid.*, 12.

¹⁵¹ *Ibid.*

¹⁵² *Ibid.*, 47.

intercession is an explosive without a detonator. Intercession without evangelism is a detonator without an explosive.”¹⁵³

Boldness is essential to preach the Gospel. Where can it be obtained? It can be attained through only prayer. A valuable part of an effective outreach strategy is to pray for boldness and for presence of the Holy Spirit within the community and in the lives of the lost.¹⁵⁴ Only those who obtain the boldness through prayer can overcome the attack and challenge of Satan and evangelize the lost effectively.

In order to cause the church to grow, people must make efforts to pray fervently. For quantitative, qualitative, and organic growth of a church, church members must pray much more intentionally than they have in the past.¹⁵⁵ Growing congregations put a greater emphasis on not only evangelism and outreach but also prayer for evangelizing, and also make an effort to make the spiritual growth of their members a major priority.¹⁵⁶ The reason why prayer is helpful to grow the church is to equip people for evangelism. Prayer enables people to realize that God wants them to evangelize the lost earnestly, to find those who are outside the fold.¹⁵⁷ Through prayer people come to realize God’s great will of evangelism and are actively involved in the work of reaching the lost.

¹⁵³ Reinhard Bonnke, *Evangelism by Fire*, 277.

¹⁵⁴ Ed Stetzer and Mike Dodson, *Comeback Churches*, 70.

¹⁵⁵ Ron Jenson and Jim Stevens, *Dynamics of Church Growth* (Grand Rapids, MI: Baker Book House, 1981), 26.

¹⁵⁶ C. Kirk Hadaway, *Church Growth Principles*, 163.

¹⁵⁷ Bill M. Sullivan, *Ten Steps to Breaking the 200 Barrier* (Kansas City, MO: Beacon Hill Press of Kansas City, 1988), 25.

THE SKILL FOR DRAWING THE LOST INTO THE LOCAL CHURCH

The most important and urgent method in drawing people into the local church is to select and identify target to reach. The most effective way to draw unbelievers into the church is to reach the most receptive people. The most receptive people to the gospel are as follows: friends, relatives, associates and neighbors.¹⁵⁸ The reason why these people are receptive to the gospel is that they have close relationship with a believer. The more people are intimate with a believer and trust in him or her, the more they accept his or her message. Receptivity to the Gospel and responsiveness to the church determine the time to win a person's soul.¹⁵⁹

However, the receptive people who are close to believers need a certain motivation to go to the church. The church should provide church members something special for their friends to come and see in order for church members to be more likely to go and tell.¹⁶⁰ Outreach events are an effective way to draw people. Jenson and Stevens point out, "events include men's breakfasts, women's luncheons, or dinners with a speaker and music. The purpose of these events is outreach. These events give Christians the opportunity to bring a neighbor, friend, or fellow worker to an interesting program in which the gospel will be presented in a low-key, yet clear, way."¹⁶¹ Intentionally growing churches utilize outreach events or doors of entry to bring unbelievers into the church.¹⁶² When holding the outreach event, it is easy to invite unbelievers because

¹⁵⁸ Elmer Towns, *Winning the Winnable* (Lynchburg, VA: Church Growth Institute, 1987), 29.

¹⁵⁹ *Ibid.*, 53.

¹⁶⁰ Ed. Stetzer and Mike Dodson, *Comeback Churches*, 112.

¹⁶¹ Ron Jenson and Jim Stevens, *Dynamics of Church Growth*, 190.

¹⁶² Ed. Stetzer and Mike Dodson, *Comeback Churches*, 110.

unbelievers feel more comfortable going to a meeting for breakfast on Saturday morning than to attend Sunday worship service.¹⁶³ In relation to planning an outreach event,

Jenson and Stevens suggest three principles as follows:

1. The purpose is outreach. The event will not have succeeded if non-Christians are not there in substantial numbers. We like to see at least an equal ratio of Christians and non-Christians.
2. The atmosphere is low-key. We want people to relax and enjoy the event. The speakers talk about the gospel but in a way that the non-Christians can identify with.
3. Any church can hold these events. You do not have to start with a huge event.¹⁶⁴

Another effective way to witness is need-oriented seminars. All people have specific needs in their lives such as marriage, career, physical problems, and parenting. As well as these things there are universal needs like love, acceptance, forgiveness, a purpose for living.¹⁶⁵ If a church can meet their needs, the unbelievers will come to the church. The probability of church growth is within the limits of its capacity to meet needs of people.¹⁶⁶ Need-oriented seminars may be satisfactory means that fulfill the needs wonderfully. The important factor in the seminars is to discover the common needs that Christians and non-Christians can share because non-Christians usually think that Christians differs from themselves.

¹⁶³ Ron Jenson and Jim Stevens, *Dynamics of Church Growth*, 192.

¹⁶⁴ *Ibid.*, 191.

¹⁶⁵ Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 222.

¹⁶⁶ *Ibid.*, 221.

If unbelievers realize that there are specific needs which they and Christians have in common, they will have interest in faith and Jesus Christ easily.¹⁶⁷ They also suggest topics which can be used in the seminars as follows:

Time management (men, women, or couples); parenting (men, women, or couples); leadership in the home (men); maximum marriage (couples); career development (singles and/or couples); women's physical problems (taught by a Christian gynecologist and his wife); financial planning; or dating when single (never married, divorced, separated, or widowed)¹⁶⁸

Sjogren, Ping, and Pollock claim that every human being has four kinds of needs: physical, emotional/relational, directional, and spiritual needs. They suggest that to meet these needs Christians should learn four basic skills. The skills are as follows:

- Active Kindness for Physical Needs
- Active Listening for Emotional/Relational Needs
- Active Wondering for Directional Needs
- Active Sharing for Spiritual Needs¹⁶⁹

Reaching out to the lost is not just the work of specified people who are given the spiritual gift of evangelism. God wants all people in the local church to be involved in evangelizing others actively. If only a few people participate in evangelism and the remainder is indifferent to it, it will not succeed. All people in the local church should be involved in evangelism by playing their roles which help unbelievers to come to the church. Everyone can participate in evangelism by performing their duty as a praying person, bringer, and/or teller, and should be trained and equipped in one or more of these

¹⁶⁷ Ron Jenson and Jim Stevens, *Dynamics of Church Growth*, 192.

¹⁶⁸ Ibid.

¹⁶⁹ Steve Sjogren, Dave Ping, and Doug Pollock, *Irresistible Evangelism: Natural Ways to Open Others to Jesus* (Loveland, CO: Group, 2004), 69.

areas.¹⁷⁰ According to “Saturation Evangelism,” all believers can be trained and equipped for reaching out to the lost.¹⁷¹

EVANGELISM THROUGH A SMALL GROUP

A small group in the local church can be the most effective method in evangelizing unbelievers. They easily build personal relationship with believers through it without a great deal of burden in their mind. When Christians and non-Christians get together in a small group talk about Christianity, evangelizing occurs naturally.¹⁷² Evangelism in a small group takes place in the natural and comfortable environment in which Christians and non-Christians share even struggles and weaknesses in a loving and kind manner. As non-Christians recognize that Christians are not different people who do not have any struggles and weaknesses in their life, non-Christians’ hearts can be melted toward the gospel that the Christians talk about.¹⁷³ However, people are apt to talk about their inner problems not in formal time but in informal time afterward. After formal discussing the meaningful conversation occurs in one-on-one conversation, or in informal

¹⁷⁰ Ed. Stetzer and Mike Dodson, *Comeback Churches*, 104.

¹⁷¹ Falwell states that saturation evangelism means “we are to take every available opportunity to win every available person to Christ using every available means.” See. Jonathan Falwell, “Everything Rises and Falls on Leadership: Win,” in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B and H Publishing Group, 2008), 41. Peters says “saturation evangelism mobilizes and trains every believer available to become an active and effective evangelizer for Christ, to go and tell the people the Gospel just where they are, and win them to Christ.” See. George W. Peters, *Saturation Evangelism* (Grand Rapids, MI: Zondervan, 1970), 40-41.

¹⁷² Richard Peace, *Small Group Evangelism: A Training Program for Reaching Out with the Gospel*, 4th ed. (Pasadena, CA: Fuller Seminary Press, 2004), 35.

¹⁷³ Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston, TX: Touch Publications, 1998), 84-85.

groups of three or four between Christians and non-Christians.¹⁷⁴ Therefore, it is necessary to give opportunity of having informal conversation after formal discussion time and lead it naturally.

The small group ministry does not work automatically. If people do not perceive the purpose of evangelism through the small group, the ministry will be only a meeting that manages members. To be a productive meeting, winning souls in small groups should be the focus of all ministry of the local church. Galloway and Mills suggest the following five principles for a church's small group ministry to be embraced by members and integrated into the church:

1. Make small groups the vision and heart of the senior pastor.
2. Make small groups the vision and heart of the church leadership.
3. Make small groups a priority in the church's weekly calendar or bulletin.
4. Make small groups a high priority for lay ministry.
5. Make small groups a priority of the pastoral staff.¹⁷⁵

In the beginning of a small group, a church leader must make small groups with the right mix. If people who have different needs from one another get together in a small group, the small group will not establish good environment of conversation about faith easily. Therefore, homogeneity is the key criterion in making small groups. Unless reasonable homogeneity is formed in a small group, it will be difficult to find a common topic.¹⁷⁶

¹⁷⁴ Richard Peace, *Small Group Evangelism*, 41.

¹⁷⁵ Dale Galloway and Kathi Mills, *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches* (Grand Rapids, MI: Fleming H. Revell, 1995), 43-44.

¹⁷⁶ Richard Peace, *Small Group Evangelism*, 38.

Because people have common characteristics in homogeneous small groups, the groups can share vision and thought for evangelism easily.¹⁷⁷

The next step is to decide whom to invite. Determining those small group members who will feel most comfortable as the target group is the best way. When social barriers are lessened to the highest degree, the group's energy will not be exhausted in creating relationships.¹⁷⁸ It is very important to pray to God for effectively inviting target people, keep them saying "Yes", and have perseverance until they participate in the small group regularly.¹⁷⁹ In relation to the time of invitation, Earley and Dempsey point out special seasons when people open their heart to the gospel as follows:

- Death of a loved one
- Divorce
- Marriage
- Family problems
- Major illness
- Birth of a child
- Move to a new neighborhood, city, job, or school¹⁸⁰

There is a crucial precaution in invitation. It is related to honesty.¹⁸¹ If small group members do not talk to people about what the small group is doing intentionally, they may feel displeasure or disappointment because of the dishonest intent. When every procedure of invitation is obviously transparent, the small group can obtain the confidence of visitors.

¹⁷⁷ Joel Comiskey, *From 12 to 3: How to Apply G-12 Principles in Your Church* (Houston, TX: Touch Publications, 2002), 125.

¹⁷⁸ Ibid.

¹⁷⁹ Dave Earley and Rod Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow* (Houston, TX: Touch Publications, 2007), 140-142.

¹⁸⁰ Ibid., 142.

¹⁸¹ Richard Peace, *Small Group Evangelism*, 39.

DEVELOPMENT OF SMALL GROUP LEADERSHIP

The core of lay leadership is small group leadership. Everyone can be a leader of a small group but only a well-prepared person should be a leader because the success of the small group depends on leadership.¹⁸² For finding the well-prepared person, first of all, identifying potential leader is needed. Dempsey states five points, F.A.I.T.H. which an apprentice should have as follows: Faithful, Available (for the task ahead), Integrity (a person with character), Teachable, Heart for God.¹⁸³ Donahue gives some insights about identifying potential apprentices.

1. Look for group members who take the group seriously.
2. Consider people who challenge your leadership-maybe they're frustrated because they have no opportunity to lead.
3. Look for gifted people that you can recognize and affirm.
4. Pray regularly for new apprentices.
5. Look for people who embrace the small-group vision.
6. Observe people in your ministry as they perform tasks or work with people.
7. Try to look for people who exhibit good spiritual, emotional, and social qualifications.¹⁸⁴

Galloway and Mills also state five characteristics that potential small-group leaders have as follows: 1. Enthusiasm. 2. Clear testimony. 3. Dedication. 4. Spirit-led life. 5. Time and means.¹⁸⁵

Then the next problem is to develop the potential leaders who multiply successfully. Earley suggests four steps for developing new leaders based on principles of Jesus' disciple-making ministry:

¹⁸² In Ho Jei, "A Strategy on Small Group Leadership Development for Transitioning of Gaeumjung Church into A Cell-Based Church" (D.Min diss., Liberty Theological Seminary, May 2008), 91.

¹⁸³ Dave Earley and Rod Dempsey, *The Pocket Guide to Leading A Small Group*, 112.

¹⁸⁴ Bill Donahue, *Leading Life-Changing Small Groups* (Grand Rapids, MI: Zondervan, 2002), 68.

¹⁸⁵ Dale Galloway and Kathi Mills, *The Small Group Book*, 56.

- Step 1: Model it; Ask potential leaders to watch as you do the ministry, just as Jesus did with His disciples (Mt. 9:32-38).
- Step 2: Mentor it; Ask them do a task as you watch, assist, gently correct, and encourage as Jesus did with his disciples (Mt. 10:1)
- Step 3: Motivate it; Let them do the task as you encourage from a distance, as Jesus did when he sent his disciples out two by two without him (Mt. 10:5).
- Step 4: Multiply it; The original disciples multiplied out to a total of 70 (Lk. 10:1), then perhaps 500 (1 Cor. 15:6). After Jesus ascended to heaven, the number of disciples multiplied to 3,000 (Acts 2:41), then 5,000 men (Acts 4:4).¹⁸⁶

Because a leader is not born but made,¹⁸⁷ leadership training is necessary. In the training, leaders or apprentices learn how to involve everyone in the group, help them experience a sense of unity, encourage them to evangelize the lost, support them to grow in faith, and develop potential leaders.¹⁸⁸ Especially, leaders of a small group should learn methods to enhance levels of communication for making comfortable environment where people can talk about the gospel and salvation. Hamlin says that there are five levels of communication in a small group as follows:

1. Level One: Climate, family
2. Level Two: Information or facts
3. Level Three: Ideas and opinions
4. Level Four: Feelings
5. Level Five: Sharing what is truly happening in our lives¹⁸⁹

For the conversation to go into deeper levels, the leader can tell his or her story candidly.

In level 4 or 5, a leader must share personal weaknesses and struggles honestly with

¹⁸⁶ Dave Earley and Rod Dempsey, *The Pocket Guide to Leading A Small Group*, 242-243.

¹⁸⁷ Dave Earley, *The Small Group Leader's Toolkit: Ten Power Tools for Personal Leadership Development* (Houston, TX: Touch Publications, 2008), 15.

¹⁸⁸ Ed. Stetzer and Mike Dodson, *Comeback Churches*, 156.

¹⁸⁹ Judy Hamlin, *The Small Group Leaders Training Course* (Colorado Springs, CO: Navpress, 1990), 54-57.

others. If the leader talks about only the victories and strengths to impress others, they will not tell their failure and struggles.¹⁹⁰

Small group leadership depends entirely upon what small group leaders do. What should leaders do in order to have effective small group leadership? There are several things to pay attention to:

1. Leaders need a coaching process that develops, encourages, and corrects them. When they cooperate with the coaching process, they can grow and change their small group ministry.¹⁹¹
2. Invite newcomers to the group. According to Price and Springer, “Experienced group leaders.... realize that you usually have to personally invite 25 people for 15 to say they will attend. Of those 15, usually only 8 to 10 will actually show up, and of those only five to seven will be regular attenders after a month or so.”¹⁹² Earley argues that “without guests, your group will not only fail to grow, it will decline.”¹⁹³ George says, “people who come at your invitation are more likely to be open to receiving care from you than those who are arbitrarily assigned to you.”¹⁹⁴
3. Prepare for the small group meeting. “The two hours they spend praying and preparing makes the one and a half hour meeting successful.”¹⁹⁵ Leaders must prepare the group meeting with thoughtful regard for the people in the group through intercessory prayer because it can sensitize the leaders to the spiritual needs of the people.¹⁹⁶
4. Leaders should be committed to personal growth to keep themselves sharp and effective.¹⁹⁷ To the successful small group leaders personal growth is

¹⁹⁰ Joel Comiskey, *Home Cell Group Explosion*, 85.

¹⁹¹ Carl George and Warren Bird, *Nine Keys to Effective Small Group Leadership: How Lay Leaders can Establish Dynamic and Healthy Cells, Classes, or Teams*, 2nd ed. (Taylors, SC: CDLM, 2007), 33.

¹⁹² Richard Price and Pat Springer, *Rapha's Handbook for Group Leaders* (Houston, TX: Rapha Publishing, 1991), 132.

¹⁹³ Dave Earley, *8 Habits of Effective Small Group Leaders: Transforming Your Ministry Outside the Meeting* (Houston, TX: Cell Group Resources, 2001), 37.

¹⁹⁴ Carl George and Warren Bird, *Nine Keys to Effective Small Group Leadership*, 75.

¹⁹⁵ Dave Earley, *8 Habits of Effective Small Group Leaders*, 53.

¹⁹⁶ Carl George and Warren Bird, *Nine Keys to Effective Small Group Leadership*, 85.

¹⁹⁷ Dave Earley, *8 Habits of Effective Small Group Leaders*, 85.

necessary, not optional.¹⁹⁸ According to Earley, personal growth should be developed in four areas of life: Wisdom, Physical Health, Relationship with God, and Relationship with Others.¹⁹⁹

5. In order to maximize an impact, leaders must narrow their focus, and concentrate on their priorities.²⁰⁰ There are so many urgent issues facing the small group leaders daily. How do leaders establish the priorities in ministry? According to Comiskey, the priorities of small group leadership are as follows: focused mentoring, prayer, radical evangelism, continual care, welcoming non-Christians, consistent visitation, and effective communication.²⁰¹ Earley suggests three criteria for establishing priorities as follows: importance, eternity, and productivity.²⁰²

DEVELOPMENT OF A SYSTEM FOR ASSIMILATING VISITORS AND NEW MEMBERS

Assimilation is very important in evangelism as well as drawing unbelievers into the local church. Once an unbeliever comes into the church, the existing members tend to want to keep the power of influencing the church to themselves. Especially, in small churches it is not easy for new members to be accepted by existing members of the local church.²⁰³ If the process of assimilation is not conducted considerately, they will not come into the church anymore because of losing interest in the church. The reason that attendance remains constant continuously though many visitors come into the church and

¹⁹⁸ Dave Earley and Rod dempsey, *The Pocket Guide to Leading A Small Group*, 177.

¹⁹⁹ Dave Earley, *8 Habits of Effective Small Group Leaders*, 86.

²⁰⁰ Dave Earley, *The Small Group Leader's Toolkit*, 64-65.

²⁰¹ Joel Comiskey, *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest*, 2nd ed. (Houston, TX: Touch Publications, 2003), 71-80.

²⁰² Dave Earley, *The Small Group Leader's Toolkit*, 67-69.

²⁰³ Hadaway says "in small churches, assimilation is like an adoption-but adoption by a family which thinks it probably has enough children already. Newcomers are free to worship in the church, of course, but acceptance is similar to joining an exclusive social club." See C. Kirk Hadaway, *Church Growth Principles*, 140.

baptisms are high is that assimilation process is weak.²⁰⁴ In other words, the back door of the church is open widely. Hadaway states, “a church must be able to attract a steady stream of visitors because only a small percentage of those who visit will eventually join.”²⁰⁵

The first impression the church gives to visitors conclusively affects the decision that they will attend the church in the future. Visitors are influenced by warmth and friendliness which they feel from a congregation, not messages of Christianity coming from sermons because they do not have detailed knowledge of Christianity. Therefore, guests decide whether they will attend the church again by evaluating the friendliness which they experienced from a congregation when they came into the church for the first time. In order to keep the guests from quitting attending the church, the church should develop a process for contacting guests which can be available immediately after they attend the church the first time. Stetzer and Dodson suggest a process for contacting guests:

- Sunday afternoon: Phone call from a layperson who’s committed to outreach
- Tuesday: Letter from the pastor (mailed Monday)
- Thursday: Letter from the small-group leader (mailed Wednesday)
- Saturday: Call from the pastor inviting them to return²⁰⁶

Towns suggests seven touches to help visitors make a meaningful decision for Christ:

First Touch: On Sunday afternoon, the pastor should phone all those who visited in the morning service. This phone call should express appreciation and a genuine display of friendship.

²⁰⁴ C. Peter Wagner, *Leading Your Church to Growth: The Secret of Pastor/People Partnership in Dynamic Church Growth* (Ventura, CA: Regal Books, 1984), 206.

²⁰⁵ C. Kirk Hadaway, *Church Growth Principles*, 125.

²⁰⁶ Ed Stetzer and Mike Dodson, *Comeback Churches*, 114.

Second Touch: Sunday evening, the church secretary should send a personal letter from the pastor to each visitor. The letter should offer pastoral help, remind that the secretary will be calling to make an appointment for a visit by the pastor, and that he will bring a Friendship Packet.²⁰⁷

Third Touch: Monday or Tuesday the secretary should phone to make an appointment for the pastor to visit in the home.²⁰⁸

Fourth Touch: The secretary should mail a letter to confirm the pastor's appointment and thank the newcomer for their hospitality.

Fifth Touch: The pastor or trained soul winner will make a visit to the homes of all who have made appointments.

Sixth Touch: After the pastor's visit, he should send a letter to follow up the presentation given in the home. In this letter he should explain the simplicity with which they could receive Christ and/or join the church.

Seventh Touch: On Saturday evening someone should be appointed to make a phone call to remind the prospect of the Sunday service.²⁰⁹

It is necessary for new members to get a task by which contribute to the church and a congregation in order to be assimilated. When there are assignments that people can be committed to, they can easily be adapted to the community and feel unity with other members. When church size is small, assigning church tasks to new members is not difficult. However, in larger churches, it is not easy to assign church tasks to new members. In this case, the solution of the problem is to create small groups in which new members can find a proper task.²¹⁰

²⁰⁷ Towns says "the packet might contain such things as a Bible, a devotional guide, a cassette tape on Christian family living, an appropriate book on the Christian life and a Christian lapel pin. The packet should also contain information about the various worship and service opportunities offered by the church." See Elmer Towns, *Winning the Winnable*, 58.

²⁰⁸ Hadaway says "visitors are always impressed when the pastor or another representative of a church calls on them at home within a day or two after a visit to the church." See C. Kirk Hadaway, *Church Growth Principles*, 135.

²⁰⁹ Elmer Towns, *Winning the Winnable*, 58-60.

²¹⁰ C. Peter Wagner, *Leading Your Church to Growth*, 206.

ATTRACTIVE CLIMATE FOR THE UNCHURCHED

It is very important for the local church to create attractive climate for the unchurched. If there is nothing attractive in the church, they will stop attending the church. In order to make attractive climate many factors can be mentioned. However, the author will limit this subject to worship service because designing worship that meets unbelievers' needs sensitively is the primary means for making an attractive atmosphere for unbelievers.²¹¹

The worship service that is attractive to the unbelievers cannot be made by people's ability or skill.²¹² The grace of God comes out of not people's behavior but a God-centered worship. Through seeing believers worship in the presence of God unbelievers experience God indirectly. Authentic worship has spiritual power of leading the unbelievers to Jesus Christ.²¹³ Not only God-centered worship but also culturally appropriate worship is effective for reaching the unbelievers. The reason that worship services frequently do not attract the unbelievers' attention is because worship designers do not see through the eyes of the unbelievers. Sylvia states, "the entire worship experience from music to video to spoken word must be evaluated through the eyes of the

²¹¹ Ed Stetzer, *Planting Missional Churches*, 262.

²¹² Charles Billingsley, "Innovate Worship: The Balance of Worship," in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 83.

²¹³ Ed Stetzer, *Planting Missional Churches*, 263.

people you are trying to reach.”²¹⁴ A God-centered and culturally proper worship service helps them begin the journey of seeking God.²¹⁵

Music is one of the most important factors in worship which affect unbelievers because it determines the formation of people’s spirit and the delivery of truth.²¹⁶ When people sing a theologically or culturally inappropriate song, they cannot focus on God and enter the presence of God. Worship designers should choose proper music style that attracts those whom they want to reach.²¹⁷ Stetzer mentions that “music should relieve anxiety and create interest for unbelievers who have not attended church for years.”²¹⁸

There is no specific style of music that God prefers.²¹⁹ God can use any style of music as means of delivering His grace. If music is used as an effective evangelistic instrument, worship designers should consider the balance between performance and worship. When the unchurched watch performance music, they feel comfortable. On the other hand, they feel uncomfortable if they sing songs together for a long time.²²⁰ Therefore, leading the unbelievers to sing along continually is not a good method to reach them. In order for the unbelievers to relieve unnecessary tension, the balance between performance music and singing together is needed in worship.

²¹⁴ Ron Sylvia, *Starting New Churches on Purpose: Strategies for the 21st Century* (Lake Forest, CA: Purpose Driven Publishing, 2006), 86.

²¹⁵ Ed Stetzer & Mike Dodson, *Comeback Churches*, 79.

²¹⁶ Ed Stetzer, *Planting Missional Churches*, 265.

²¹⁷ Rick Warren, *The Purpose Driven Church*, 280.

²¹⁸ Ed Stetzer, *Planting Missional Churches*, 265.

²¹⁹ Elmer L. Towns & Ed Stetzer, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago, IL: Moody Publishers, 2004), 107.

²²⁰ Ron Sylvia, *Starting New Churches on Purpose*, 90.

Another important factor that affects the unbelievers considerably is sermons.

Sermons that are far from the present culture may not move the unbelievers' mind.

Warren suggests the methods of making the Bible accessible to unbelievers as follows:

1. Read scripture from a newer translation.
2. Use pew Bibles.
3. Select your Scripture readings with the unchurched in mind.²²¹

Preachers have to not only exegete the Scripture but also study the culture of this generation in order to deliver God's message to the unbelievers effectively.²²² For preachers to adapt their message to the culture, they should develop communication dynamics.²²³ The communication dynamics involve learning to speak the language of this generation.²²⁴

According to Warren, the style of preaching that works best for the unbelievers is topical preaching series.²²⁵ When pastors preach the topical preaching series, people can concentrate on the topic without any distraction, anticipating the following sermons. Though the topical preaching can be used to communicate with unbelievers effectively, the preaching should be thoroughly biblical.²²⁶

²²¹ Rick Warren, *The Purpose Driven Church*, 296-297.

²²² Elmer L. Towns and Ed Stetzer, *Perimeters of Light*, 126.

²²³ Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Old Tappan, NJ: Revell Company, 1989), 85.

²²⁴ Ron Sylvia, *Starting New Churches on Purpose*, 93.

²²⁵ Rick Warren, *The Purpose Driven Church*, 296.

²²⁶ Elmer L. Towns and Ed Stetzer, *Perimeters of Light*, 126.

REPRODUCTION THROUGH DISCIPLESHIP

First of all, when the process of assimilation by which new believers or the unchurched are adjusted to the existing believers in the church works well, mature disciples of Christ can be made effectively without any problem.²²⁷ Therefore, the success of assimilation of the unbelievers is prerequisite to successful discipleship.

Through the process of making disciples²²⁸ unbelievers can be saved, become disciples of Jesus Christ, and reach other unbelievers. Dempsey says, “when every disciple is fully developed to his or her potential, reaching the world is then a result of obedience to the Great Commission.”²²⁹ All disciples should be reproducers for the Great Commission.²³⁰ Therefore, if the local church does not make disciples, the Great Commission cannot be accomplished. The most important task of a disciple is to participate in making disciples.²³¹ According to Stetzer and Dodson, growing churches not only help unbelievers to make decisions to accept Jesus Christ as their savior but also

²²⁷ Robert E. Logan, *Beyond Church Growth*, 108.

²²⁸ What is the definition of a disciple and discipleship? According to Dempsey, “a disciple is a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community and developing to their full potential for Christ and His mission.” In relation to discipleship, Dempsey says “the process of making disciples is called discipleship and it looks like this: Discipleship is the process of guiding individual disciples to grow in spiritual maturity and to discover and use their gifts, talents, and abilities in fulfillment of Christ’s mission.” See Rod Dempsey, “What Is God’s Will for My Life? Disciple,” in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 112-114. Hull defines a disciple as “a disciple is a believer who is established in the four fundamentals of God’s Word, prayer, fellowship, and witnessing.” See Bill Hull, *Jesus Christ Disciple Maker*, 2nd ed. (Grand Rapids, MI: Baker Books, 2004), 191. Hull states “discipling: The intentional training of disciples, with accountability, on the basis of loving relationships.” See Bill Hull, *The Disciple-Making Church* (Grand Rapids, MI: Fleming H. Revell, 1990), 32.

²²⁹ Rod Dempsey, “What Is God’s Will for My Life? Disciple,” in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 90.

²³⁰ Win Arn and Charles Arn, *The Master’s Plan for Making Disciples: Every Christian an Effective Witness through an Enabling Church*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 27.

²³¹ *Ibid.*, 25.

engage them in discipleship.²³² Only when the church succeeds in making discipleship, it grows in quantity as well as in quality.

The ideal climate for discipleship is a small-group setting. People can experience intimacy with each other and have an opportunity to use their talents and spiritual gifts through a small group.²³³ A small group like a cell group provides an ideal discipling vehicle for reproduction. Disciples who are grown, developed, and equipped in a small group naturally become effective reproducers for evangelism. Logan points out “a growing disciple discerns new ways to disciple people, through body life in cell or small groups, and through one-to-one discipleship - an indispensable tool for establishing new Christians in the faith and developing leaders.”²³⁴

SUMMARY

Throughout this literature research the author obtained several valuable lessons on mapping out the strategy of evangelism which he could not gain by means of examination of reality of RKCPC and a case study on eight churches with effective ministry of evangelism. In short, the lessons are as follows:

1. A passion for soul winning
2. The importance of leadership of the senior pastor
3. Strategic plan of evangelism
4. Fervent prayer for evangelism
5. The skill for drawing the lost into the local church
6. Evangelism through a small group
7. Development of small group leadership
8. Development of a system for assimilating visitors and new members

²³² Ed Stetzer and Mike Dodson, *Comeback Churches*, 126.

²³³ Bill Hull, *The Disciple-Making Church*, 214.

²³⁴ Robert E. Logan, *Beyond Church Growth*, 115.

9. Attractive climate for the unchurched
10. Reproduction through discipleship

CHAPTER FIVE
THE STRATEGY OF EVANGELISM IN RICHMOND KOREAN CENTRAL
PRESBYTERIAN CHURCH

RKCPC has a long history of more than thirty years and has been evangelizing faithfully in its own way to accomplish the Great Commission given by Jesus Christ. None the less, as shown in chapter two, the reality of RKCPC related to evangelism indicates that the ministry of evangelism in RKCPC has room for improvement. On the other hand, according to the result of the survey, most church members feel the necessity of evangelism, have passion for it, and have a will to participate in training for evangelism and discipleship. Therefore, it is evident that RKCPC has the possibility of achieving evangelism in the future successfully achieving.

The author has been working for the church as an assistant pastor for one and a half years and realized that the reason for the stagnated evangelism in the church lies not in only one area, but in all areas of church ministry. In other words, because an adequate system for the whole process of evangelism was not prepared in the church, the church members were not equipped with passion and the capability for evangelism. They were not trained as competent disciples of Christ, and ultimately scattered, not producing other disciples through evangelism.

Stagnant water is bound to be corrupted. If church members are not trained in discipleship, they may remain as immature people for a long time. As a result, the church will lose spiritual power and will not function well as a witness for Jesus Christ.

As stated in chapter one, evangelism is not a one-time event, but a process. Specifically, evangelism is a well-arranged and tuned process, which brings unbelievers into the church, assimilates them into the church, trains them as faithful disciples of Christ, and then lets them regenerate, thereby finishing the task of evangelism by bringing unbelievers into the church. Therefore, the whole process of evangelism should be set up intentionally and carefully. Also, because the process is related to the whole ministry of the church, mapping out a strategy in evangelism should be carried out by the cooperation of the senior pastor and the leadership of the church.

THE COMPLETE PROCESS OF EVANGELISM

In fact, there can be numerous strategies in mapping out the complete process of evangelism. However, the author focused on setting up applicable and possible strategies in accordance with the current reality and condition of RKCPC. In consequence, the author conceived the following process of evangelism for RKCPC. Figure 38 shows the whole process of evangelism for RKCPC.

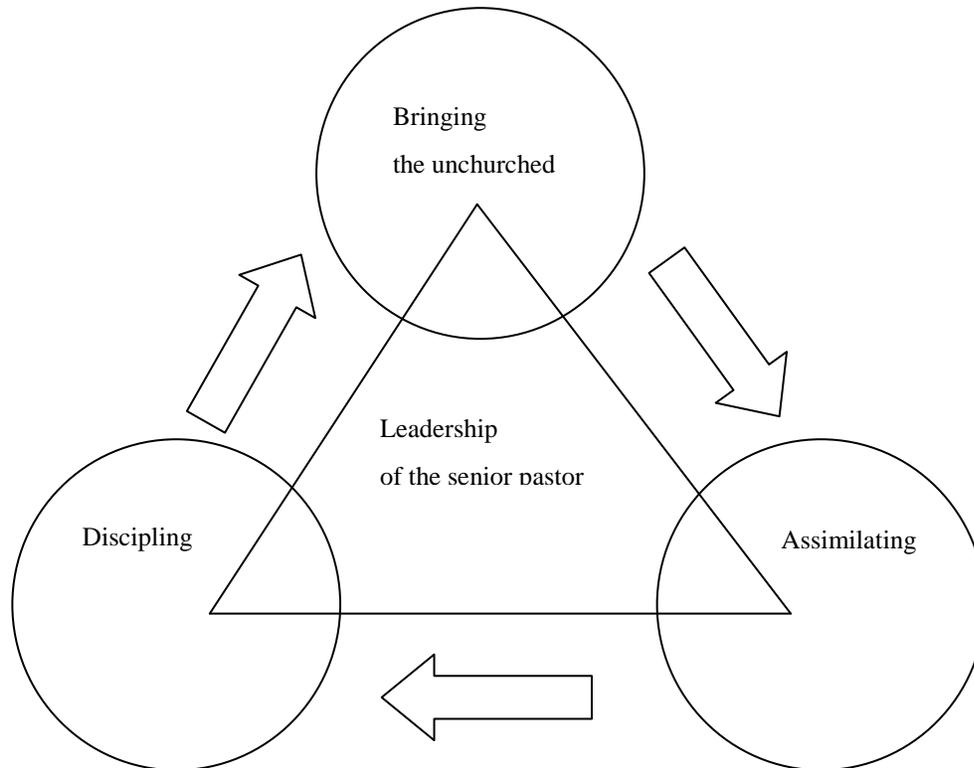


Figure 38. The whole process of evangelism in RKCPC.

Leadership of the senior pastor

The leadership of the senior pastor is the most important factor in mapping out the whole process of evangelism. Because the senior pastor is the highest leader of a church who takes the responsibility for the vision and ministry of the church, it cannot be imagined to set up the whole process of evangelism without the leadership and participation of the senior pastor. Generally speaking, church members are apt to be satisfied with the current situation even when their church is declining, not reaching out to unbelievers at all. The senior pastor is required to challenge and encourage the church members to evangelize the unchurched. Church members come to be active and passionate for evangelism only when they realize the fact that their senior pastor's

priority and utmost interest is evangelism. Though church members have passion for evangelism and love of souls, if the senior pastor does not lead them to evangelize unbelievers properly and provide the assimilating system and training for discipling the unbelievers, church members will lose motivation and passion for evangelism more and more.

The senior pastor, as a leader who always bears the whole process of evangelism in mind, has to use his leadership to control and facilitate the flow of evangelism, from bringing unbelievers into the church and assimilating them to the church, to discipling them; church members may not see the whole process of evangelism, being buried in a local part of it. When church members are attached to their ministries without considering the whole process and ultimate goal for evangelism, a problem occurs in the transfer from one step to the next one, and consequently the church will not gain high productivity in evangelism. Therefore, the senior pastor should let church members open their eyes to see the whole process in order for it to progress with no block or stagnation.

Bringing the unchurched into the church

The strategy of bringing the unchurched into the church can be approached in various ways. Most of all, the understanding of the target people to whom the church will reach out should precede the mapping out of the strategy. Church members have to know what characteristics the target people have and what needs they have. Also, the church should be ready to meet the needs successfully. Especially, because in an immigrant society people come to a church with various needs, not just spiritual needs or interest in

Christianity, a church should pay attention to needs such as education for children or a desire for Korean culture.

A church has to train church members to be strong witnesses of the gospel through training for evangelism. If people are not thoroughly trained for evangelism, they cannot witness the gospel to unbelievers with confidence and spiritual power. If a Christian does not have confidence and correct knowledge of the gospel, unbelievers will not have interest in it. In addition, if a Christian is not trained in prayer and the Word of God, he will be easily discouraged by the refusal of unbelievers.

There are two groups of people who bring unbelievers into the church. One brings people into the church by telling them the gospel. The other group does so without telling them the gospel. The latter is a method Jesus used to recruit disciples. Jesus just said to prospective disciples, “follow me” or “come and see” without telling the truth and the Gospel.²³⁵ For bringing unbelievers without telling the Gospel, it would be better for a church to have an evangelistic event which attracts unbelievers successfully.

According to the result of the survey used in the chapter two, unbelievers come to church by themselves without any relationship with church members. For them to come to a church, a church should provide an opportunity for them to know information of the church through Internet websites, magazines, conferences, etc.

RKCPC should make an effort to improve the image of the church through serving the regional society and keeping the church healthy. If RKCPC does not escape from the negative image of the church, unbelievers will not have any interest in the church.

²³⁵ See. Matt. 4:19, John 1:39.

As proved in chapter three, evangelism through relationships in small groups is very effective. RKPC needs to change the features of small groups from management-centered to evangelism-centered.

Assimilating new members into the church

Once guests visit a church for the first time, the strategy of early care for them is very important because they mostly decide whether or not to continue attending the church in the early stage of attendance. The strategy of early care for visitors should be executed immediately after they come to a church. When early care is carried out through not only the senior pastor but also the laymen, it is more effective because visitors have different needs which can be met by the senior pastor and laymen. Visitors are more likely to be successfully assimilated when they are cared for by individuals and small groups. They want to have personal relationships, both one on one and at the same time have a more social relationship through a small group.

New members feel the church is strange to them. The thing that is needed for them is continuous and thoughtful consideration, love, and interest in them, not any knowledge or information about the church. Usually, most church ministry is conducted with little consideration for new members, so that they feel a sense of alienation and that they are not welcomed by the existing church members. For assimilating new members into a church, the priority of all church ministries should be given to new members, including announcements in the worship service and the environment of the church.

New members who join a church consist of two categories; unbelievers and believers. A program for informing the ministry and vision of a church is necessary for

both types to be well assimilated. Especially, in the case of unbelievers, a program of teaching the gospel should be presented to them so that they can be challenged by the truth and the Work of God and be saved.

RKCPC must not leave new members alone by giving no opportunities to be involved in any church ministries. Although new members may not have attended a church for a long time, the church should entrust even small activities to them so that they feel a kind of responsibility for the church and find identity. If necessary, the church should reallocate church ministries and create new activities for them in order for them to be involved in the ministry.

Discipling new members

Immediately on being assimilated successfully, new members should be led to the next step, discipleship training by the church. If the church lets new members alone absent-mindedly after they settle down, it will be more difficult to involve them in discipleship training. Because those who have recently assimilated into the church have passion for God, and a stronger will to participate in discipleship training than at any other time, the church should not miss this chance to let new members participate in discipleship training.

The ultimate goal is to make an unbeliever a disciple of Christ and then to make another unbeliever another disciple through the former disciple. A disciple is not born, but made through training. However, for the training to be accomplished after unbelievers are saved, the church should present a program for unbelievers to learn the gospel and be saved. Of course, even if unbelievers are not saved through the program, the church

should continuously persuade them to be involved in following discipleship training because the time of salvation is not limited to only one program and can occur anytime during other training.

Discipleship training should be conducted not for the goal of obtaining knowledge of the Bible, but for the goal of winning souls and making disciples. Those who have much knowledge of the Bible but who neglect evangelism are not eligible to be disciples of Christ. Christians who only gain knowledge of the Bible through discipleship training and do not make an effort to reach out to unbelievers will come to be arrogant and be obstacles to church ministry. Therefore, the curriculum of discipleship training must include not only knowledge of the Bible but also practice in evangelizing, and the leader of the training must emphasize this to trainees until the training is finished.

Those who are recently saved have a higher probability of evangelizing unbelievers than people who have lived the Christian life for a long time. There are two reasons. One is because people who are just saved have many non-Christian friends. The other is that they are filled with a strong sense of gratitude, joy, and passion for salvation. Therefore, leaders of disciple training should know this, and then encourage and challenge to reach out to unbelievers close to them.

The life of mature Christians greatly influences unbelievers outside a church to open their mind toward Christianity and churches. Trainers should continually encourage and help trainees to gain maturity in every area of the Christian life.

Trainees should passionately pray that God sends out workers to evangelize unbelievers. In Luke 10:2, Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." This

verse means that evangelism is under the absolute authority of God, and prayer for workers to reach out is very important in discipleship training.

A STRATEGY FOR EVANGELISM
IN RICHMOND KOREAN CENTRAL PRESBYTERIAN CHURCH

The author will map a strategy of evangelism in RKCPC on the basis of the results of a field analysis (chapter 2), a case study (chapter 3), and literature research (chapter 4) as shown in Figure 39.

Results from field analysis	Results from case study	Results from literature Research
<ol style="list-style-type: none"> 1. Environmental difficulty for evangelism 2. Good leadership of the senior pastor 3. Few guests who visit the church 4. Small group system for management 5. The ratio of consistent attendance is low. 6. Low participation in training for evangelism and discipleship 	<ol style="list-style-type: none"> 1. The senior pastor needs to have passion for evangelism. 2. The senior pastor needs to make an effort to reach out privately. 3. The senior pastor needs to preach the gospel in his sermons. 4. All church ministries should be carried out centering around new members and evangelism. 5. Relationship in the setting of small groups is effective to attract unbelievers. 6. A one-on-one care system for new members is effective for them to be assimilated into the church. 7. The church has to have much interest in the salvation of unbelievers who attend the church. 8. Training in evangelism and discipleship is very important for church members to be competent evangelists. 	<ol style="list-style-type: none"> 1. A passion for soul winning 2. The importance of the leadership of the senior pastor 3. Strategic plan of evangelism 4. Fervent prayer for evangelism 5. The skill of drawing the lost into the local church 6. Evangelism through a small group 7. Development of small group leadership 8. Development of a system for assimilating visitors and new members 9. Attractive climate for the unchurched 10. Reproduction through discipleship

Figure 39. The results from each research method

A Synopsis

The strategy for evangelism in RKCPC consists of the leadership of the senior pastor, bringing the unchurched into the church, assimilating new members, and reproducing through discipleship as shown in Figure 38. The leadership of the senior pastor is situated in the center of the whole process, and the three other factors are

conducted according to the leadership of the senior pastor and form a cyclic process. Because all factors of the strategy are interdependent, when they are working together well the strategy will be successful.

Leadership of the senior pastor

The most important thing in the strategy of evangelism is for the senior pastor to keep his mind filled with passion for soul winning. Because there are many things which distract his mind from evangelism in the field of church ministry, it is more difficult for the senior pastor to have passion and interest in evangelism continuously than for others. Therefore, the biggest task given to the senior pastor is overcoming this difficulty and keeping his mind filled with passion for soul winning at all times. In order to do this, the senior pastor needs to put the priority of his ministry on evangelism and pray that God may give him love and passion for souls at all times.

The senior pastor needs to emphasize evangelism through sermons and training conducted in the church in order for church members not to lose passion and concentration on evangelism. It is necessary to encourage them to have interest in reaching out to unbelievers by presenting evangelistic videos or movies or inviting famous evangelists as guest speakers.

Also, the senior pastor needs to lead in order for all church ministries to be focused on evangelism. Because too many programs may distract from concentration on evangelism of the church, the senior pastor needs to control the number of church ministries to keep the focus on evangelism and gather all available power of the church for reaching out.

The senior pastor needs to supervise all processes of bringing unbelievers, assimilating new members, and reproducing through discipleship carefully and directly. Initially, he should appoint persons in charge of each program. The senior pastor may nominate three elders among the present five elders, one for each program. The four people, including the senior pastor, should meet together once a month, and discuss and cooperate with one another for the whole process of evangelism to go on smoothly. The senior pastor needs to control in order for the whole process not to be biased toward any part because one of the most important factors in operating a complete process is a harmonious balance between all steps. On a quarterly basis the senior pastor should check the following list at the meeting:

- The number of visitors, excluding tourists
- The number of people who joined the church
- The number of people who were baptized
- The number of people who participated in the training of evangelism
- The number of people who attended each small group
- The number of people who participated in the discipleship training
- The number of people who joined but did not attend the church on Sunday and the reason for that

The senior pastor may evaluate the strategy of evangelism through looking at the results of the above measurement and take measures to address each situation with the three elders at the meeting.

For inspiring evangelism in the hearts of people, the ceremony of baptism is a very good opportunity. The senior pastor should make the ceremony not merely a formality with no deep gratitude but a celebration with grace and thanksgiving. For that, the senior pastor can do several things. First, the senior pastor asks candidates for baptism to write out their testimony of salvation and then to present it to church members in the ceremony of baptism. The testimony consists of the following five parts:

1. My life before being saved
2. The motive for being saved
3. Confession of faith
4. My changed life after being saved
5. Decision for the future for Christ

When church members listen to the testimony, they come to realize the importance and necessity of winning souls and have as much enthusiasm to evangelize unbelievers as do the candidates for baptism themselves. The senior pastor may ask church members to give flowers or gifts to the people who are supposed to be baptized in order for the ceremony to be a wonderful and unforgettable celebration to all people who participate in the ceremony.

Bringing the unchurched into the church

The author suggests that the “Happy Day Evangelism System” (HDES) be applied to RKCPC instead of the “Saving Life D-100 Movement” which is the current strategy of RKCPC to bring the unchurched into the church. HDES is the strategy which Shinan Church conducts as stated in chapter three.

Few people can partake in the Saving Life D-100 Movement because the Saving Life D-100 Movement does not have a structure in which many staff can be involved. Also, the Saving Life D-100 Movement does not have a follow-up system which helps new members to be assimilated into the church. As a result, the Saving Life D-100 Movement is not productive in evangelizing unbelievers.

There are two strengths in HDES. One is that most church members can be involved in evangelism because HDES is systematized, so that most people, not a few people, come to participate in HDES. The other is that HDES has a follow-up system

which lasts four weeks to help the settlement of new members. The core spirit in HDES is to recover God’s heart for the lost and to evangelize them. Figure 40 shows the entire process of HDES.

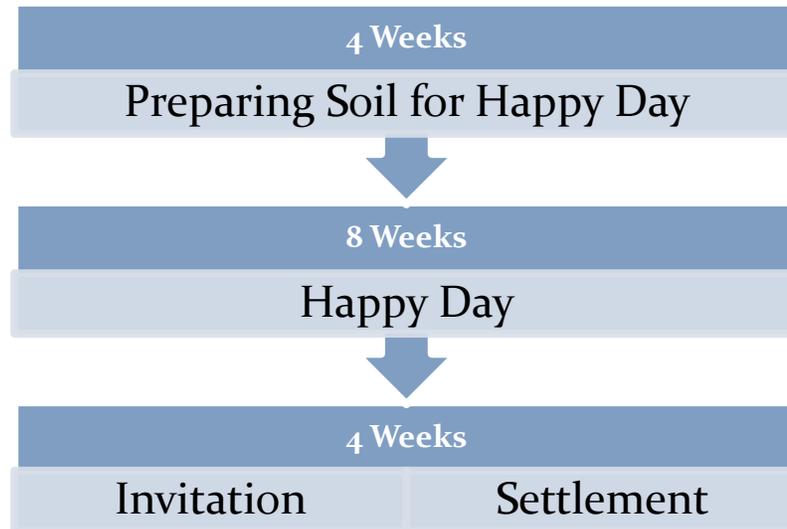


Figure 40. The whole process of HDES

1. Preparing the “soil” for Happy Day for 4 weeks before Happy Day starts; it is a period when all church members receive Happy Day in their heart.
 - Setting up posters and banners for people to be ready for Happy Day
 - Inviting a pastor who had success in HDES and listening to his success story
 - Holding an evangelical conference called “Grace’s Gate” in order for people to learn obedience and the absolute authority of God’s Word and the Church.
 - Choosing 20% of all church members as staff for HDES; if the committed 20% of people lead HDES, 60% of all church members follow them but the remaining, 20 % do not participate.
 - Shouting the slogan of HDES, “I can evangelize. If I try, I can do it. Let’s evangelize.”
2. “Happy Day” on 8 Sundays
 - Happy Day starts by each church member inviting two potential church members.

- Holding an opening ceremony for Happy Day
 - Appointing staff
 - Fixing “Happy Day” buttons on all church members’ clothes
 - Holding meetings for studying the workbook called “By Knowing God’s Heart” in a small group, including studying another workbook called “Happy Life” which is for new members to study after Happy Day; through the meetings people come to have confidence in evangelizing.
 - Starting Happy Day Prayer; a fasting prayer relay of staff, a 24hr prayer relay at church, prayer meetings in small groups, etc.
 - Holding staff meetings every Friday
 - Setting up a board to display the potential church members
 - Making invitation cards for potential church members and sending them
 - Trying to contact potential church members
3. Holding “Happy Day”
- Inviting potential church members to the church
 - Welcoming and Blessing them
 - Giving them a church brochure, a mug, a sermon CD, and a book for evangelism
4. Helping new church members to assimilate for 4 weeks
- Holding an education program with the workbook called “Happy Life” for 4 weeks through the leading of the person who brought them.
 - The meeting time, place, and the education program is chosen with new members in mind.

Changing the current individual evangelism into a team approach at RKCPC is necessary because many people do not have target people to reach out to. If the senior pastor emphasizes evangelism continuously, those who do not have target people will come to be discouraged. To solve the problem, it is necessary to make a team for evangelism with people who do not have target people and people who do have target people. In the team the people who do not have target people can play a role in praying for evangelizing without feeling a sense of alienation from evangelism. The team consisted of three or four people for evangelism should be organized in small groups at RKCPC called “*Kuyeok*.” Small group leaders give the team time to meet together at the

end of the small group meeting for about 10 minutes. During this time, team members pray for evangelism and plan to serve target people and bring them into the church.

Another important task to accomplish the strategy of bringing unbelievers into the church is to change the management-centered small group system into an evangelism-centered one. It will take a long time to change, however, because church members have been familiar with the traditional management-centered small group system for as long as thirty years. To accomplish the change, first of all, the senior pastor should thoroughly share the necessity, vision, goal, and method of the change with the current five elders. At the same time, the senior pastor should have them experience an evangelism-centered small group through a prototype small group until they realize the necessity of the change and the strengths of evangelism-centered small groups. It will take about one year. When all elders agree to the change, the senior pastor should lead another prototype small group for one year, which consists of the current six small group leaders and their spouses. After doing that, during the third year, the six small group leaders will carry out the change in their groups. Figure 41 shows the process of the transition of the small group system.



Figure 41. The process of the transition of the small group system

Assimilating new members

As explained chapter two, the ratio of consistent attendance of new members at RKCPC is low. This fact shows that there is room for improvement in the ministry of assimilation. New members who have just started to attend the church absolutely need much care and interest from existing church members and from the senior pastor.

For new members to be assimilated, the church will use a fivefold strategy (Figure 42). The fivefold strategy consists of the care system, the class for new members, the strategy of involving new members in church ministry, the helper system, and the small group system.

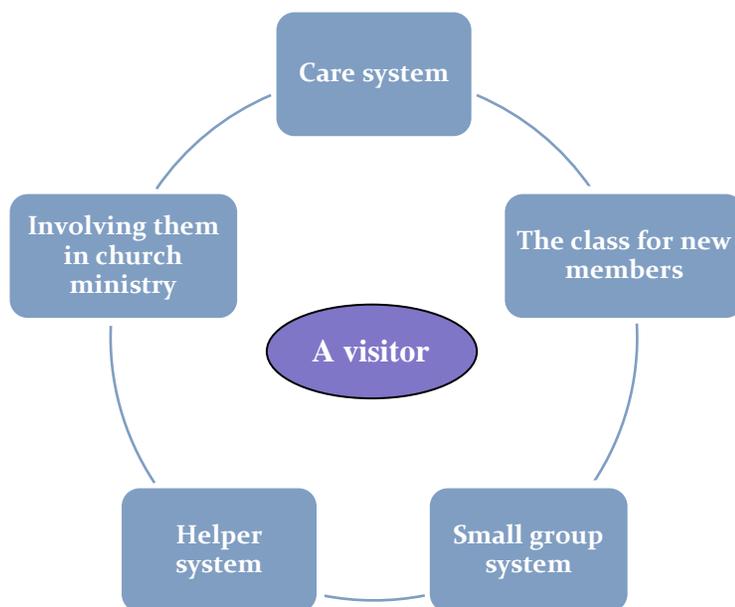


Figure 42. The fivefold strategy for new members

The most necessary factor of the fivefold strategy for new members to be assimilated into the church is a strategy of a care system. The strategy consists of eight steps and is conducted by the senior pastor, a helper, church members, and a small group leader.

- Step 1. When visitors first come to the church, the church asks them to fill out a visitor card and gives them gift kits: a church brochure, a *Love Letter*, a mug, and a small booklet of the Gospel.
- Step 2. The senior pastor introduces them in Sunday worship service and church members welcome them with a welcoming song and hand clapping.
- Step 3. The senior pastor designates a helper for them one on one.
- Step 4. On Monday, the senior pastor sends an email or a letter by mail,
- Step 5. On Wednesday, a small group leader calls and invites them to come to the small group meeting.
- Step 6. On Saturday, the senior pastor persuades them to come to the church again.
- Step 7. If the visitors come to the church for two weeks, the senior pastor invites them to dinner at his house.
- Step 8. If the visitors attend the church for four weeks, the church gives them church membership and gifts, and has a welcoming ceremony for

conferring church membership.

Next, new members will be invited to a class for new members. Through the class they can gain information of the church like church history, the vision of the church, and the philosophy of the senior pastor, and learn the Gospel in detail. The class will be held for five weeks every two months. The proper number of new members in the class is three to five. If five new members participate in the class, each class consists of five new members with a team leader and an assistant leader. The senior pastor should choose people as team leaders who have completed one-on-one discipleship training and leadership training for the class for new members. He can choose people who completed one-on-one discipleship training as helpers for the class.

The order of the class is as follows:

1. Welcome (15 minutes): the class views movie to introduce the church.
The team leader carries out an “Ice Breaker” for relaxing.
2. Praise (10 minutes): a praise leader should select very easy songs for new members to sing.
3. Movie for today’s theme (10 minutes): the movie will help new members to focus on themes related to the Gospel.
4. Sermon (10 minutes): the senior pastor preaches sermons in accordance with each theme.
5. Bible study (30 minutes): team leaders lead and encourage new members to talk about the Gospel and spiritual interests.
6. Praise (5 minutes): an atmosphere of praise creates a loving environment for new members.
7. Prayer (1 minute)

In the fourth class, the team leader should encourage new members to bring their friends to the celebration party for graduation from the class which will be held the next week. If their friends come to the celebration party in the next week, the staff of the class should introduce the class and invite them to register for the next class for new members.

At the end of five week, the team leader of the class must connect new members of his team with small group leaders. The curriculum of the class is as follows (Figure 43):

Week	Category	Subject
1	Introduction	Self-introduction Introducing the senior pastor, the elders, and small group leaders The vision of the church The philosophy of the senior pastor
2	Witnessing the Gospel	The purpose of life The reason for problems in my life How to solve the problems The prayer for receiving Jesus Christ Making a vow to obey Jesus Christ
3	Understanding the worship service	Who is God? How to love God? How to worship God? Attitude of the worshiper
4	Understanding the church	What is a church? What does a church do? What organizations are in a church?
5	Celebration and reproduction	Celebration for graduation from the class Reproduction through inviting friends

Figure 43. The curriculum of the class for new members

The senior pastor should expand the frequency of small group meetings from once a month to once a week through the strategy of the transition of the small group system. As stated in chapters three and four, relationship in the setting of small groups is effective to attract unbelievers. The new small group system will be sharing life-centered

for new members, not studying the Bible-centered for the existing members. Therefore, the small group meeting will progress as follows:

1. Dinner (1 hour): Small group members prepare the dinner by turns except new members.
2. Ice breaker (10 minutes): this time helps people to be relaxed and know about one another.
3. Praise (10 minutes): the small group leader should choose songs for new members to sing and present sheets of music.
4. Bible Study (20 minutes): the leader should lead a time for all members to share their life, thoughts, and interests naturally rather than to only deliver the knowledge of the Bible.
5. Sharing life (1 hr 30 minutes): there is a core question to reign over the direction of this time. That is, “Do you have anything to give thanks to God or others?”
6. Prayer (10 minutes): this time is for intercession for all members and missionaries and for reaching the lost. Throughout this time, small group members feel that they are loved by God and others, and all members realize the importance and necessity of winning souls.

As described in chapter three, a one-on-one care system for new members is effective for them to be assimilated into the church. A one-on-one care system provides new members intimate and individual relationships and motivates them to attend the church consistently.

The one-on-one helper strategy should be conducted the moment a visitor comes to the church. Once visitors come to the church for the first time, the senior pastor should designate a one-on-one helper for them. For this, the senior pastor should develop helpers for new members through training program for helpers. The helpers should carry on their tasks for eight weeks. The tasks of the helpers are as follows:

- Praying for the new member daily
- Guiding worship service and small group meeting
- Attending Sunday worship service with the new member
- Having lunch on Sunday with the new member
- Introducing others to the new member

- Calling the new member more than once a week
- Giving gifts at his or her special days: birthday, an anniversary of wedding
- Having meals or drinking coffee with the new member outside the church

The last factor of the fivefold strategy is involving new members in church ministry. As mentioned in chapter three, all church ministries should be carried out centering around new members and evangelism. The senior pastor should give an application form for church ministry to new members at the last class for new members. Applications for small group leadership can be given through small group leaders, and for one-on-one discipleship training through a trainer.

The senior pastor should prevent church members from occupying for a long time places of church ministry in which new members can easily be involved. In this way he reallocates church ministry for new members. If necessary, the senior pastor should create new ministries immediately and strategically in which new members can participate, in order for them not to be neglected by the church without jobs.

Reproducing through discipleship training

There are two purposes in conducting discipleship training. One is the salvation of unbelievers who participate in discipleship training. The other is to make them into disciples who can evangelize and make others disciples. For accomplishing these purposes, the church will conduct five training courses as follows (Figure 44); discipleship training, a one-on-one nurturing program, a course for receiving Jesus, training for evangelism, and leadership training. Unbelievers can participate in all of these, except leadership training because salvation may happen at any time during the four types of training.



Figure 44. The whole strategy for discipleship training

Discipleship training

The church should lead new members who have just completed the class for new members to discipleship training for them to learn to be a faithful disciple of Jesus Christ. This training lasts 16 weeks, and will be held twice a year. The senior pastor may appoint to this discipleship training a trainer who finished this course and leadership training. The senior pastor may designate three people who completed discipleship training and leadership training as staff. The tasks of the staff are as follows.

- Praying for the trainers and trainees
- Helping the trainer administratively
- Encouraging trainees not to give up or be discouraged
- Preparing snacks and tea for the training
- Calling absentees from the training
- Making fliers and a banner for advertizing
- Recruiting trainees
- Persuading graduates from the training to take part in leadership training

The curriculum of the training is as follows (Figure 45):

Week	Category	Subject
1	Introduction	Self-introduction and fellowship with others
2		My faith and confession
3	Foundation of discipleship training	Life in relationship to God
4		How to have Quiet Times
5		The authority and power of the Bible
6		What is correct prayer?
7		Who is God the father?
8		Who is Jesus Christ?
9	The Gospel and Salvation	Who is the Holy Spirit?
10		Corruption and its results on human beings
11		The death and resurrection of Jesus Christ
12		What is faith and salvation?
13		Life obeying Jesus
14	Christian life	Life witnessing the Gospel
15		The Christian's home life
16	Conclusion	Evaluation and sharing impressions

Figure 45. The curriculum of discipleship training

On-on-one nurturing program

This program should be carried out in the setting of small groups which are called “*Kuyeok*.” The program lasts 16 weeks and is very effective for trainees to grow into competent disciples of Jesus because they can see and learn the life of the trainer directly and vividly, not just getting Biblical knowledge from the trainer. The program is arranged by the small group leader. The leader connects new members who have not taken the program yet to a proper trainer, considering the schedule and convenience of the trainer and the trainee for starting the program. Once the program is launched, the leader assigns a person as a prayer supporter for the trainer and the trainee. During the program, the

leader coaches the trainer to be more effective for nurturing and encourages the prayer supporter. The curriculum of the one-on-one nurturing program is as follows (Figure 46):

Week	Category	Subject
1		Who is Jesus Christ?
2	The Gospel	What did Jesus Christ do?
3		What is Jesus Christ doing?
4		Believe in Jesus Christ.
5		Quiet Time
6		Confidence of salvation
7		Characteristics of God
8		The Bible – Words of God
9		Prayer
10		Fellowship
11	Spiritual growth	Evangelism
12		Life with being filled with the Holy Spirit
13		Life overcoming temptations
14		Life obeying Jesus
15		Life being involved in church ministry
16		How to nurture a person one-on-one

Figure 46. The curriculum of the one-on-one nurturing program

Course for receiving Jesus Christ

The purpose of this course is to help people who attend the church but are not saved, or do not have confidence of being saved, to be saved and have confidence for salvation. The course is held quarterly and lasts seven weeks, led by the senior pastor. The senior pastor chooses three people, including an elder, and then lets them serve the

course as staff. The senior pastor leads people who have completed the course program to take part in education for baptism and then be baptized. Therefore, the church should first lead those who are not saved yet to participate in the course for receiving Jesus Christ instead of education for baptism.

The tasks of the staff are as follows:

- Praying for the course and salvation of trainees
- Helping the senior pastor administratively
- Encouraging trainees not to give up
- Preparing snacks and tea for the meeting
- Calling absentees from the meeting
- Making fliers and a banner for advertizing
- Recruiting trainees
- Inviting graduates who has completed the meeting to take part in the education for baptism.

The curriculum of the course for receiving Jesus Christ is as follows (Figure 47):

Week	Subject
1	Who is Jesus Christ?
2	The life of Jesus Christ on earth
3	The death of Jesus Christ
4	The resurrection of Jesus Christ
5	Jesus Christ living in a Christian
6	The church of Jesus Christ
7	Review and Invitation for receiving Jesus Christ

Figure 47. The curriculum of course for receiving Jesus Christ

Training for evangelism

The purpose of training for evangelism is making competent witnesses, who can evangelize unbelievers effectively, through teaching people how to reach out and equipping them with the Gospel and with a passion for winning souls. The training lasts five weeks and is held twice a year, led by the senior pastor. The training needs three staff members who have completed discipleship training and training for evangelism. The tasks of staff are as follows:

- Praying for the training, the senior pastor, and trainers
- Helping the senior pastor administratively
- Encouraging trainees not to give up
- Preparing snacks and tea for the training
- Calling absentees from the training
- Making fliers and a banner for advertizing
- Recruiting trainees
- Inviting graduates who has completed the training to take part in the Paul outreach team.

The curriculum of training for evangelism is as follows (Figure 48):

Week	Category	Subject
1	Introduction and evangelism	What is evangelism? What is salvation?
2	The Bible and The Gospel	What is the Bible? What is the gospel? Memorizing core verses for evangelism
3	Attitude	Attitude of witnesses
4	Practical skills	How to evangelize unbelievers? An understanding of target people's needs Jesus' method for evangelism The Apostles' method for evangelism How to evangelize individually How to evangelize through relationship in a small group How to evangelize through the evangelism system
5	Practices	Practices of evangelism and evaluation

Figure 48. The curriculum of training for evangelism

Leadership training

Only those who have completed discipleship training are eligible for taking leadership training. To make a disciple a great leader, the church must present disciples with great leadership training, because a leader is made, not born. The purpose of leadership training is to make competent leaders who can train other potential leaders. Leadership training lasts 10 weeks, is carried out twice a year, and is led by the senior pastor. The reason that the senior pastor teaches directly is because all leaders of the church must hold the pastoral philosophy and the vision of the senior pastor in common. Those who completed the training are entitled to be a leader of disciple training and of a small group. The senior pastor chooses three people among those who have completed

leadership training, and makes them staff to serve the training course. The tasks of staff members are as follows:

- Praying for the training course, the senior pastor, and trainers
- Helping the senior pastor administratively
- Encouraging trainees not to give up
- Preparing snacks and tea for the training
- Calling absentees from the training
- Making fliers and a banner for advertizing
- Recruiting trainees
- Inviting graduates who has completed the training to be a leader of disciple training or a small group leader according to the senior pastor's directions.

The curriculum of leadership training is as follows (Figure 49).

Week	Subject
1	What is leadership?
2	What is a spiritual leader?
3	Becoming a leader
4	Authority and order
5	People skills
6	How to lead a small group
7	How to lead Bible study in a small group
8	How to handle conflicts
9	Mentoring an apprentice leader
10	Making a plan for personal growth

Figure 49. The curriculum of leadership training

SUMMARY

The author suggests a strategy of evangelism for RKCPC on the basis of the results from the field analysis, the case study, and the literature research. The strategy consists of the four following factors: leadership of the senior pastor, bringing the unchurched into the church, assimilating new members, and reproducing through discipleship. Each factor is necessary for unbelievers to be saved and then to be a faithful disciple of Jesus Christ, and each should be developed carefully and intentionally. Because the four factors are correlated closely and can affect one another, it is very important for each one to cooperate with one another for the purpose of evangelism and to make a steady advance in the strategy without being blocked or stagnant.

CHAPTER SIX

CONCLUSION

Churches want to grow in quality and quantity. Unfortunately, however, many churches are stagnant or decreasing in spite of their efforts to evangelize unbelievers. One of the reasons they are not growing is that they consider salvation of souls as only an event, not as a process. Of course, though salvation of human being happens in a moment like an event, the fact cannot be denied that there are many steps for salvation to occur. Another reason many churches fail to evangelize the lost is that the churches have just a program for evangelism but do not have a system consisting of necessary successive processes for evangelism. However, because most unbelievers are not saved as soon as they come to the church and have their own receptivity for the Gospel and Jesus Christ, the church should present them many opportunities to be saved.

Since the history of Korean immigrants began in 1903, Korean American churches have grown remarkably in quantity. Korean American churches within the Korean immigrant society have played an important role of giving a place in which Korean immigrants get together. However, as a result, the ministry of the churches for evangelism has gradually come to be weakened. As the numbers of unbelievers who attend churches for a long time without being saved and being a disciple of Jesus Christ has increased more and more, the spiritual power of the churches has decreased. RKCPC

has also struggled with this problem for over 30 years. The ministry of evangelism at RKCPC has low productivity because there is not a sufficient strategy of evangelism which can help unbelievers to be saved and to be disciples committed to Jesus Christ.

To map out an effective strategy of evangelism for overcoming the problem that RKCPC has now, the author examined the ministry of evangelism of eight Korean churches which accomplish evangelism successfully with an effective strategy and passion for evangelism. Throughout the case study, a point of similarity is found in the eight target churches. The point of similarity is a successive process for evangelism. Specifically, all eight churches have a successive process by which unbelievers can be brought to the church, assimilated, saved, and become a disciple who is able to reproduce another disciple of Jesus. In addition, the author gathered valuable knowledge and content for mapping out a strategy of evangelism through literature research.

The author developed a strategy of evangelism to apply to RKCPC on the basis of the reality of the ministry of evangelism at RKCPC, the results from the case study, and lessons from literature research. The strategy consists of leadership of the senior pastor, bringing unbelievers into the church, assimilating new members, and reproducing through discipleship. Because the strategy is a process in which the four factors are interdependent, only when the four factors are working well equally will the strategy be productive. Therefore, the senior pastor and all church members should recognize the whole process and principles of the strategy, and the unique status and function of the four factors.

When the senior pastor, not any leader of the church, operates the strategy directly, the strategy can be most successful. Because the strategy rises and falls on the leadership

of the senior pastor, it is necessary for the senior pastor to be equipped with passion and adequate training for evangelism. The senior pastor should help church members and all church ministries to focus on evangelism continually without concentrating on activities remote from evangelism, and keep church members' minds, as well as his own filled with passion for winning souls. Also, because the strategy of evangelism by nature may easily become imbalanced, the senior pastor should take responsibility for controlling and supervising whether or not the whole process goes on well. By delegating authority and responsibility for each factor of the strategy to core leaders of the church, the senior pastor is the driving force for all church members to be involved in the strategy.

For bringing unbelievers into the church, the author suggests the Happy Day Evangelism System, which consists of the following four steps: Preparing the soil for Happy Day for 4 weeks, a Happy Day for reaching target people for 8 weeks, Invitation for Happy Day, and settlement of new members for 4 weeks. The point of HDES is training 20% of all church members for evangelism thoroughly and then letting them lead the remainder of the church. The senior pastor should change the method of evangelism from individual-centered to team-centered by leading the creation of a team for evangelism within small groups called *Kuyeok*. Furthermore, the focus on the small group system should be changed from management of small group members to evangelism.

As to the assimilation of new members, the author suggests a fivefold strategy. The fivefold strategy is as follows: the early care system, the class for new members, the strategy of involving new members to church ministry, the helper system, and the small group system. The essence of the strategy of assimilation is love and interest for new members. Although perfect programs for helping new members to be assimilated to the

church are presented, if there is no genuine love of the existing members, visitors will not be successfully assimilated to the church. New members need information on the church and loving care from the senior pastor and laymen individually. They also need love given from a small group, and a church ministry in which they can be involved.

For achieving the ultimate purpose of winning souls and making disciples able to reproduce the disciples, the author suggests the following five training courses: discipleship training, one-on-one nurturing program, a course for receiving Jesus, training for evangelism, and leadership training courses. Trainers and trainees of all trainings must not forget the fact that the common purpose of all courses is not just to obtain spiritual knowledge but to win souls and make disciples for evangelism.

If the four factors of the strategy of evangelism stated in this project work well, functioning at their own status and cooperating with one another harmoniously, the strategy of evangelism will be accomplished, so that RKCPC may win many souls and successfully produce committed disciples of Jesus Christ.

APPENDIX A

QUESTIONNAIRE ON EVANGELISM OF RICHMOND KOREAN CENTRAL
PRESBYTERIAN CHURCH**I. Personal Questions**

1. How old are you?
2. What is your gender?
 - A. Male
 - B. Female
3. What do you do for a living?
4. How long have you been in the United States of America?

II. Settlement in RKPC

5. What is the reason you first came to this church?
6. How long have you attended this church?
7. What was the biggest reason that you settled in this church?
8. When you decided to settle in this church, what is the biggest obstacle you faced?

III. Salvation

9. How did you experience salvation?
10. When were you saved?
 - A. I had been saved before I attended this church.
 - B. I was saved () after I attended this church.
11. If you were an unbeliever until you attended this church, have you heard the Gospel concretely since you attended this church?

A. Yes

B. No

(If yes, go to the next question. If no, go to question 13 directly.)

12. When and how were you taught the gospel?

When: I was taught it (_____) since I attended this church.

How: (_____)

13. When you were saved, what was the biggest obstacle in deciding to believe in Jesus Christ?

14. If you are still not saved, do you want to be saved?

A. Yes

B. No

(If yes, go to the next question. If no, go to question 16 directly.)

15. What help do you need to be saved?

IV. Evangelism

16. How strongly do you feel the necessity of evangelism?

A. Very much

B. A little

C. Not at all

17. Have you been taught systematic training or lessons for evangelism?

A. Yes

B. No

18. When you bring an unbeliever into the church, do you explain the gospel or not?

A. Yes

B. No

19. How many people around you can you reach out to?

20. When you reach unbelievers, what is the biggest problem?

21. Which ministry of the church effects evangelism? List three.

- 1)
- 2)
- 3)

V. Small Group Ministry

22. Do you attend small group meeting of this church?

- A. Yes
- B. No

(If yes, go to the next question. If no, go to question 25 directly.)

23. How much does the small group contribute to reaching out to unbelievers?

- A. Very much
- B. A little
- C. Not at all

24. How much does the small group contribute to the settlement of new members in the church?

- A. Very much
- B. A little
- C. Not at all

VI. Discipleship

25. Have you been taught the concrete training for discipleship in this church?

- A. Yes
- B. No

26. Have you trained others through the training program?

- A. Yes
- B. No

27. Do you need to receive training in discipleship in order to reach out well?

- A. Yes

B. No

28. Is the training of discipleship needed for those who attend this church regularly but are not saved?

A. Yes

B. No

APPENDIX B

INTERVIEW WITH THE SENIOR PASTORS OF THE CHURCHES
WITH OUTSTANDING EVANGELISM

1. How many adult members does your church have?
2. What is the percentage of the guests registered to your church in 2008?
3. What percentage of church members belong to small groups?
4. What percentage of church members are trained discipleship?
5. How many people were baptized in the past three years (2006-2008)?
6. What leadership do you bring for your church regarding evangelism?
7. How much do you have the passion of evangelism?
 - A. Very much
 - B. A little
 - C. Not at all
8. Are you making an effort to reach an unbeliever privately?
 - A. Yes
 - B. No
9. How often do you preach sermons for evangelism in a month?
10. What is your church's strategy of bringing unbelievers to the church?
11. What is your church's strategy of getting new comers settle down in your church?
12. What evangelistic tools does your church use as strategy to bring new church members to be saved?
13. What is your church's program of discipleship?

14. What is a strategy that is most effective to evangelism? List three.

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