BECOMING A DISCIPLE-MAKING CHURCH:
A STRATEGIC TRANSITION FOR DONGSHIN APOSTLE COMMUNITY

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BECOMING A DISCIPLE-MAKING CHURCH: A STRATEGIC TRANSITION FOR

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Dongshin Apostle Community (DAC) transitioned from being a traditional church of 210 members to a hybrid church of 700 members through an organic movement called Jesus Hope Movement (JHM). In recent years, however, DAC has also plateaued in its growth due to the limitations of its institutional structure. In order for DAC to become a healthy growing church once again, it must become a disciple-making church that implements strategic biblical steps of transition that will push the church to become more organic.

This thesis project will examine diverse organic factors within DAC that enabled its growth and transition to a hybrid model and, through a comparative analysis of some healthy churches in America and Korea, suggest the next set of steps that DAC must take to become more organic, thereby providing strategic biblical steps that any institutional church can implement to become a disciple-making church.

Abstract length: 145
Dedication

I dedicate this thesis project to my wife Eunjin,
who encouraged me to challenge this study and prayed to carry it out,
and to my disciples and friends, who have been powerful supporters.
Without them, this project would have never reached its destination.

Thank you!
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Chapter I: Introduction

During the last two decades, Protestantism in South Korea experienced continuous stagnation and decline in their growth, which were results of negative social perceptions and images planted into society by spiritual leaders who lead with non-biblical models that focused only on numerical and materialistic growth of their churches. In order to reverse this stagnation, every church in South Korea must return to biblical church models that will enable the believers to serve their local communities like Jesus Himself, as the salt and light of the world.¹ They must practice biblical church models that will bring natural growth by empowering the believers to make disciples who make disciples.

Since Sohrae Church, the first Korean church planted in 1883, was founded by one of the early Protestant Korean, the Protestant Church of South Korea has grown to more than 58,000 churches and eight million members over the last 130 years.² In average, 460 churches have been planted every year in South Korea and over 70,000 souls became born again Protestants every year. South Christian Koreans have overcome severe persecutions and oppressions to restore more than 22 percent of the nation’s spiritual territory back to the Kingdom of God. Such rapid growth has provided the South Korean churches a great opportunity to reach other countries with

¹ John 13:14-15. Unless otherwise noted, all Scriptural citations are taken from the English Standard

the Gospel of Jesus Christ and they are presently the second largest missionary-sending nation in the world.³

In recent two decades, however, most Protestant Churches in South Korea have stopped growing or have decreased in growth. According to a census taken from the National Statistical Office in Korea, the Protestant population in South Korea has decreased by 144,000 during the years between 1995 and 2005.⁴ The stagnation of protestant church in Korea could be seen as a part of the worldwide decrease in religiosity as prosperity of individuals rose around the globe.⁵ But this is not the case because the religious population in South Korea increased by approximately 15 percent from 1995 to 2005, with the Catholic Church population growing rapidly by 220,000 and Buddhism by 40,000 during the same period.⁶

There have been many struggles within the Protestant churches to overcome the stagnation by changing their ministry models. In their attempt to transform their churches into God’s tool and instruments for His kingdom agenda, they found the book ‘Purpose Driven Church.’ Written by Rick Warren, this book offered a way to transform existing institutional churches into sophisticated Hybrid Churches.

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⁵ “Global Index of Religiosity and Atheism – 2012,” RED C Research & Marketing Ltd, accessed December 19, 2012, http://redresearch.ie/wp-content/uploads/2012/08/RED-C-press-release-Religion-and-Atheism-25-7-12.pdf. The result says, “There is a notable decline across the globe in self-description of being religious. WIN-Gallup International had carried out exactly the same poll seven years ago in 2005. The global average of the 39 countries polled in both waves shows Religiosity Index dropped by 9% during these seven years. Most of the shift is not drifting from their faith, but claiming to be ‘not religious’ while remaining within the faith.”

⁶ Comparing between a census taken in the year 1995 and 2005 Religion population in Korea, Catholicism was 2,950,730 to 5,146,147 and Buddhism 10,321,012 to 10,726,463
Among many churches that adopted the Purpose-Driven model, Dongshin Apostle Community (DAC) is a church that successfully transitioned from being an institutional church to a hybrid church. Through an organic discipleship movement called Jesus Hope Movement (JHM), DAC transitioned from an institutional church of 210 members to a vibrant hybrid church of 700 members. But in recent years, DAC has reached a plateau. Its growth is inhibited by the limitation of its buildings and the church is not sending disciples to plant other churches. DAC does not commission its lay leaders to make disciples and it has barely enough small group leaders needed to sustain its status quo.

In fact, most hybrid churches in Korea have plateaued in their growth curves and DAC’s stagnation caused by the limitations of its infrastructures has heightened the need for the hybrid churches to become more organic.

Statement of Problem and Limitations

Statement of Problem

The decline of Protestantism in South Korea is the direct result of its distorted ecclesiology that defines buildings as temples for worshipping God and pursues only quantitative expansions under its non-biblical and theologically problematic understanding of the church. Its deformed ecclesiology that led the Protestant believers in South Korea to focus on raising building-centered churches that naturally became non-biblical and non-missional institutions.

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DAC is a young adult group in Dongshin Presbyterian Church (DPC). DPC is transformed to a healthy church as Hybrid church with growth from 1200 member’s church to 7000 by the leadership of its senior pastor, Dr. Jonathan S, Kwon.
According to the Newspaper, heavy emphasis only on quantitative growth and extreme vanity within the church were two main reasons for believer deciding to leave their churches. As for the unbelievers, their main reason for not attending a church derived from their perception of churches being egocentric organizations that focus only on quantitative expansions. The reason churches pursued only quantitative expansions has its roots in non-biblical and theologically erroneous understanding that spiritual leaders have in regards to what ‘church’ is.

Many spiritual leaders confidently proclaim that the highest mission of a church is to construct a temple for worshiping God because they truly believe that every church building is a temple of God. They challenge their churches seek out for people, their dedications, and their offerings solely for successful fulfillment of this great expansion. When the building is built, these leaders focus on establishing an efficient organization for managing, maintain, and inheriting the building to next generation.

The leaders cannot afford to pay attention to develop their members for the Great Commission because the building is more important to them than people. They preach that church members must focus on constructing the temple of God and their members gladly devoted their property, time, and life into constructing and maintaining their sacred building. Furthermore, these leaders do not need to train or make Great Commission disciples because their voluntary workers are chosen through elections or appointed by the leaders.

Many leaders do not want to plant a church because they believe that church planting rips out the Lord’s body. They do not accept anything that damages the building-centered church. Ed Stetzer frankly tells the truth of this matter as below:

An institutionalized church focuses on and is more committed to the forms and programs of ministry. It no longer sees the purpose for which the church was created, nor what the

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church is striving to produce. In an institutionalized church, the good has become the enemy of the best, and activity has choked out productivity. Please take note that an institutionalized church is not necessarily small. Some of the larger churches in America are perfectly plateaued for this very reason.⁹

If it is afraid to change, nothing can prevent the Korean Protestantism from declining rapidly in their growth. It is not of ease to organically change institutional churches but this is the best way to restore the Korea churches back to health. In the successful growth of DAC, there were considerable elements of an organic church that helped the church to change from an institutional church to more organic church. Hence, through comparative analyses of healthy churches that are living as organic churches, this thesis project will provide a pathway for DAC to become more organic. This in turn will become an exemplary pathway for other South Korean Protestant churches to strategically and biblically transition from being institutional churches to living as more organic churches.

**Terminology**

*Healthy church*: A health church is a body of Christ growing upon the proper balance of word.¹⁰ According to Rick Warren, a church will be healthy “only when everything is brought back into balance” but diseased when “the body of Christ becomes unbalanced.”¹¹

*Jesus Hope Movement (JHM)*: A movement started by Dongshin Apostle Church for young Christian to accomplish His mission in their colleges, workplaces and communities. JHM had a slogan titled, “Jesus is only Hope for Young Men of in Daegu, South Korea.”

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**Organic church:** Being an organic church means being a body of Christ that is continuously driven by the mission and purpose of accomplishing the Great Commission. According to Frank Viola and Neil Cole, an organic church is a group of Jesus followers who are discovering how to live together in Divine life and express His life in a corporate way as people called out as a spiritual family to pursue His mission on this planet.\(^\text{12}\)

**3Disciple-Making System (3DS):** A church’s system that pursues to become more organic through the process of Supporting Disciples, Making Disciples, and Multiplying Disciples for the Great Commission. Those three process are engaged each other as a symbiotic and cooperative relationships.

**Institutional church:** A church that is building-centered, staff maintained, and program oriented. Most Korean traditional churches belong to this model. According to Frank Viola, “An institutional church is one that operates primarily as an organization that exists above, beyond, and independent of the members who populate it.”\(^\text{13}\)

**Hybrid Church:** A church that has a mixture of both institutional and organic elements, focusing on both buildings and communities. David Browning explains that the Hybrid Church is necessary for many modern believers who want both the intimacy of a micro-church and the impact of a mega-church.\(^\text{14}\)


More organic: A process of becoming a church, that is more biblical, spiritual, and
missional. This term does not entail an instantaneous organizational change from being an
institutional church to a house church or a Para-church organization.\textsuperscript{15}

Disciple: Everyone who follows Jesus is His disciple as they are converted in his or her
faith through the Holy Spirit. As Rod Dempsey has defined, “A disciples 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.”\textsuperscript{16}

Discipleship: According to Rod Dempsey, discipleship is the process of guiding
individual disciples to grow in spiritual maturity and to discover and use their gift, talents, and
abilities in fulfillment of Christ’s mission.\textsuperscript{17} In the words of Dallas Willard, as mentioned
following, discipleship is one’s relationship with Jesus Christ: “Discipleship is relationship I
stand into Jesus Christ in order that I might take on his character. As his disciple, I am learning
from him how to live my life in the kingdom as he world if he were I. The natural outcome is
that my behavior is transformed. Increasingly, I routinely and easily do the thing he said and
did.”\textsuperscript{18}

\textsuperscript{15} Christian in South Korea has taken wrong image about Organic Church, which the one is not church just
but an organization for mission or student mission society.


\textsuperscript{17} Ibid., 114.

\textsuperscript{18} Bill Hull, \textit{The Complete Book of Discipleship: On Being and Making Followers of Christ} (Colorado
Springs, CO: Nav Press, 2006), 126, Kindle. It is note taken at Dallas Willard speech at the Spiritual Formation
Statement of Limitations

The ultimate objective of thesis project is to implant organic spirit in to South Korean protestant churches and to raise a church planting movement within clear biblical and theological boundaries. For this purpose, this paper will analyze diverse problems within the Protestant church of South Korea and seek possible solutions for their stagnant growth from a detailed analysis of DAC. Therefore, the methods and principles suggested through the paper will not be universal in its application to existing institutional churches in South Korea.

In the process of formulating the pathway that DAC should take up in the future, this thesis project will adopt principles, characteristics, and practices from several healthy churches in America and Korea. However, these selected churches are not necessarily organic churches or house churches but local churches that have organic elements within specific areas of their ministries. Furthermore, the data collected and analyzed in this thesis project were taken from the period of year between 2006 and 2009 in DAC, which means that DAC could presently be at a different stage of its growth and development.

Theoretical basis

Biblical Basis

Acts 7:38, 1Cor 1:2

What is the Church? Stephen, who was one of the seven deacons to serve tables in the first church, called the people of Israel ‘the church’ when he explained, “This is he that was in the church in the wilderness with the angel which spoke to him in the mount Sinai…” (Acts 7:38, KJV) He clearly points to God’s people as the Church and Paul further defines the Church as ‘a group of believers’ when he writes “To the church of God that is in Corinth, to those sanctified
in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours” (1Cor 1:2).

It is very important to know the scriptural meaning of the Church, as many Protestant believers are skewed by leaders who misunderstands its meaning and define a building as a temple of God or a bureaucratic institution where people meet others and worship God.\textsuperscript{19} With certainty, the Scripture has never expressed the Church as such but always as a congregation or a body of believers.

Col 1:24, 1Cor 12:12-13

In Col 1:24, the apostle Paul speaks about “His body, that is, the church” and addresses his audiences in accordance to their new identity in Christ by saying, “you are the body of Christ” (1Cor 12:27). The Church consists of many members but is one. All the members of the body, though many, form one body.\textsuperscript{20} It never divides into separate organizations by the race, nationality, or the background of its members. As the Scripture proclaims, “in one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit” (1Cor 12:13). As the church does not consist of just one entity but of many, the Scripture demands that “there may be no division in the body, but that the members may have the same care for one another”.\textsuperscript{21}

\textsuperscript{19} Elmer L. Towns and Ed Stetzer, \textit{Perimeters of Light: Biblical Boundaries for the Emerging Church} (Chicago: Moody Publishers, 2004), 65. Authors exposed that ‘Nether of these, who assert church is a large bureaucratic institution or a building where people meet, really describes the true definition of the church.’

\textsuperscript{20} 1Cor 12:12.

\textsuperscript{21} 1Cor 12:25.
Matt 16:17-18, Eph 2:19-20

The foundation of the Church is the confession of believers. When Jesus told Peter, “I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it,” (Matt 16:18) the phrase “on this rock” referred to Peter’s confession of faith in Matthew 16:17 “You are the Christ, the Son of the living God.” According to Elmer Towns and Ed Stetzer, Jesus was foretelling the fact that “the foundation of the church is going to be built upon faith” and He described, “the faith of Peter expressed in Jesus Christ the building material” of His Church. In the same manner, Paul was confident that church has been “built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.” (Eph 2:19-20)

Historical Basis

Beginning of the Church as an Institution

The Apostolic Fathers and the Apologists of the 2nd Century recognized the Church as a congregation of God’s chosen people, chosen for His own possession. The Church was an organic body of people who were healthy and multiplying. In the later part of the Century, however, the meaning of the Church degraded to a human institution. The leader of the Church made an episcopal institution within the Church to protect itself from the attacks of diverse heresies.

During the early 3rd Century, Cyprian (200-258) perfected the doctrine of the Episcopal Church to emphasis the centrality of the episcopal institution and his works caused the Church to

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22 Towns and Stetzer, Perimeters of Light: Biblical Boundaries for the Emerging Church, 66.
perceive itself as a bishop-centered institution.\textsuperscript{25} The doctrine of Episcopal Church was non-biblical. It taught that the bishop is the successor of the apostles and gave all authority and power of the apostles to the bishop. It insisted that Episcopal Church in the only Church that holds the key to salvation. Any disobedience to the bishop’s authority or departure from the church automatically meant that he or she has lost one’s salvation.\textsuperscript{26} The doctrine of Episcopal Church gradually deprived life out of the Church as an organic body of Christ and deformed it into a hierarchical institution.

During the Middle Ages, the institution and the doctrine of Episcopal Church escalated in their dominance of the Church when it instituted Papacy over the Roman Catholic Church. This fatal decision divided the Church into two non-biblical classes of ‘cleric’ and ‘lay’ believers, and the institutionalized church heretically taught that the church is the Kingdom of God on earth.\textsuperscript{27} The Pope was enthroned as the ‘Head’ of the Church who rules the believers, its kings, and the Emperor.\textsuperscript{28} Application of such erroneous institution and doctrine completely corrupted Episcopal Church and Berkhof indicates this problematic nature of the Roma Catholic Church as below:

It led to the gradual secularization of the Church, since the Church began to pay more attention to politics than to the salvation of sinners, and the Popes finally claimed dominion also over secular rulers.\textsuperscript{29}

\textsuperscript{25} Berkhof, \textit{Systematic Theology}, 558-59.
\textsuperscript{26} Ibid., 558.
\textsuperscript{27} Renwick, \textit{The Story of the Church}, 71-2.
\textsuperscript{28} Berkhof, \textit{Systematic Theology}, 559.
\textsuperscript{29} Ibid., 560.
Return to Church as an Organism

The Protestant Reformation arose in opposition to the corrupted the Roman Catholic Church that was facing its eminent death. Organic characteristics were transfused back into the Church through leaders like Martin Ruther (1483-1546), restoring the divided two classes of clergy and lay under the Priesthood of all Believers. John Calvin (1509-1564) and reformers attempted to restore health to the Church by properly balancing the organic and institutional aspects of the church, while others like the followers of the Anabaptist disregarded the existence of the Church as an institution and pursued only the Church as a community of dedicated disciples. Anabaptists believed that the only way to restore the Church is to daily live out the teachings of the Scripture. They made their communities practice pious life and regularly studied the Word, allowing God’s will to take control of their lives.

This organic movement of the Anabaptists heavily influenced Philips Spener (1635-1705), a Lutheran pastor who chose not to follow many non-biblical ways of the institutional church. He started raising disciples by reading the Scripture and leading open discussions within a house setting, cultivating more stricter and warmer Christian environment within small groups. He emphasized the need to establish Bible study groups for spiritual development and one of his disciple, August Hermsnn Francke (1663-1727), expanded Spener’s organic movement into local communities and began diverse social ministries like schools for the poor, orphanages, a medical

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30 Berkhof, Systematic Theology, 561.
31 Ibid.
32 Bruce L. Shelley, Church History in Plain Language, 3rd. (Dallas, Tex: Word Pub, 1995), 249.
33 Renwick, The Story of the Church, 115.
34 Shelley, Church History in Plain Language, 326-27.
dispensary, a hospital, and a house for widows and unmarried women.\textsuperscript{35} Francke further tried to spread the Good News through a book depot, a printing establishment, and a Bible house.\textsuperscript{36}

The organic movement of Pietism raised much passion for world evangelization among many followers of Christ, who were trained as missionaries and sent out to the world. Missionaries like Nikolaus Ludwig von Zinzendorf (1700-1760), who had impulses that “were always strongly missionary, spread the organic movement into the world of missions by leading the Moravians. Under his passionate leadership, “the Moravians became the first large-scale protestant missionary force in history.”\textsuperscript{37}

At the dawn of the 18\textsuperscript{th} Century, Lutheran churches and Protestant churches faced much stagnation due to, as A.M. Renwick comments, their desire for religious stability and their unwillingness to live on God’s mission.\textsuperscript{38} They also did not defend themselves from the attacks of Rationalism, which made them perceive the church as being par with other human societies or external organizations with the function of worshiping God, even denying church planting as being God’s will.\textsuperscript{39} However, through John Wesley (1703-1791) and George Whitefield (1714-1770) who adopted an organic movement of the Moravians, an evangelical revival broke out and restored many churches back onto growth and outreach.

The history of the Church clearly exposes the limitations of an institutional church. When the Church chose to remain within the walls an institution, the Church became stagnant and its growth declined. When the Church chose to become more organic, the Church grew unto health

\textsuperscript{35} Shelley, \textit{Church History in Plain Language}, 327.
\textsuperscript{36} Ibid.
\textsuperscript{37} Ibid., 328.
\textsuperscript{38} Renwick, \textit{The Story of the Church}, 163.
\textsuperscript{39} Ibid., 562.
and maturity in their pursuit to accomplish His mission. As the history of the Church evidently proves, the best way to become a healthy growing church is to become more organic.

**Theological Basis**

The Church is an Organism

As discussed in the Biblical Basis, the Church is a group of believers who constitute the body of Christ, built upon a unifying confession of their faith to pursue the mission commissioned by Jesus. This biblical definition of the Church paves the way for laying the theological basis of transitioning from being an institutional church to a more organic church, which begins from understanding the Church as not an institutional organization but as an organism. The Church is ‘a group of believers who constitute the Body of Christ’ and, as mentioned in the Historical Basis, the Church may become unhealthy or even face death when it chooses to forsake its organic nature and reside as an institution.

Church is not a building or an institution or an organization but an organism. In the New Testament, it is diverse gatherings of believers in homes (1 Cor 16:19), cities (1 Cor 1:2, 2 Cor 1:1, 1 Thess 1:1), ethnic groups (Acts 9:31), regions (1 Cor 16:19), and in the whole world (Eph 5:25) were called ‘the Church.’ According to Frank Viola, “The ecclesia is a living organism not an institutional organization.” His argument is thoroughly supported by the Scriptures, which calls the Church ‘the body of Christ’ (Col 1:18, Eph 1:23), ‘the temple of God’ or ‘of the Holy Spirit’ (1Cor 3:16, Eph 2:21-22), ‘a pillar and buttress of the truth’ (1Tim 3:15) and ‘the Jerusalem that is above,’ or ‘the new Jerusalem or the heavenly Jerusalem’ (Col 4:16, Heb 12:22, Rev 21:2).

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Many Protestant systematic theologians insist that the organic and the institutional aspects of the Church are like the two sides of the same coin. Nevertheless, they still agree that the Church as an organism is complete without the Church as an institution. As Louis Berkhof clearly states, “It is a mistake to think that the Church becomes visible only in the offices, in the administration of the Word and the sacraments, and in a certain form of Church government. Even if all these things were absent, the Church would still be visible in the communal life and profession of the believers, and in their joint opposition to the world.”42

Such firm conviction in the organic nature of the Church immediately makes one wonder why the Church do not disregard its institutional operations, and the answer to the question is provided by the same man who sees the need of institution within the Church. According Berkhof, “the two [the organic and institutional aspects of the Church] are co-ordinate in a sense, and yet there is also a certain subordination of the one to the other. The church as an institution or organization is a means to an end, and this is found in the Church as an organism, the community of believers.”43 As Neil Cole insists, “Organic church is not a model at all but rather a mind-set because every church is organic or it is not the church.”44 Institutions, organization, and buildings are simply means of the Church that may help the Church to become more organic.

The purpose of the Church

The growth of the Church depends on its health because it is organic in nature. If a church is healthy, it will naturally grow. Hence “if you want to build a healthy, strong, and growing church,” says Rick Warren, “you must spend time laying a solid foundation,” which is

43 Ibid.
the five purposes of the church. Warren believes that a church will become healthy if these purposes drive the Church.

Jesus, who is the founder and the Master of the Church, has given the Church the purpose to pursue His will and Kingdom. So if a church does not pursue His Kingdom and abide in His will, the church is not His church because it has lost its true value and vitality. The Great Commission is the will of God for the Church. It is the mission that God has given to Jesus, who delegated it to His apostles and to His Church. The Church is the successor of the apostles, called to pursue God’s will and His Kingdom through the power of the Holy Spirit. The Great Commission restores and bestows God’s authority upon the Church to make disciples and to completely abide in God’s will as Christ has done.

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matt. 28:18-20)

The Great Commission contains a single command to “make disciples,” with three participles that commands to go, baptize, and teach everything that Christ has taught, and it is sealed with the promise, “I am with you always.” The command “make disciples” is the first unquestionable purposes of the Church, where “baptizing” and “teaching” are two practical principles for making disciples.

The participle “go” is an independent participle that does not belong in the practice of making disciples. It is another defining purpose that commands the Church to send disciples out after making disciples. ‘Apostolicity’ is an essential attribute that defines the Church as the

45 Warren, The Purpose Driven Church, 86.

46 Paul said about His obedience like that “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made him nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” (Phil. 2:5-8)
successor of the Apostles and their mission.\textsuperscript{47} Apostolicity of the Church, based on Eph 2:19-20 and John 20:21, proclaims that the Church has all the authority and responsibility that Jesus gave to His Apostles. As Jesus Christ sent the Apostles out into the world, He has empowered the Church to carry out the Great Commission for His Kingdom.

In accordance to the promise “I am with you always,” the Church is never separate from Jesus. Jesus never forsakes the Church because it is the body of Christ and He is the Head. In the Scriptures, Paul clearly specified the role of the church by stating that “[God has] put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.” And as Eugene Peterson further exposes the identity of the Church, “The church is Christ's body, in which He speaks and acts, by which He fills everything with his presence.”\textsuperscript{48} By the Church and ‘through’ the Church, Jesus accomplishes His mission and His promise. Hence the Church has to not only make and send its disciples but also support its disciples.

Statement of Methodology

This thesis project will examine diverse organic factors within DAC that enabled its growth and transition to a hybrid model and, through a comparative analysis of some healthy organic churches in America and Korea, suggest the next set of steps that DAC must take to become a healthy growing church, thereby providing strategic biblical steps that any institutional church can implement to become more organic.

Chapter One will clearly identify the causes of the stagnation that Korean Protestant churches are currently experiencing in comparison to other religions, and provide biblical and

\textsuperscript{47} Han Hum Oak, \textit{Called to Awaken the Laity}, 2\textsuperscript{nd} ed. (Seoul: South Korea: DMI, 2000), 88.

\textsuperscript{48} Eph 1:23 [MSG]
theological basis for transforming institutional churches into more organic churches. Chapter Two will introduce DAC and its transition from being an institutional church of 210 members to a hybrid church of 700 through Jesus Hope Movement (JHM). In Chapter Three, diverse ministry data of DAC will be analyzed and evaluated to find what factors of the transition promoted the church to growth healthy. Then in Chapter Four, diverse case studies of several healthy churches in America and Korea will be cross-examined to extract other vital factors that DAC must implement to continue its transition. Finally, Chapter Five suggest a new set of strategic biblical steps DAC must take to become a healthy growing church that Makes Disciples, Sends Disciples, Supports Disciples.

Literature Review

Louis Berkhof’s book, ‘Systematic Theology,’ provides the biblical ecclesiology needed to make Korean protestant churches become more organic. It describes the Church as having both sides of the coin, with the institutional side of the Church being subordinate to the organic side..

Neil Cole and Phil Helfer’s book, ‘Church Transfusion: Changing your Church Organically – From the Inside Out,’ making an institutional Church more organic can be done through a gradual process of transfusing healthy and organic DNA into the church.

In the book, ‘Comeback Churches,’ Ed Stetzer and Mike Dodson have researched 323 Comeback Churches that have recovered from a decline or a plateau, thereby presenting the essential principles of growth that those Comeback Churches portrayed. Top Three Factors mentioned are prayer, evangelism and preaching, which are the fundamental elements of an organic church that will make Korean protestant churches grow healthy.
In his book, ‘Purpose Driven Church: Every Church is Big in God’s Eyes,’ author Rick Warren states that “The church is a body…. an organism, not an organization,” and “since the church is a living organism, it is natural for to grow if it is healthy.”\textsuperscript{49} The goal of a ‘Purpose Driven Church’ is to become a healthy church that daily focuses on the five purposes of the Church, which are worship, ministry, mission, fellowship, and discipleship.

Thom S. Rainer and Eric Geiger, in their book ‘Simple church: Returning to God's Process for Making Disciples,’ argue that the purpose of the Church is to be simple by turning complex programs into simple discipleship. Authors emphasize that every church must become simpler by using Clarity, Movement, Alignment and Focus to design and implement a simple discipleship process. This book provides a great idea for the next step of DAC, which will allow the church to become more organic through a 3-D process of making disciples, sending disciples, and supporting disciples.

‘Called to Awaken the Laity’ by Han-hum Ok stimulates passion for making disciples. In this book, Han-hum Ok appeals to the leaders of Korean churches and challenges them to become crazy for Christ and to concentrate on His mission by devoting their faith, enthusiasm, and vision into making disciples. The author’s call to awaken the laity was a sincere cry for the Korean churches to return to the biblical principles of the Church, challenging and encouraging the laity to make disciples at the same time.

The book, ‘Real-Life Discipleship: Building Churches That Make Disciples,’ by Jim Putman provides a process for discipleship titled SCMD, which stands for Share, Connect, Minister, and Disciples Process. ‘Share’ is the stage of raising dead bones to life and of nurturing infants, which is often characterized by ignorance. ‘Connect’ is the stage of a child that is characterized by self-centeredness and ‘Minister’ is a training stage of a young adult that is

\textsuperscript{49} Warren, \textit{The Purpose Driven Church}, 16.
characterized by service for others and God-centeredness. ‘Disciple Process’ is the parenthood stage, where disciples are made and sent out. The main characteristics of this stage are intentionality, reproducibility, and strategy. SCMD provides much insight for making the 3D disciples making process required for making a church more organic.

Bill Hull awakened a value of discipleship through his book, “The Complete Book of Discipleship,” by stating that discipleship is not a program but life. Discipleship is changing one’s lifestyle to imitate Jesus Christ through transforming one’s mind, character, relationship, habit, service, and influence. This book provides eight steps for training disciples and it expands the elements of discipleship.50

Culturing greater faith is a core element of making disciples. Jerry Falwell led the way to develop dynamic faith in his book, “Building Dynamic Faith.” Containing his experience of dynamic faith, this book is about serving Jesus “from faith to faith” (i.e. Rom 1:16 from saving faith to serving faith).51 Dynamic faith is developed by relationship with Christ. As Falwell proclaimed, “My relationship with Christ established my faith and deeper I knew Him, the stronger my faith became.”52

Prayer is also one of the key elements of making disciples. The book “Building the Church on Your Knees” by Pildo Jong, is about the pastor emeritus of Sooyoungro Presbyterian Church in Korea, who found the prominent mega-church of 30,000 members. This book exposes the fact that disciples, in order to experience church growth, and must live as men and women of prayer. In addition, the book presents obedience, humbleness, an embracive mindset, and piety as

50 Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ*, 1574-92. Eight step are selection people, association that disciple must follow Jesus, consecration that is obedience His words, importation that devote as Jesus gave His body, demonstration that is to show disciples how to live, delegation that is assigned disciples work, supervision that kept checking an disciples and reproduction.


52 Ibid., 51.
the essential attitudes of a disciple in prayer. “Since I planted a church,” tells Pildo Jong in memory of his past ministry, “I prayed to God, crying for the salvation of souls who are dying to Hell everyday…. Amazingly, after three months, there were 105 people worshiping God in our church.”

John Ortberg’s book “Me I Want to Be: The Becoming God’s Best Version of You,” helps disciples to have a close relationship with the Holy Spirit. Disciples can never grow by themselves and must flow with the Holy Spirit. This book helps disciples to flow with the grace of the Holy Spirit by devoting their thoughts and time to God, connecting into intimate relationship with Him, and being transformed through experiences with God.

“Real-Time Connections: Linking Your Job with God's Global Work,” by Bob Roberts Job, sends the disciples into the world of their jobs and communities. Bob Roberts’s Discipleship is a seven-step process of reaching and loving people in the world that starts with repentance. This book offered an important element to discipleship by stating that the process of discipleship should never reside on training but should directly involve sending the trained disciples to go and complete the Great Commission by making disciples.

Ed Stezer’s book “Planting Missional Churches” and Yong-gi Cho’s book “Successful Home Cell Groups” help disciples to reach the ultimate goal of planting churches and raising small groups, which is the best way to multiply the church. Through his book, Stetzer explains why disciples should plant churches as God’s instrument for accomplishing His mission. It encourages potential church planters to gain a missionary mindset needed for successful church planting, and encourages them to invest time into understanding the emerging cultures.

*Successful Home Cell Groups* contains Cho’s diverse ministry experiences that provide substantive evidences of multiplication through Home Cell Groups. The book discusses the
necessity of small groups, how the small groups are raised, the guideline for building small
groups, and how small groups leaders are developed.

Dave Earley’s “The Small Group Leader’s Toolkit” provides a simple way to develop
small group leaders through ten power tools that will increase their leadership abilities (i.e.
personal prayer, personal integrity, passion, priorities, planning, people skills, persuasion, people
development and partnership).

“Becoming a Healthy Church” by Stephen A. Macchia exposes the ten biblical
characteristic of a healthy church. These 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. These characteristics are important contributing factors to changing an institutional
church to become more organic, particularly offering some key elements for supporting disciples
and reduce burnouts in disciples who were sent to plant churches by mobilizing others as
disciples.

The book “Innovate Church” provides diverse church planting models for the next
generation churches. Written by Jonathan Falwell and thirteen co-authors, the book supports the
next generation church leaders by providing innovational methods for church planting and two
very important principles for church planting. According to Falwell, every church must be built
on the foundational truth of the gospel of Christ and the leader must be creative in the
presentation of the gospel of Christ.
Scripture Review

The starting line of this paper is to correct a distorted identity of the church in South Korea. In 1Cor 1:2 and Acts 7:38, a church is defined as “a gathering” or “congregation” of believers and the relationship between the church and Christ is defined in Co. 1:18, which states that “He is the head of the body, the church.” 1Cor12:12 also provides a precious information about the church that is the body of Christ when it states that “in one Spirit believers were all baptized into one body.” Matt 16:18 further proves that the church is built on believer’s faith and not on materials. Thus, the church is an organism.

According to John 10:10, Jesus came down to earth from Heaven so that “the sheep may have life and have the life abundantly.” When he ascended, Jesus commissioned the church, through Matt 28:18-20, to “Go and make disciples.” From thenceforth, Jesus has been accomplishing His mission through His disciples and the church do not only has the privilege of His salvation but also the responsibility to make disciples who live in His abundant life.

Making disciples is a process with several elements. The basic element is ‘baptizing,’ a public representation of a disciple’s death and resurrection in Christ. Luke 14:26-27(cf. Mark 8:34) clearly unfold the meaning of becoming a disciple, which is to lay down his own life and bear his own cross to follow Jesus. Apostle Paul is a good example of a true disciple who, in Gal 2:20, confesses, “I have been crucified with Christ. It is no longer I who live, but Crist who lives in me. And the life I now live in the flesh I live by in the Son of God.”

Matt 22:37-40 and John 13:34-35 greatly impact the process of making disciples as they challenge the disciples to change their life-style to intentionally “Love God” and “Love others” as themselves. Especially in John 13:34-35, the New Commandment further upgrades the second Great Commandment by commanding Christ followers to love others as Christ has first loved
them. The Sermon on the Mount in *Matt 5:1-7:29* is a complete picture of the fact that living as a disciple is not a religious act but a life-style.

*Matt 17:20* and *Mark 9:23* challenge the disciples to seek greater faith. These verses proclaim the power of faith, where “Nothing is impassible in faith,” and “All thing are passible for those who believe.” Faith is powerful and it moves the believer to grow and not be stationary. As *Rom 1:16* reveals, there are two kinds of faith. From saving faith to serving faith (“the righteousness of God is revealed from faith to faith”)

*John 13:12-15* provides a practical model of serving others through Jesus, who personally showed an image of true service to His disciples and commanded them to do the same. “I have given you an example, that you should do as I have done to you.” According to *Mark 10:43-45*, Christ followers are called to serve others because “The Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

*John 14:13-14* and *Matt 18:18-20* encourage disciples to pray boldly to God by stating “Whatever you ask me in My name, that I will do” and “If two of you on earth concerning anything that they ask, it will be done for them by My Father in heaven.” In addition, *Matt 26:28-41* provides an example concerning the necessity to be trained in prayer and to have a right attitude toward prayer, while *Matt 6:5-15* show how Jesus personally taught his disciples to pray.

*2 Tim 4:2* states that preaching is not an option but an essential element for making disciples: “peach the word! Be ready in season and out of season.” *Rom 10:13-15* proves the necessity of preachers (“whoever calls on Him name shall be saved” but “how shall they hear without a preacher?”) and *1Cor 1:21* describes preaching as God’s wisdom for saving those who
believe. 1Cor 2: 4-5 exposes a method of preaching: “My preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power.”

Acts 1:4-8 clearly states the fact that disciples must follow the Holy Spirit, which many churches fail to realize. The Holy Spirit is the Helper whom Jesus promised to send to disciples in John 14:18 (“I will not leave you orphans; I will come to you.”), and John 14:26 addresses purpose of the Holy Spirit residing in Christ followers. “The Holy Spirit will teach you all things and bring to your remembrance all thing that I said to you.”

John 20:21 supplies the next step to the disciples who completed a training course of making disciples. John 21:15-17 states that the one and only reason disciples ought to go out to the world is their love for Jesus Christ (“Do you love Me?”, (if you are yes,) “feed My sheep.”) and 1 Pet 2:9 describes the glory and authority of disciples who are called out of darkness into His marvelous light: “You are a chosen generation, a royal priesthood, a holy nation, Hos own special people”

1 Cor 12:25-31 and Eph 4:16 state the nature of the church as the body of Christ that supports one another “according to the effective working by which every part dose its share, causes growth of the body for the edifying of itself in love.” In addition, Eph 1:22-23 helps Christ follower to have correct knowledge of the relationship between Jesus and the church and the fact that Jesus is working through the church.
Chapter II: Dongshin Apostle Community

Since the founding of Dongshin Apostle Community (DAC) in 1979, the group has gone through four distinctive phases of growth. The first phase, between 1979 and 1999, was the genesis of DAC, as an organic church experiencing exponential growth through their focus on campus missions. But in its second phase, between 2000 and 2005, DAC went through a severe stagnation and decline as it was forcefully conformed to the institutional model of its mother church. In phase three, between 2006 and 2008, DAC began to experience exponential growth through its transition to a hybrid church model. However, in phase four, between 2009 to the present, DAC’s growth has again stagnated due to the limitations of its hybrid church model.

Phase I: Genesis of Dongshin Apostle Community (1979-1999)

DAC was a healthy organic body of Christ for college students born out of a mission-centered institutional church called Dongshin Presbyterian Church (DPC), which transformed its education department for college students into a new campus ministry called ‘the Apostle,’ adapting its dynamic organic factors and spirit from an evangelical Para-church ministry.

Under DPC’s overarching mission movement which arose through its senior pastor, a man who was full of passion for world mission, DAC developed into an organic church that became most effective in preaching the Good News and making disciples in university campuses through a simple discipleship process.

Background of Dongshin Apostle Community

DAC did not exist prior to DPC’s experience of revival through the mission movement, which occurred under the ministry of Chang R. Kim, who led the church as senior pastor for almost thirty years since 1970. Before Pastor Kim came in DPC, it was being a Traditional
Church of eighty-five laypersons who came out of Dong-In Church, founded in Daegu, S. Korea 1950.  

He did not want the church only evangelize neighbors who lived in their area and region, but attempted to move past the limitations of their location, which provoked strong opposition from the church’s members.

Pastor Kim raised a missional movement establishing Dongsin World Mission (DSWM) layperson-centered, and sending missionaries to other countries. He inspired the mission spirit into church’s mind which emphasized two kind of missionaries, ‘a cross-cultural missionary’ and ‘a sending missionary’, all church members must be a sending one except a anointed one who was the cross-cultural missionary. The missional movement had led a successful transition of DPC from being a Traditional church of 200 members to a Missional-Institutional Church of 2000 members.

The mission spirit also spread to college students through the education department of DPC, which began to sprout and grow under the new pastor, who was trained at University Bible Fellowship (UBF), a Para-church ministry established to evangelize and make disciples among college students. The pastor adopted the vision and system of UBF for the education department, which they received it without resistance because the of the mission spirit which had already ben

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4 Chang R. Kim, “How should an Traditional Church change to a Missional-Institution?” Such experience of exponential growth also made a positive perception that church growth depends on pursuing world mission. The mission movement influenced Korean churches to be presently the second largest missionary-sending nation in the world.
implanted within their minds and hearts. It also encouraged them to have a strong desire to live the life of the disciples of Jesus in their living field, that is, on campus.

In 1979, DAC was born a very healthy, organic body of Christ for college students under the umbrella of their mother church, DPC. They named the new church “the Apostle” because they believed the Church to be the successor of the Apostles, so they reflected the identification of those who are sent by Jesus as His disciples into the world.

**Process of Discipleship within Dongshin Apostle Community**

The pastor, who transformed an education department for college students into an organic church called DAC, implanted their new vision adopted from UBF with goals such as ‘Campus Evangelization,’ ‘Biblical Korea,’ and ‘World Mission.’ The vision was clear and simple with a gradual process for DAC: ‘The presentation and expansion of the Kingdom of God’ based on a Biblical theology of the Kingdom of God: “Already but not yet.” DAC believed that the vision and purpose of disciples was to make the Kingdom of God present on their living field, and then expand it in the world. Therefore, the church outlined a very simple process of discipleship to achieve the vision, as seen below:

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DAC believed that college students could present the Kingdom of God on the university campus, which was their living field through living the life of the disciples of Jesus. The ministry emphasized living the life of a disciple by studying the Scriptures. The rationale behind this emphasis was that studying the Bible teaches students how to practice a Word-centered life and grow their faith, thereby enabling them to live the life of a disciple. The leaders focused on one-to-one discipleship in training them to make disciples during those four years of Bible study. They never wanted their disciples to linger around the Bible study location, but rather directed them to practice through preaching the Good News, praying around the campus, and making disciples through campus mission.

DAC believed that the Church’s mission was to expand the Kingdom of God in the world, and also defined that mission as the best expression of their love for Jesus and the best way to keep the new commandment Jesus has given.

The process formed a cycle to reproduce disciples out of that campus, so that they did not merely pursue becoming a more healthy organic church on campus, but they also endeavored to multiply their organic church in the world through their graduates who were members of DPC. The graduates expanded their mission into their living fields of jobs and societal communities which became for each graduate a ‘Diaspora’ (i.e., an organic church for making disciples), and kept their individual promises of sending ten missionaries for Word missions, becoming pastor to ten people for Biblical Korea, as well as professor to ten individuals for Campus Evangelization.6

**Dongshin Apostle Community: An Organic Body**

DAC had a confidence that their community was not an independent holy group for college students but an organic body of Christ that truly represented what the Scriptures say,

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6 Yongboen Lee, “The Story of the Apostle Community.”
“you are the body of Christ, and each one of you is a part of it.”

So DAC existed as an organic body of Christ that connected through deep spiritual relationships during their campus gatherings, mother church ‘DPC’, and traditional churches for college students in Daegu, Korea.

As DAC began their campus mission, they connected with DPC, who shared an organic relationship with DAC as their mother church. Under DPC’s support, prayers, and encouragement, DAC set up a campus ministry called ‘Dongshin Campus Ministry’ that planted gatherings to preach the Good News and assist in multiplication on university campuses through a simple discipleship process.

DAC’s ministry operation was never confined to their campuses. Each individual campus gathering assembled their members at a large gathering on every Saturday evening in their local church. The large gathering was not only to provide an opportunity for close relationships between those members who lived in different places where their respective university campus was, but also to provide an opportunity for Bible study through small groups because of their thirst for the knowledge of Jesus.

DAC loved their mother church so much, and they worshiped to God with their adult group and served the youth and children’s groups as teachers of Sunday school in DPC each Sunday, which brought DAC into even closer fellowship with all of DPC’s members. DAC advocated for sending college student groups to traditional churches in their city in order to form healthy churches by providing the necessary organic elements and the exhibiting the process of discipleship through spiritual relationships.

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7 1 Cor 12:27[NIV]

In 2000, DAC began to lose their vital health and flourishing growth, due to the fact that their mother church lost sight of the value of DAC’s organic nature. The mother church made the organic body conform to their own institutional structure to push forth its numerical growth, and as a result, the ministry underwent a period of severe stagnation and decline. There were diverse attempts to improve growth, but it was very difficult to reach any of attempted goals.

Organic Vs. Institutional

During the changing of leadership within the mother church, brought about through the retirement of Pastor Kim from the position of senior pastor in 1998 and the installation of Dr. Jonathan S. Kwon as new pastor in 2000, DAC was required to merge with Young Adult Community of DPC (YACD) that was a declining institutional church. The merger was to transfuse the vital health of DAC into YACD. But, as a result, it caused DAC, an organic church, to become the former institutional model.

In the processing of the merger, there were various collisions between DAC and YACD. The first was a clash of visions. DAC endeavored to expand the Kingdom of God through campus mission, while YACD sought numerous growths from within. DAC did not understand the young adult group because it seemed like pursuing success and prosperity solely for their church. The second collision was one of leadership. DAC’s leadership concept was layperson-centered with complete delegation to their disciples for campus mission, who naturally succeeded as leaders. Yet, the YACD’s idea of leadership was pastor-centered, with an organized team of staff to help his ministry and manage the church’s organization. The third was of systems. DAC’s growth engine was the campus-centered discipleship process, while YACD emphasized the preaching of the pastor and fellowship through the small group in their church.
In each collision, the mother church, responsible for the community merger, demanded sacrifice on the part of DAC, because the church never wanted the institutional organization to be “damaged” by the organic church. Even though the leaders of DAC resisted against breaking their organic church, the church was shifted from existing as an organic body of Christ into an institutional church, losing its vital health and flourishing growth.

**Dongshin Apostle Community: A Preaching-centered Institutional Church**

The new merger community for young adults and college students was also called “the Apostle (DAC),” but it was no longer an organic church. The new DAC looked like a large and solid church with greater numerical growth than before because the presence of the college students made the young adults active and dynamic, but it was a temporary phenomenon of the merger because they were losing the fashion and charismatic nature of their organic church. Before long, its short numerical growth was stopped, and began declining due to the limitations of being an Institutional Church.

DAC pursued the preaching-centered institutional church as their mother church, but the relationship did not bring about numerical growth because in the church there was not an influential preacher, like the senior pastor Dr. Kwon of the mother church, who was both an authoritative professor at Chongshin Theological Seminary and famous preacher. The preaching-centered church started losing their members to the mother church because somebody who felt that it was enough to hear Dr. Kwon’s sermon were not interested in coming to DAC. This issue frustrated the preaching pastor of DAC.

Instead of the pastor’s sermon in DAC, the praise team satisfied the members with contemporary worship music and their selected choir. DAC’s members loved the worship service,
and it caused DAC to establish a school for worship that trained attendees to be worshipers of God.

Due to DAC is centered on the pastor’s preaching, their small groups focused on fellowship in order to form close relationships with each other as members of the same church, and the major ministry of leaders was to manage their members. DAC also developed programs for the spiritual growth of members but it was not working properly because there was a shortage of trained leaders, due to the many who had become convinced that the new DAC had lost its identity with ‘the Apostle,’ and left. DAC emphasized evangelism to neighborhood young men and women, but the members did not obey it, because young adults were not training for it and college students had lost their fields, where the university campuses were.

**Diverse Attempts for Transition**

While DAC continued plateauing and declining, DPC successfully transitioned from a Preaching-centered Institutional Church of 2000 members to a Hybrid Church model of 6000 members. As a result, the mother church maintained a constant effort and made unstinting investments in an effort to change DAC to reflect the healthy growth they were experiencing.

The church’s first attempt at this was to hire professional ministers for the young adults and college students as pastor of DAC. Each professional would be the campus minister of a student mission society, a trainer for making disciples, and a leader of an influential Para-church organization. But this was did not contribute to the expected numerical growth of the mother church because of the building-centered system which was blocking their ministry.

The second attempt was to gather DAC’s members under the senior pastor Kwon’s preaching on Sunday afternoon worship services with their adult members. They thought that the senior pastor’s powerful message might make DAC grow rapidly, but that idea failed because
DPC’s members could not accept a contemporary worship style for young adults. Such a vast culture gap between the two generations in their church caused DAC to return to its previous service format.

A third attempt occurred when the mother church divided DAC into both a young adult group and a university college student group, much like the form it took of five years prior in December of 2004. In the process of dividing DAC, the young adults demanded the name ‘the Apostle (DAC)’ to carry their new community as the experience of the organic church for campus mission, which had made an indelible mark in their minds.

Just in their beginning stages, the church adopted the system of the mother church with five purposes: Evangelism/Mission, Training/Education, Worship, Fellowship, and Serving/Ministry. The system consisted of a firm house structure that had two pillars, which meant a unified community with numerous small groups, and five rooms for respective five purposes as follows:

![Figure 2. The House Structure of DAC (2000 - 2005)](image)

This system became deeply attached to the minds of those in the new community, inspiring a desire to evangelize their friends into the unified group, while transforming their

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8 This structured followed the mother church, DPC. The mother church has been using the structure: “Church Vision,” Daegu Dongshin Presbyterian Church, accessed March 5, 2013, http://www.ds-ch.org/xe/sub02_02_1.
small group system into a “Come and See” model called “Branch Family System.” The small group system’s design was to produce a branch family, which meant separating a small group into two when its members numbered more than twelve people. They called it “Loving Room” which had a goal for three or four small groups to form a mean group size called a “Village” that would also separate if the small group increased more than six to one. The Village’s leader was called the “Head of the Village” and the small group leader a “Householder.” DAC’s small group system was effective in multiplying, while focusing on fellowship.

However, the change could not help DAC to grow healthily. Due to DAC’s environment, which was still centered on the pastor as an Institutional church, the new community sank after his resignation that occurred after only eight months.

The plateaued growth of DAC made it clear that the church needed to come back to the organic church model or transition their institutional church structure into a healthier model with organic elements.


Today, DAC is a church that transitioned successfully from being an institutional church to a hybrid church and a healthy and bigger church for young men and women in Daegu Korea. Since Pastor Hyuk Lee was appointed as its leader in July 2006, the church moved from an institutional church of 210 members to a vibrant hybrid church of 710 members. DAC did not take a long time to reach this exponential rate of growth - only about three years through an organic movement called the Jesus Hope Movement (JHM). This movement was the major factor of DAC’s revival, until Lee handed over his leadership to his associate pastor in November 2009.
Transitioning from an Institutional Model to a Hybrid Model

As pastor Lee shared the transition for DAC, the members could not afford to pursue it due to their struggle to avoid disappointing their mother church, fear of change, and their frustration with incompetence during the period of plateaued growth. Moreover, they were not prepared to welcome him as the new pastor of their community because of their longing for the former pastor, whom they loved and respected greatly, despite the fact that his departure was sudden, leaving them after only eight months of service, which also caused some to leave the church they loved.

Lee realized that his first mission was to help free the congregation from their struggle and be healed from their deep hurt, and then bring about the necessary transition. However, this mission was difficult to carry out. As Lee began to study how to overcome his crisis, God granted an opportunity for him to visit several American churches, which used a hybrid church model, in Dallas, Texas. He witnessed organic elements of these hybrid churches and found the key to restore DAC to health.

Prayer

Prayer was a common feature of the churches used in empowering worship services. During orderly worship times of these churches, there was enough prayer time for the group as well as the individual. Pastor Lee began to understand that the prayer time in the worship service allowed the deep hurts of the worshiper to be healed, and enabled them to receive the grace of God to overcome the struggles they may encounter in life.

Lee adopted the organic element ‘Prayer’ for DAC’s Sunday Worship Service in the Korean prayer style, that is, praying aloud. DAC’s worshipers had enough prayer time in their
times of worship after Lee’s preaching, which was arranged on purpose to help them to pray, as they would naturally understand the meaning of prayer while listening to Lee’s preaching.

DAC’s worshipers prayed with all their heart, with all their soul, and with their strength, mindful of the word they heard in Lee’s preaching. As Lee had witnessed in the American churches in Dallas, amazingly, in DAC’s worship, hurts were healed and spiritual health was restored. The church changed actively and vitally, and the decline stopped and instead started growing to become healthy as a Hybrid Church. Not much time passed until they needed a new place for Sunday Worship Service as their old place was no longer large enough to contain all of the worshipers.

Lee did not want the organic element of ‘Prayer” to be confined to their worship services, so he expanded it into a gathering of leaders, committees, and small groups. He also held prayer services at every Friday night and on the first Sunday of each month. Through these prayer meetings DAC’s members were changed and became intercessors that prayed for their loved ones, the Church, our nation, and world mission.

Delegation

Pastor Lee found another organic element in the Jerusalem Church, which was the first Christian Church. While the Jerusalem Church’s members were increasing in number, the twelve Apostles decided to share their ministry with other disciples in their church because they thought that it wrong to should give up preaching the word of God and serve tables. The Apostles demanded the church to pick out a seven men of good repute, full of the Spirit and of wisdom, and delegate the service of tables to those seven. The delegation issue, as a result, rapidly increased the membership of the Church, and a large number of priests believed in Jesus.⁹

⁹ Act. 6:7
Lee was convinced that delegation was an organic growth element for DAC’s health along with prayer, and he adopted this element for DAC. Lee delegated his pastoral ministry, sharing the responsibility with the leaders of DAC and focusing on the ministry of the prayer, teaching God’s word, and training the members as the Apostles did. In the place of Lee, head leaders took care of small group’s leaders, nurtured the members in their responsibilities, while the committee members who were elected by all members every year were entrusted with events, programs of fellowship, and retreats.

The delegation changed not only the leaders’ attitude to become passionate, creative, and entertaining, but also the members’ passive attendance shifted to an active participation for connecting with their community’s ministry. Furthermore, the delegation replaced the pastor-centered system, and built a cooperative model to share ministries in DAC.

If prayer healed the hurts of DAC and overcame the struggles, the delegation raised a desire for the healthy growth of the church. The delegation brought about the transition from an Institutional Church to a Hybrid Church.

Remaking of the System

In order to be a successful transition, DAC had their system as a house structure thrown out as it limited the church. DAC’s system brought about conflict between two organizations: the committee for community and the leaders for the small group. The committee pursued the prosperity of community and unity through programs while but the small group’s leaders pursued the maturity of the members on their five purposes (see Figure 2 above) through the Sunday meetings of the small group. Although the system had been formed anticipating the cooperation of two organizations, they could no longer appreciate it due to their own purpose.
The system also did not advance the five purposes as there was no process of development to reproduce DAC, therefore the church would only fill the rooms for those five purposes with developed and adopted programs. As a result, neither DAC nor the system fulfilled their intended purposes.

Lee laid down three principles based on those limitations to remake DAC’s system: 1) “focusing” on DAC’s members, 2) “flowing” process for the purpose, and 3) “flourishing” to reproduce through DAC’s system. According to the first principle, Lee modified and redefined the five purposes to focus on those DAC’s members who were the church’s young men and women, by analyzing them. A rough sketch was drawn to illustrate the process for DAC’s system.

Lee first corrected the statement, “DAC, a successor of the Twelve Apostles and the Apostle Paul, following their life and mission through ‘saving people,’ ‘raising people,’ and ‘healing people.’” The purpose statement reproduced the five purposes of DAC: ‘saving people’ is through Evangelism, ‘raising people’ is through Training and Education, and ‘healing people’ is through Worship and Ministry.

In accordance with the second principle, Lee sketched a ‘flowing’ process for DAC’s new purpose. It was suitable to make a flowing process with five purpose: Through Evangelism they would save people, whom the members brought to worship service or their small group, through Worship they could meet with Jesus and form deep relationships with small group members, and those who want to know about Jesus and desire to fulfill their spiritual worship by presenting their bodies as a living sacrifice, could fulfill it through Education. Furthermore, the members, who completed the education course, may be given an opportunity to become leaders and ministers through Training, and those who passed course would devote themselves in
Ministry for the Kingdom of God. Eventually, the process for the five purposes had a flowing progression as follows:

**Evangelism => Worship => Education => Training => Ministry**

According to the third principle, called ‘flourishing’ to reproduce through DAC’s System, Lee set up two organizations as a Committee and a small group in the process. The Committee supported DAC’s members in Ministry and leaders of the small group led in Worship. So these two organizations became parts in one body with five purposes.

Now, the process would no longer be operated by anyone, but rather would run by itself naturally, and the goal of the process would be to make unbelievers receive life to the full, because DAC’s purpose statement and was the goal of Jesus; “I came that they may have life and have it abundantly.”

Therefore, Lee enabled DAC’s new system to flourish and reproduce life and abundance through the flowing process for five purposes, expressing it as “a funnel-shaped process” like that in Figure 3.

![Figure 3. Funnel-Shaped Process of DAC (2006 - Present)](image)

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10 John10:10.

Developing the Process to Reproduce

After completing the design of DAC’s new system, Lee began to build it in DAC. It did not take a long time as the church already had programs that were scattered in several places for each purpose, so Lee collected them according to the five purposes and developed new programs for them.

**Evangelism.** The purpose of Evangelism was to have DAC save unbelievers who were young men and women through the Good News in our region. Lee taught three ways to evangelize unbelievers in DAC, focusing on an evangelism centered on relationship. First, it was personal evangelism in which DAC’s members privately preached to their friends and fellow workers, for this purpose Lee designed a method of personal preaching called “The Method of Hope Preaching” and taught it to the members. The second way to evangelize was through team evangelism for the small group to preach to each member’s companion through evangelists who had been trained by the course of Training of Evangelism Explosion and became their small group’s member. The third was the method of Come and See, which used events to reach unbelievers by inviting them to DAC, and used the opportunity for evangelism. The events provided worship services with an evangelical performance relevant to the culture of young Christian men and women.

**Worship.** DAC’s members had held a solid knowledge of worship as the life of the Christian to keep the New Commandment Jesus has given, so they had regarded the small group meeting also as worship to God for practicing His second commandment. Lee merged the category of fellowship in DAC into Worship, and redefined the purpose of Worship: “Worship seeks God’s empowering presence in a worship service and deeper relationships that provide opportunities for DAC’s members to practice loving each other as Jesus did.”
To pursue an empowering worship service, Lee delegated all worship order, except for preaching and the prayer time to a spiritual worship leader, talented musicians, and passionate engineers who were able to lead the worship service into the experience of God’s presence. DAC continued the prayer services every Friday night and first Sunday of the month in Worship service.

DAC had their small group system called Branch Family System, which had been focused to make branch families. The Branch Family System had been effective to multiply, but it had only been focused on separating groups. So Lee changed the small group system to Spiritual Family Home System (SFHS), focused on developing the members in spiritual family relationships, leaving former small group systems, formal names and organizations. Lee maintained the fellowship meetings based on age, in which peers could find close friends for themselves. This change allowed their members to experience a deep affection and a sense of kinship, which they never encountered in their small groups.

**Education & Training.** Education was separated from training, as the purpose of education was to help DAC’s members to be worshipers who fulfilled their spiritual act of worship with a living sacrifice as they presented their bodies to God, while the training was to make leaders and ministers for His mission.

Lee made a curriculum for education and training. He had separated training and education so that training could make disciples into ministers for the mission of God, but education would help one to live a worshiper’s life as His disciple. Lee made one College and four Classes in which the 101 and 201 classes were the courses of Education, and 301 and 401 were the courses for Training in the curriculum, as seen in Figure 4.
Figure 4. Curriculum of DAC’s Training & Education\(^\text{12}\)

**BEST School:** It was a comprehensive school with a basic curriculum of Training and Education. It was a diverse school with such subjects as Worship, Mission, Bible, Leadership, and Marriage school, which were available to every person, whether or not they were DASC’s members, believers, or leaders. The school met for two semesters a year; the first - May to June, and the second - September to December.

**Class 101:** It is for new members who learn about Jesus and get the information of DAC over a five-week period. DAC granted membership to the person who was completed class 101 and confessed Jesus as Lord, Christ and the Son of God. After finishing the Class, the class attendee could connect with the small group of their choice.

**Class 201:** Helped the class attendees to reach unity in the faith and in the knowledge of Son of God and become mature, attaining to the whole measure of the fullness of Christ\(^\text{13}\) The class attendees could choose one of two ways to join Class 201. One was a tutoring session as a one to one learning program with sixteen courses of study. The other was a group study with Pastor Lee, who taught Christian doctrine for sixteen weeks.

**Class 301:** This course was designed to make leaders out of DAC’s disciples. It pursued three goals: to become an imitator who resembles Jesus’ character, a follower who keeps Jesus’


\(^{13}\) Eph 4:13 [NIV]
commandment, and a successor who carries out the Mission that Jesus commissioned to His
disciples. The training had a strict curriculum which included reading the New Testament and
several books, memorizing the Bible verses, summarizing sermons, daily Q.T, and a retreat
during the twenty weeks. Lee also taught this class.

Class 401: The purpose of this training class was to make an evangelist - one who
preaches Good News to unbelievers so that they receive Jesus as their Lord and follow Him -
through the program called “Training of Evangelism Explosion” that adopted from Evangelism
Explosion Korea. The course needed a training period of more than ten weeks because it
involved a practical exercise after each training class.

Ministry. The purpose of Ministry had formerly been to serve the church. But Lee did
not agree with this notion, so he combined Mission and Service under the label of Ministry, and
redefined it as that: Ministry is to carry out His mission in our church, our region, our job, our
relationships, our nation, and our world, through saving people, raising people, and healing
people.

DAC’s ministry for their church was divided into two parts as DACA and the mother
church. Leaders of DAC, who were graduates in the process of training and education, raised
their members in small groups, the committee, and programs of training and education. The
members of DAC functioned as teachers of Sunday schools, became members of choirs and
orchestras, and served as helpers in various ministries, as volunteers for the mother church.

The ministry of service for local society was difficult for DAC’s members because they
were very busy with their businesses, working for their companies, and preparing for the job
market. For practical purposes, Lee designated Christmas as the Service Day for local society.
On this day, DAC practiced showing the love of Jesus to underprivileged elderly men and
women in their homes, took care of severely disabled children in their facility, and played with orphans in their houses.

The ministry of mission provided an opportunity for the members to serve the young men and women in other nations through His mission. Lee brought outreach teams to other nations, and it used a way to give the disciples an opportunity to reach out. DAC still was filled with desire of mission, so several export missionaries were sent to other nations each year, being supported with prayer and money.

The five purposes that advanced the Funnel-shaped System transitioned the congregation into a Hybrid Church successfully. Through the system, the church grew healthy from 210 members to 350 in less than a year and half, and became very vital and active. In such transformation, Lee started the “Jesus Hope Movement,” influencing DAC’s members and several churches to awaken Jesus as the hope for their lives.

**Jesus Hope Movement**

Jesus Hope Movement (JHM) was founded to reach young men and women who were frustrated and overwhelmed by a sense of defeat to give them hope through Jesus in Daegu, Korea. The movement was based on John 10:10; “I came that they may have life and have it abundantly.” Herein, young men and women were able to shift from despair to hope and from poverty to flourishing. They took the responsibility to develop “the spiritual life” with the Holy Spirit and “the professionalism” which concerned their jobs and work.”

Lee described their responsibility to be that of a warrior holding a shield, representing the spiritual life, in one hand, and a sword, representing professionalism, in the other hand, to expand the Kingdom of God. He also used Joseph as a role model for young men and women as he was a perfect example of the spiritual life with God and professionalism as Vizier of Egypt.
Joseph experienced hopelessness because he had become a slave through his brothers and was later put in prison, but overcame his desperate situation in Egypt, through God who was with him, and saved the people in famine through his professionalism, which he had learned in Potiphar’s house and the prison.\footnote{Gen 39:1-40:56.}

JHM emphasized developing the spiritual life through Worship services, small group meetings, education and training, prayer meetings, and quiet time for prayer and reading the Bible as those activities invited God’s presence and the anointing of Holy Spirit, by which DAC’s members could overcome their desires and frustration and develop their professionalism for their jobs, work, and businesses.

In order to spread the movement out, DAC hosted a feast for Jesus Hope, an empowering worship experience, inviting spiritual worship leaders and teams from churches with young adults. There was an attendance of about 800 people, and it was opened two or three times a year, with a summer camp for the youth who attended. There were around 700 youth in 2008 and 3800 in 2009.

JHM planted Jesus in their minds as the only hope, change their thoughts concerning their jobs, study, work, and business as ministry, and made DAC flourish on the system of DAC. Above all, the movement caused the University college student group in the mother church to desire to merge with DAC.

**A Successful Church Merger**

DAC was divided into two churches - DAC and Disciples Community. DAC was a young adult group of graduates from universities or colleges who grew healthily, while the Disciples Community, consisting of University College students, declined in an Institutional
Church model. The leaders of the Disciples Community were struggling and burnt out after the decline, and their members had lost passion for the ministry in the church. Furthermore, they were overwhelmed by a sense of defeat and despaired, as their school’s competency level was lower than those in capital territory, which made it very hard to get a job.

In the midst of such situations, JHM inspired the Disciples Community with hope and courage to overcome through Jesus Christ, and aroused within them the desire to merge with DAC. They abandoned the name of their church, vision, system, and dissolved the organization, and worship team, and then joined DAC as new members. The pastor who led the Disciples Community became associate pastor under Lee and followed his direction completely. The leaders who served the church learned DAC’s system and the small group’s system through the leaders of DAC in a modest way and enjoyed their care and training. The members who were in the church had a time of healing and restoration through the Sunday empowering worship services and prayer meetings as experienced by DAC’s members.

Unity DAC moved to the mother church’s worship center and worshiped at 3:30 pm Sunday. Though it was late afternoon, there were more worshipers than they expected. They worshiped for two hours, and then went to the small group meeting where they shared their lives, learned the Word, and prayed for each other. After finishing all of the meetings in DAC, they did not go back home but rather went to restaurants together for dinner or coffee. As a result Sunday afternoons became time set aside for the members of DAC, and the church merger was very successful.

After DAC merged with the University college students, the church had not only become full of vitality, but it also increased from 540 members to 700 members in eight months.
Phase IV: Declining Growth in DAC (2009 - Present)

Since late March 2009, DAC’s growth has again started to decline due to a decrease in new members coming to the church and an increase of older members moving to other cities. Though DAC tried to increase new members with new associate pastors and ministries, it could not overcome the decline. The church is now fighting against the decline and stagnation to grow healthier.

The Limitation of Dongshin Apostle Community as a Hybrid Church Model

In November 2008, the church engaged more pastors to increase the membership of DAC. While DAC engaged two associate pastors and five part-time ministries, the church reformed their organization to make up three large teams, including three 101 Class, nineteen Villages, fifty-two small groups, a support team, a worship team, and seven schools for education and training. Lee delegated all his authority as leader pastor to the associate pastors and their teams, sharing education and training with all pastors and ministers of DAC. DAC divided the three teams according to the age of the church members; TEAM 1 had the members from eighteen years old to twenty-one years old, TEAM 2 had the members from twenty-two years old to twenty-seven years old, and TEAM 3 had the members from twenty-eight years old until they married like that in Figure 5.
In the independence of the teams, the pastors helped team leaders to stand on their own two feet from head leaders who guided and nurtured them since the merger and took care of team members and attendees in Class 101 under their wings, calling and visiting them at work and home in midweek. The pastors also placed team members into seven schools. The schools were to set up a complete curriculum that was focused more on education and training in each Class. The schools made the curriculum to be abundant (See Figure 6).

Though the abundance could cause the pastors to be tired, it provided an opportunity for their members to develop in their faith and leadership. The devotion of the pastors, the TEAM system, and the schools boosted the rate of church member attendance at the worship services and the small group meetings. The transformed organization’s purpose to accomplish the goal to bring DAC’s membership to one thousand in 2009, a movement they called “the Project for One Thousand Members.”

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17 Ibid.
However, though the pastors served their members as much as possible, the small group teams did not increase, and the church members rapidly decreased from 730 to 630 in three months. The factor that led to the rapidly decrease was the number of those who moved away. According to the records, during the transitions between January and March 2009, eighty-five members moved to other cities because of jobs, school, military service, and marriage.\textsuperscript{18} DAC lost around 200 members during 2009, and the move-out phenomenon continued every year.

Perhaps it might have been natural that the young men and women move out of their city for their futures and dreams that Jesus had given them. Perhaps the members moving out of the church should have been the missional outcome of DAC’s young men and women. Perhaps the phenomenon might have been due to the Jesus Hope Movement raised up to send out young men and women to expand the Kingdom of God.

The move of the membership exposed the limitations of DAC. As a Hybrid Church, there was an empowering worship service and prayer meetings, intimate small groups, devoted leaders, outstanding pastors, special education and training processes, development programs for the five purposes, and convenient church buildings, yet the church did not overcome the move-out.

\textbf{Towards a Healthier Church}

DAC has believed that numerical growth would occur as the church carries out His mission \textit{within} the church, devoting themselves only to the spiritual factors of preaching, worship, prayer, relationship, teaching, training, short-term outreach, and wise administration \textit{within} the church. However, the phenomenon of the move-out in DAC reveals that the church

has a false assumption about numerical growth and discloses a crucial limitation of the “Outside-In” structure as a Hybrid Church model.

In order to overcome its stagnation and become a healthier church and an organic body of Christ, the church must take off the “Outside-In” structure that focuses on numerical growth of the church, transitioning to an “Inside-Out” structure that causes the church to grow its members and send them out to accomplish the ultimate purpose of the church. “The church,” as Rod Dempsey proclaims, “exists to win people to Christ, help them grow in their walk, 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.”19

When DAC was an Inside-out church in 1979, the church encouraged their members to live as His disciples, developed them to missional leaders who make disciples, and sent them out across the college campuses and out onto the world by the discipleship process. From the view of an “Inside Out” model, the moving-out cannot be a factor of stagnation or declination in growth. It rather is a result of a healthy growth, where young men and women are sent out to their jobs, schools, military services, and marriages in the world. That is the way in which DAC must transition its structure from an “outside in” model to an “inside out” model, and it is the best way to overcome its present suffering and stagnation.

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Chapter III: A Health Evaluation Dongshin Apostle Community

In Chapter Three, by analyzing its diverse ministry data collected between 2006 and 2009, Dongshin Apostle Community (DAC) will be evaluated to identify both healthy and unhealthy factors that contributed to the church’s growth and stagnation. In doing so, this chapter will attempt to pinpoint what DAC needs in order to become a healthy church.

Healthy Factors

Within DAC’s healthy growth during 2006 and 2009, there were five healthy factors - Intensive Prayers, Reproducing Process, Spiritual Family-Based Small Groups, Spiritual Maturity through Education & Training Curriculum, and Missional movement by Jesus Hope Movement - that drove its growth and successfully transitioned the church from being a traditional church to a hybrid church.

Intensive Prayers

Before adopting intensive prayer time into DAC’s Sunday worship service, diverse attempts to reverse DAC’s decline ended in failure and the church’s deep decline never turned to growth. Intensive prayer, however, transformed DAC’s worship service into an empowering worship service where God healed deeply hurt worshipers and empowered them to overcome their own struggles. His healing and favor that flowed out onto the worshipers through intensive prayer raised DAC into life and breathed a new revival into the church. As Jerry Falwell once stated, “Nothing of eternal significance has ever been accomplished apart from prayer.”¹ With implementation of intensive prayer time within Sunday worship services, DAC’s decline seized and a new pattern of growth began to emerge like that in Figure 7.

¹ The wise saying put on the wall of Jerry Falwell Museum where is in Liberty University, Lynchburg VA.
This graph shows DAC’s Sunday worship service attendance between April and August in 2006. It demonstrates a relation between church growth and prayer. When pastor Lee was placed in charge of DAC on April 2006, its church membership was gradually decreasing until DAC adopted its intensive prayer time into their Sunday worship services on July 2006. But immediately after DAC included its intensive prayer time on July 2006, the number of Sunday Worship Service attendance began to rise and proved the importance of prayer in church growth.

Even though the prayer time only occupied approximately ten minutes of each Sunday worship service, the intensive prayer times were powerful. Worshipers lifted their sincere prayers up to God, holding steadfast to God’s promises that were proclaimed through the sermon. In a historical retrospect, Korean churches frequently used this mode of prayer. They were naturally invited to a time of intensive prayer after hearing God’s word through a pastor’s sermon, which revealed what they need to seek in prayer and motivated them to pray to God in faith.

The prayer style was based on the Scripture. For example, David found courage to offer God prayer after Nathan the prophet prophesied to him (2 Sam 7:27) and Habakkuk the prophet corrected his prayer for his nation after he heard God’s word (Heb 3:2). In the New Testament, a

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2 See Appendix B below.
father whose son was possessed by a spirit prayed for the healing of his son after he heard Jesus’s encouragement (Mark 9:24).

The intensive prayer times held during Sunday worship services allowed DAC to experience a healthy growth. According to the report of DAC’s growth, the intensive prayer times during Sunday worship services were essential to DAC’s growth because it allowed its worshipers to be filled with the Holy Spirit, who restored their spiritual relationship with God and changed their life style.³

**Reproducing Process**

Since operating the Funnel-shaped System on December 2006, the church started growing healthily in numerical increment as follows:

![Graph of Church Membership I](image_url)

**Figure 8. DAC’s Membership I (Jun 2006-Dec 2007)**⁴

This graph shows contents DAC’s actual statue of membership between Jun 2006 and March 2008. This is to show that DAC was growing healthily in numerical increment since changing the church system from House Structure to Funnel-shaped System.

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⁴ See Appendix B below.
As Lee started his ministry of DAC in March 2006, the church had been declining and stagnating. However, since the Funnel-shaped System was working out on December 2006, the church members grew from 210 to over 350 in December 2007. It showed DAC’s members increased an average of 50 persons every half-year from the point where the system was operated.

Although DAC had a feature that many young men and women left their church and city to get new job and get married, the church was growing continuously. This healthy growth made DAC move to a bigger place for Sunday worship service and overcame the plateaued growth and decline for many years. The Funnel-shaped System provided helping DAC’s members to develop their faith, and an opportunity to the members to devote their life saving people, serving people, and reviving people through the church’s ministries. Those providing brought new members to comfortable settlement. As the system was operated, the new member’s settlement rate rose up to ninety-six percent in two years as seen in Figure 9.

![Retention Rate of New Members](image)

**Figure 9. The Retention Rate of DAC’s New Members (Jan 2006-Mar 2008)**

This graph shows DAC’s settlement rate of new members who connected between Jan 2006 and Mar 2008. The rate is calculated with the number of the new members who joined their small groups after taking the class of membership development. According to the examination of new member’s settlement, the settlement rate between Jan and May of 2006 was forty-seven percent.

5 See Appendix B below.
percent; new member settled forty-one out of eighty-eight people. In the period of healing and restoring between Jun and Nov of 2006, it went up to sixty-eight percent; new member settled thirty-seven people out of fifty-four. Although new membership fell than before, the settlement rate increased to twenty-one percent. As the system became operated, it rose up to eighty-seven percent; new member settled sixty people out of sixty-nine from Dec 2007 to Mar 2008, and finally it rose up to ninety-six percent; new membership settled forty-four people out of forty-six. That was almost close to one hundred percent. The number of visitors from 2007 and 2008 did not increase than that of 2006 although the settlement rate of new member rose up to ninety-six percent in 2008 from forty-seven percent in 2006.

The graph shows that the factor of DAC’s healthy growth was comfortable settlement that was caused by the Funnel-shaped System.

**Spiritual Family-Based Small Groups**

DAC’s small group that was operated by Spiritual Family Home System was a factor of healthy growth. As the small group changed to Spiritual Family Home System on December 2006, thirteen more small groups were created in a year (See Figure 10).

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6 See Appendix B below.
This graph shows the numerical status of DAC’s Small Group between Jun 2006 and Apr 2009. It proves that the small groups increased as the system of Small Group changed to Spiritual Family Home. When Pastor Lee came into DAC, the church had twenty-one small groups in the church. After a half-year from that time, only two more small groups were created. It revealed that DAC’s Small Group almost did not grow. As Spiritual Family Home System, however, operated in DAC from December 2006, the Small Group started growing rapidly. The small group that was originally twenty-three increased underwent an exponential growth and expanded to thirty-six groups in a year.

The Spiritual Family Home System has five factors as a family home church. The first is the membership of a spiritual family home. In a small group, there are roles delegated to each other: Leader is father who taught God’s word and brought family’s vision to accomplish, helper is mother who took care of family with leader, and members are sons and daughters who obey leader’s teaching, follow the leadership of the leader and helper, and serve each other with loving and respect.

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7 See Appendix B below.
Second, small group meeting is to pray for each other. Before DAC’s small group change to the Spiritual Family Home System, they emphasized a deep fellowship in Sunday meeting, which made the small group’s members have a perception that their small group is a community for young men. However, since changing, DAC’s members regarded the small group meeting as a family worship service included sharing their life in God’s words and prayer for others. Third is a loving and caring relationship in their spiritual family home. Leaders, helpers, and mature members in the small group look after new members and the struggling members like they take care of family. The small group’s members learn the Lord’s Commandment while practicing loving each other in a family home. Fourth element is supporting the members to grow up to Christ. The leader and helpers help them to develop faith and served them in Christ through family counseling along with education and a training program.

Last factor is reproduction. DAC’s small groups produce their branch family homes. For example, when members increase in a small group, the group separates its members to move out as a branch family in the village that is middle size group consists of three or five small groups. DAC’s members take the vision for branch family homes and actually achieved it very successfully.

All DAC’s members have their small group in the church except attendees of Class 101 and participate in small group meetings. According to the research, the attendees of small groups were over seventy percent in average.\(^8\) It means the members love their small group as a spiritual family home.

\(^8\) See Appendix B blow.
Spiritual Maturity focused Curriculum

Development for spiritual maturation through the curriculum of education and training was a factor of healthy growth. According to the report of DAC’s growth, DAC’s members focused to develop spiritual maturation through the curriculum of education and training, which brought DAC to healthy growth.9

DAC’s healthy growth depended on self-development of church members. Actually, the comparing of the Class number between Spring Semester of 2007 and Spring Semester 2009 for education and training clearly showed the relationship between DAC’s healthy growth and the development like that in Figure 11.

![Curricular Classes](image)

Figure 11. DAC’s Curricular Classes (2007-2009)10

This graph is based on the number of educational class in DAC. It is comparing total number of class between Spring Semester in 2007 and 2009. As shown in Figure 11, in Spring Semester of 2007, DAC had nine curriculums for 300 members and in Spring Semester of 2009, DAC expanded to twenty curriculums for 700 members. The curriculum was expanded as much as the increasing rate of growing in numerical increment of DAC’s numbers. Although the

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10 See Appendix B below.
church had one class in 2007 for 301 Class that was a disciple-making curriculum as training course, in 2009 it increased to five classes. According to the report, applicants who applied to Class 301 increased from ten in 2007 to fifty-four in 2009.\textsuperscript{11} That proved that the increase in high-level curriculum’s applicants is a sign of a church growth and the church grew as much as the spiritual maturation of developed member through the education and training.

DAC’s curriculum was composed for whoever could apply for development; it separated the part of education and the part of training. The education curriculum was focused on faith development through seeing, hearing, and learning without training. On the other hand, the training curriculum was focused on leadership development for DAC’s ministry through a process of discipleship with training, discipline and practice. The differential course and diverse curriculum was very effective to involve DAC’s members who wanted self-development of faith or leadership and it was a cause of new member’s comfortable settlement in their small group as a spiritual family home.

\textbf{Missional Movement}

Jesus Hope Movement (JHM) was the best factor of DAC’s healthy growth; it not only led to a successful church merger between the church for college students in mother church and DAC, overcoming two-failure experience of church merger, but also changed DAC’s mission of local church-centered to expanding of the Kingdom of God by revealing the pure power of the Good News in diverse areas of life.

Before the merger, the church for college students was declining. But after joining JHM with the merger on May 2008, the number of college students increased in the combined church.

\textsuperscript{11} “DAC’s Report for Education Ministry in Summer Semester 2009,” in \textit{Pastors Meeting, April 5, 2009} (Daegu, South Korea: 2009).
The merger church, which started with approximately 570 members, grew up to 700 members on December 2008, which increased up to 130 members in seven months as seen in Figure 12.

Figure 12. DAC’s Membership II (Jun-Dec 2008)\textsuperscript{12}

This graph is the status of DAC’s membership June and December in 2008. The number of the church members rapidly increased after the church merger in Jesus Hope Movement. The church merger was not a factor of DAC’s healthy growth but it was a fruitful result of JHM. JHM awakened His mission to the young men and women, which was to expand the Kingdom of God through Jesus who has made the blind receive their sight, the lame to walk, lepers to be cleansed, the deaf to hear, the dead to be raised up, the poor to have good news preached to them. It was the promise of the Old Testament: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor, he has sent me to bind up the brokenhearted, to proclaim liberty to the captives and opening of prison to those who are bound; to proclaim the year of the Lord's favor” (Isa 61:1-2).

Through JHM, DAC’s members experienced accomplishment of the promise in their life, and through the spiritual experience, they tried to expand the Kingdom of God in their area of life through Jesus. After the church merger, in JHM, college students found their vision and

\textsuperscript{12} See Appendix B below.
actively participated in the ministry of the Kingdom of God, and they were built as spiritual worshipers, and their lives were transformed to passionate challengers to expand the Kingdom of God.

JHM also caused the church members to move out to expand the Kingdom of God. According to the record about member’s moving out in DAC between January and March 2009, 85 members moved to other cities because of jobs, school, military service and marriage. This meant that the church sent around 200 members to other cities during 2009 and the move-outs continued every year. The church transformed from local church-centered to the Kingdom of God.

Unhealthy Factors

There are four unhealthy factors of DAC that had led to be stagnant and declining: Numerical Growth Focused Vision, Invitation Oriented Evangelism, Managerial Leadership, and Pastor-Centered Ministry.

Numerical Growth Focused Vision

Since DAC’s vision and purpose was shifted from expanding the Kingdom of God to increasing church members, the church started stagnating or declining. DAC as an organic church model was very healthy church focused on presentation and expansion of the Kingdom of God. Those days, the church never stayed in their comfortable building and stable organization, but rather preferred to plant organic churches to preach Good News and make disciples in their college campuses, even though after leaving college the church’s members continued missional life to their “life stores” for expanding the Kingdom of God.

13 Lee, “Personal Move Out Report in DAC.”
After DAC began to focus on increasing church members in 2000, the church sank into the pit of decline because it lost the purpose of the church’s existence and organic factors of healthy church. In 2006, the transition to a Hybrid Church made the long decline situation, which turned to growing with restoring some healthy organic elements in the church system. Despite the successful transition, the church stopped in stagnation again. It was because the church did not turn back to the Kingdom-focused church, which ultimately meant the church still did not have enough organic elements of healthy church or those organic elements were still corrupted secularly as seen in Table 1.

Table 1. A Comparative Evaluation of DAC’s Values (1979 - 2009)\textsuperscript{14}

<table>
<thead>
<tr>
<th>DSAC as an Organic Church Model (Between 1979 and 1999)</th>
<th>DSAC as an Institutional Church Model (Between 2000 and 2005)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on</td>
<td>Focus on Numerical Church Growth</td>
</tr>
<tr>
<td>Evangelism</td>
<td>Evangelism Invite and Hear</td>
</tr>
<tr>
<td>Discipleship</td>
<td>Discipleship Developing Membership through Pastor’s Preaching</td>
</tr>
<tr>
<td>Leadership</td>
<td>Leadership Managers for Members</td>
</tr>
<tr>
<td>Ministry</td>
<td>Ministry Pastors-centered Ministries</td>
</tr>
<tr>
<td>Mission</td>
<td>Mission Foreign Missions board</td>
</tr>
<tr>
<td>The Kingdom of God</td>
<td>Numerical Church Growth</td>
</tr>
<tr>
<td>Go and Be</td>
<td>Invite and Hear</td>
</tr>
<tr>
<td>Making Disciples by Members</td>
<td>Developing Membership through Pastor’s Preaching</td>
</tr>
<tr>
<td>Disciple Makers</td>
<td>Managers for Members</td>
</tr>
<tr>
<td>Members-centered Ministries</td>
<td>Pastor-centered Ministries</td>
</tr>
<tr>
<td>Sending Missionaries and Planting Organic Church</td>
<td>Foreign Missions board</td>
</tr>
</tbody>
</table>

This comparative table shows the change of the church values according to the purposes that the church pursued and focused on in those days when the church was an Organic Church model (between 1979 and 1999), an Institutional Church model (between 2000 and 2005), and a Hybrid Church model (between 2006 and 2009). When DAC focused on expanding the Kingdom

\textsuperscript{14} See Appendix B below.
of God, the church members became evangelists to win unbelievers to Christ, trainers to make disciples of Lord Jesus and church planters to build organic churches in their college campuses and life stores.

As shown in Table 1, focusing on Numerical Church Growth caused the church members to lose the passion and mission and changed the church system. This focus made church members reduce honorable burdens and become an inviter who invite people to Sunday worship service of their local church without personal preaching, a participator who develop membership to be active in church organization, a manager who takes care of members to attend Sunday worship service, and an assister who helps pastors for pastoral ministries.

As a result, DAC concentrated all the effort to gather people who were believers or not in the local church for becoming more like a big church, such as a Mega-church, and the members lost spiritual power and regressed to worthless servants who hold no responsibility of evangelism, of making disciples to devote their life to His mission, and of church planting to expand the Kingdom of God.

Invitation Oriented Evangelism

Healthy churches have completely set up the relationship between the Kingdom of God and the church, as Mike Erre stated, “The church doesn’t build the kingdom (Jesus does) nor does the church work to become the kingdom (the kingdom is received, not achieved). Instead, the church bears witness to the kingdom.” But DAC was broken with this relationship. The leaderships of DAC did not want to bear to witness the Kingdom. They believed the local church is the witness that shows the Kingdom of God. Therefore, they invited people to worship service,

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15 Mike Erre, _Death by Church: Rescuing Jesus from His Followers, Recapturing God's Hope for His People_ (Eugene, Or: Harvest House Publishers, 2009), 76.
pastor’s preaching, Bible study, and fellowship in small groups and believed that those things could save the people from sin and allow them to meet with Jesus.

These wrong ideas made the members focus on inviting people to the local church without preaching. As a result, the significance of the organic campus church was lost and the organic church was closed. The members soon lost the passion for evangelism and the power of the Holy Spirit to save souls in college campuses and their life store. The local church was boxed in stagnation and decline.

According to the examination, only three out of forty-four people were unbelievers who were evangelized by DAC’s members in 2006, which meant just three people out of all members invited unbelievers for ten weeks like that in Figure 13.

![New Membership Classification](image)

Figure 13. DSA’s New Membership Classification (2006-2008)\(^\text{16}\)

This graph is comparing the new numbers who were unbelievers and believers during every ten weeks (between January and March) in three years (from 2006 to 2008). This shows not only numerical statue of new members but also the actual condition of the members’ evangelism. According to this graph, the evangelism since 2006 completely failed in the way of inviting people without preaching the gospel, as well as it made the church members lose the

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\(^{16}\) See Appendix B below.
ability to evangelize, even though they had love to evangelize unbelievers and make disciples of Jesus in the college campuses.

In last 2006 pastor Lee tried a training of evangelism with “The Method of Hope Evangelism” that was developed by him and “Training of Evangelism Explosion” that was adopted as an evangelism program. After several months, the church recovered a little of the lost passion about evangelism, and then the church received nineteen unbelievers in 2007 and thirteen in 2008. It was found in this graph that the numbers of new members had no difference in each year. Instead, it showed that the new members who were unbelievers increased annually after the adoption of Hope Evangelism.

Like the grape shows, however, the church still depended upon inviting people. This means the church members did not prefer evangelizing unbelievers to inviting believers. As a result of that, the church could not grow continually. The way to inviting people without evangelism into local church caused the church to run down. Inviting people without evangelism into the church meant that unbelievers never come in the church. In other words, only evangelism is the effective way to bring unbelievers to the church. The graph revealed a relationship between church healthy growth and a passion for evangelism. Without the passion, the church never could grow healthy, and it ultimately would let the church stagnate and decline.

Managerial Leadership

Since DAC was focused on numerical church growth, the church has concentrated on making many people attend Sunday worship service and small group meeting. For this reason, the church invested in membership management. The church changed the major mission of small group leaders from making disciple to managing members for attendance to the service and taking care of them. The church expected that the leaders could manage many members because
they believed the management is easier than disciple making. But, contrary to their expectation, the membership management was not effective to take care of the members than disciple making and made the leaders lose the ability to reproduce. The report is clearly shown the result of the membership management, which classified all members into five grades of membership according to their condition in 2006 as follows.17

![Membership Classified by Condition](image)

Figure 14. The Membership: Classified by Condition (2006) 18

These five grades showed the problem and weaknesses of management. First, the management made five grades of church membership. It meant the church need a membership development program for raising membership grade. Second, 52 percent of church members did not participate in the church ministries and programs. 44 percent of them preferred only to present at Sunday worship service and small group meeting and 8 percent of them were absent for long time although having membership. They had finished New Membership Class, but they did not want to connect to church ministries and programs. Just 19 percent of them who were active members participated in church ministries and programs. The management cultivated attendees for the worship service and small groups.

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18 See Appendix B below.
Third, DAC had only 11 percent of devoted members who were leaders of small groups and their organization. 11 percent of devoted members had to manage and care 89 percent of members. It was many members in management, but the prepared and experienced leaders avoided it because the management was much harder than disciple making. Fourth, 18 percent of ardent members who were prepared and experienced leaders never committed to manage members in small groups and their organization. Rather, they preferred to serve as an assistant of pastoral ministry because they did not learn the education programs of how to reproduce by themselves.

As a result, the management made the church loses a health factor that was disciple making. Disciples making by members is not only very effective to manage members but also reproduce many devoted leaders.

**Pastors-Centered Ministry**

On the contrary, when training, teaching, nursing, evangelizing, and disciple making was delegated to layperson, the church grew healthy expanding the Kingdom of God. However, as the church transitioned to a Preaching-centered Institutional Church model in 2000, the layperson’s ministries passed over to the pastors and their leadership was limited for management in institution-centered structure and system and the church was in decline.

In order to stop the decline, the pastors constantly worked for preaching the gospel, teaching the Bible in educational programs, developing leadership as a manager and an assister, and making disciples to raise faith. However, it could never stop the decline, rather it made the pastors exhausted. The transition from layperson-centered ministry to pastor-centered ministry was a major factor of unhealthy church. The transition made the church lose the healthy college campus churches and the local church fell into deep decline for six years.
Under Pastor Lee, the ministries and leadership delegated to layperson and the church grew healthily again. However, as the church scouted many pastors to manage the church members even though laypersons did want to be taken care by the pastors, the ministry and leadership was shifted again from lay leaders to pastors in 2009 like in Table 2.¹⁹

Table 2. A Comparative Evaluation of DAC’s Leadership: Lay Leaders Vs. Pastors²⁰

<table>
<thead>
<tr>
<th>No</th>
<th>Leadership</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2006 – 2008</td>
</tr>
<tr>
<td>1</td>
<td>Leader pastor</td>
<td>1. Preaching, writing, training, and teaching for spiritual growth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Meeting for new members</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Mentoring and caring for leadership</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Leading prayer meetings</td>
</tr>
<tr>
<td>2</td>
<td>Associate Pastor</td>
<td>1. Mentoring small group leaders for developing leadership</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Managing for members of the Village and small group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Training and teaching for the village members in the education program</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Visiting absenters at Sunday worship or small group meeting</td>
</tr>
<tr>
<td>3</td>
<td>Header Leader</td>
<td>1. Mentoring small group leaders for developing leadership</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Training and teaching the village members</td>
</tr>
<tr>
<td>4</td>
<td>Small Group Leader</td>
<td>1. Training, teaching, mentoring, and caring for the members in small group</td>
</tr>
<tr>
<td>5</td>
<td>General Leader</td>
<td>1. Supporting small groups and helping leadership</td>
</tr>
</tbody>
</table>

The comparative table is about a leadership between delegated layperson and pastor. This shows what ministries and leadership were shifted from layperson to pastor, and what is the result. The shifted leadership caused the position of lay leaders to be changed from ministers who performed pastoral ministry for the Village and small groups to assisters or helpers for the pastors, and lay leaders did not get any opportunity to train and teach to make disciples.

¹⁹ “DAC’s Pastors Ministry Position,” in DAC Manual 2009 (Daegu, South Korea, 2008). This Comparative Table is on the basis of the data that are DAC’s Pastors Ministry Position (2009) and the Guide of Small Group (2006).

²⁰ See Appendix B below.
As a result of the transition from layperson-centered to pastor-centered, laypersons were losing the passion and desire for making disciples and slipping from the responsibility for His mission, as well as preferring managing people or assisting pastors. And now, the church has still been stagnating in a Hybrid Church Model.

Conclusion

In this evaluation of DAC, nine elements that were implemented by the church to accomplish His mission have been discovered. However, these nine elements were not all healthy for DAC. Elements like Prayer, Reproduction Process, Small Group, Curriculum, and Mission Movement were healthy organic factors. But other elements like Church Vision, Evangelism Method, Leadership, and Ministry Model were unhealthy inorganic factors.

There is a defining difference between the healthy organic elements and unhealthy inorganic elements that were implemented within DAC. While the healthy organic elements brought “spiritual maturity” of its members, the unhealthy elements focused only on its “numerical growth” and made it impossible for the church to sustain its rapid growth that were brought forth by the organic elements during its successful transition to a hybrid model.

In order to escape its painful stagnation and to continue its former vibrant growth, DAC has to replace the unhealthy inorganic elements within its system with healthy organic elements. And at the same time, it has to ensure that its existing healthy organic elements become more organic through an ongoing transfusion of more organic factors. It has to remove the inorganic elements that focus on numerical growth and adopt organic elements that fully develop their members into mature disciples who live to carry out Christ’s mission.
Chapter IV: Nine Organic Factors for Dongshin Apostle Community

The best way for Dongshin Apostle Community (DAC) to overcome its stagnation and decline is to become a healthier church by transfusing vital organic factors within other healthy organic churches, which in turn will cause its members to be and make disciples who carry out His Great Commission. This Chapter will identify vital organic factors from four selected healthy churches to be transfused into DAC. By first examining how these four healthy churches are using their organic factors within their churches, and by cross-examining their organic factors along with the nine elements of DAC, this chapter will attempt to identify vital organic factors that can be transfused into DAC.

The four healthy churches selected are Segero Church in South Korea, Grace City Church in Las Vegas, Northwood Church in Texas, and New Life Church in Ohio. These churches are selected because they met the following three qualifications: 1) These churches are disciple-making churches that are well known for pursuing disciple-being and disciple-making, 2) These churches have more than eight organic factors (including the four organic factors that DAC did not have) out of the nine elements found within DAC, and 3) The organic factors found within these churches are contextually suitable for transfusion into DAC.\(^1\)

Examination: Identifying Organic Factors within Four Healthy Churches

This examination shows how these four healthy churches are using their organic factors to be and make disciples through their ministries. So the examination depends upon these churches’ ministries that are focused on disciple making and disciple multiplication, which are written by founders and seiner pastors with books, a dissertation, and a personal Blog on Internet website and are offered by Church Homepages and Newspapers.

\(^1\) See, Appendix C below.


Segero Church

Segero Church has experienced a rich harvest of souls every year and is growing healthily through passionate evangelism, which is one of the organic factors that have to transfuse to DAC. The church was a Traditional Church that had twenty members until 1993 in a small fishing village, but after focusing on evangelism by the new pastor, Son Hyeonbo, the church increased to 3000 members.\(^2\) According to Sanghyeon Baek, the village people who lived within 3 km of the church were only 200, but the church evangelized unbelievers of 5921 and baptized them of 2866 for three years (between 2010 to 2012), and 80 percent of church members are the members who were converted and baptized by the church.\(^3\)

In the exponential growth, there are principles of successful evangelism based on the biblical method. First, the pastor and leaders have lived as a life of evangelism that made church members change their life styles to evangelize unbelievers. When the pastor encouraged church members to evangelism through the first preaching in the Sunday worship service in 1993, the members refused it because they had a negative thought of evangelism. The pastor prayed for the village people to be saved, calling their name and meeting them on the streets and their house to preach Good, as well as visiting them at midnight door to door without knocking on the door and ringing the bell, but only to pray to save families keeping a hand over the door.\(^4\) As a result, in three months the church members increased nearly to one hundred persons, and they started evangelizing with the pastor.


\(^4\) Hyeonbo Son, Pastor! It is very easy to evangelize (South Korea: Luke, 2010), 26-40.
Second, the pastor taught the members how to evangelize unbelievers. The pastor made a method of evangelism, which was to testify naturally of one’s personal life, connect into Jesus Christ, and proclaim intentionally about Jesus through easy Bible verses and illustrations. The evangelism method brought unbelievers of 2450 to Jesus and to baptism. He always emphasized that the best way to evangelize unbelievers is to move the hearts of them by transformed evangelists’ lives. In order to practice that, he made the process of discipleship focus on evangelism by training elders and members of the church to be evangelists for two years. The discipleship processes caused the elders to evangelize their neighbors and companies of 1300 in 2009.

Third, the pastor and leaders created an environment for evangelism. They removed the fellowship groups and the choir in their church to focus on evangelism and changed traditional small groups, which were for worship service and relationships among the members who lived in same area, to evangelical cell groups that only focused on evangelism through relationships among believers and unbelievers who were invited friends, guests, and families, with dinner and preaching the Good News. As a result, cell groups evangelized their neighbors and friends on average over thirty unbelievers every year. Also, in order to connect with unbelievers, the church offered community service, a bath service, a home repair service for the elderly, the infirm, and the housebound, supported eyesight recovery operation and hunger for children,

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6 Hyeonbo Son, Pastor! It is very easy to evangelize, 159-160.

through a 1 Percent Offering of monthly income, and made the event of evangelism every Tuesday regularly.8

Last, the church offered to the church members a power and raised the passion of evangelism through the Sunday worship service, in which the pastor’s sermon focused on changing life to evangelism and “Early Morning Prayer Meeting,” in when the church members prayed for their unbelieving neighbors, companies, friends, and families. That was the primary reason for successful evangelism. According to Brian Kim, “The evangelism of Segero Church continued to family evangelism when one of the unbelievers believed in Jesus Christ and changed his life to obey the Greater Commandment.”9

The four principles that are the factors of evangelism made Segero church grow healthily, which should help DAC become more organic when those principles are transfused into it.

Northwood Church

Northwood Church compels members to live as His disciples, who engage society and link the world to serve people and make them disciples through their own transformed lives.

In 1985 Northwood Church was born by pastor Bob Roberts, Jr. and his church planting team. When Northwood Church grew to a membership of five hundred, Bob Roberts discovered a need of a transformation for the church because he noticed the church members were made more religious but no different spiritually or culturally, and the church was becoming a mass media market not a movement to shake the world.10

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9 Ibid.

He changed the church to a “Glocal” (Global + Local) Church Model that is focused on the Kingdom of God and made a system of discipleship that arms them with a transformed life as His disciples.\textsuperscript{11} Bob Roberts notes, “Glocal Churches create disciples who transformed by the Holy Spirit are infiltrating today’s culture on a global and local scale with the undeniable message of a changed life.”\textsuperscript{12} Now in the system of discipleship the church has grown to the membership of 2,000, 80 present of the entire attendance is connected to small groups in their church,\textsuperscript{13} and Glocal Net has planted 130 churches in the US.\textsuperscript{14}

The system has been called “Transformed Life (T-Life)” because the church believes that transformation is the way to make disciples and live out the truths of the teachings of Jesus.\textsuperscript{15} Roberts says, “If transformation stops after conversion, they weren’t converted, if it stop after instruction, according to Paul, they get puffed up.”\textsuperscript{16} The system is not a curriculum, but a created culture that fosters a transformed life as His disciples by lifestyle and impacts on the family, the church, the society, and the world.\textsuperscript{17}

T-Life consists of three elements: 1) Interactive relationship with God, 2) Transparent connection, and 3) Glocal impact. The three core elements that are integrated components

\begin{itemize}
  \item \textsuperscript{11} Roberts, \textit{Transformation}, 115. The compound word “Glocal” is formed from “global” and “local.” Bob Roberts assert, “Disciples need to live in both dimensions, local and global.”
  \item \textsuperscript{12} Ibid., 14.
  \item \textsuperscript{13} Ibid., 98. According to “2013Largest Churches in the Southern Baptist Convention,” Thom S. Rainer’s Internet Homepage, the church is a largest church had 1926 members in SBC, http://thomrainer.com/2013/01/26/largest-churches-in-the-southern-baptist-convention/January 26 (accessed September 3, 2013).
  \item \textsuperscript{15} Roberts, \textit{Transformation}, 73.
  \item \textsuperscript{16} Ibid., 16.
  \item \textsuperscript{17} Ibid., 75.
\end{itemize}
progress as a circle from interactive relationship with God to transparent connections with others and onto the hard work of Glocal impact.\textsuperscript{18} The first element, which is an interactive relationship with God, is not only the start line of T-Life disciple, but also the place to generate constant, spiritual power and provide the endless grace of God by an interactive spiritual discipline that helps the developing personal and cooperative worship.\textsuperscript{19} The church did not use curriculums and programs for an interactive relationship with God, but developed three interactive spiritual disciplines for it: 1) Reading the bible, 2) Listening to God, and 3) Living Sunday to Sunday. Roberts wrote, “Discipline is the believer’s response to grace that puts one at the door of grace in order to be transformed. Discipline means planting the seed in the ground so that it can grow.”\textsuperscript{20}

The second element is transparent connections with other believers in small groups. The members who have an interactive relationship with God have practiced making transparent connections in the small groups, which have brought them to accountability, ministry, journaling, evangelism, and prayer, and through authentic connections with each other, they have learned to imitate, help, support, love, serve, and cooperate.\textsuperscript{21}

Roberts realized that there is no accountability outside of community, so he demanded people who want to have church membership connect into small groups, and the church provided them various kind of small groups according to the needs of each person and suitable for discipleship.\textsuperscript{22} He says, “In fact, to be a member of our church, you have to be in small groups.

\textsuperscript{18} Roberts, \textit{Transformation}, 103.


\textsuperscript{20} Roberts, \textit{Transformation}, 92.

\textsuperscript{21} Ibid., 103.

\textsuperscript{22} Ibid., 99.
Eighty percent of our entire attendance is involved in small groups of Bible study and prayer.\textsuperscript{23}

The small groups helped their members live as His disciples in societies and world.

The third element is Glocal impact. The church members served the community locally and globally, which is the ultimate goal of T-Life discipleship. Pursuing Glocal impact causes the church members to carry out the Great Commission through their job, vocation, and talents in the local community and the world. Bob Roberts noticed,

The disciple is the carrier of the virus, the connector on the grid of society created by the nation. …Lay disciples have two advantages over pastors and religious professionals. First, they can get into many foreign countries that traditional religious workers can’t. Second, they bring varied professional and vocational skills that are useful in all societies. When we focus on discipleship as a model for ministry, we are getting everyone on the field playing the game, not just the coach.\textsuperscript{24}

The church has not indicated how to use a job and vocation to change the world, but only helps disciples find somewhere to plug into the locality and community. Glocal impact is not a program for mission but the general life as His disciples, so the church members have to find their own way to serve others through their job and vocation.

T-Life is a system of discipleship that effectively helps the Kingdom of God expand into the world by transformed disciples who use their job and vocation to achieve the Great Commission, which should change DAC’s discipleship process as a training program for leadership development to make disciples focused on a transformed life to serve others in society and the world. Also, it should help DAC make various kinds of supporting groups as small groups that are going to be the center is for practice to serve others.

\textsuperscript{23} Roberts, Transformation, 98.

\textsuperscript{24} Ibid.
New Life Church

New Life Church transitioned from a traditional education church model to a small group church, which was a major organic factor that brought the church to health and numerical growth. When the church was planted in 1985, their members were just twelve. However, after the successful transition, the church grew to nearly two thousand in weekly attendance.\(^{25}\)

Because of space constraints in 1998, the pastors who were founders felt a need that the church had to transition from a traditional education system based church to a small groups based church for multiplication, but it was very difficult because the pastors and deacons had to entrust the leadership to church members who were laypersons.\(^{26}\) However, they shared the leadership without hesitation with responsibility and authority to laypersons to become more a spiritual, healthy, and biblical church. Finally, the church achieved the successful transition with over one hundred small groups.\(^{27}\)

Rod Dempsey, who was one of the founders, and membership, and the small group pastor of New Life Church, provided a transitional strategy that the church had experienced in his Doctor of Ministry dissertation. According to Dempsey, New Life Church experienced five changes for successful transition.\(^{28}\) These five changes were the five main steps to transition to a Small group system. The first step was changing the method of discipleship, without resistance,


\(^{26}\) Rodney Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System” (D. Min. diss., Liberty Theological Seminary, January 2004), 44-45, 51. Dave Earley was senior pastor, Stave Benniger was discipleship pastor/elder, Rod Dempsey was membership and small group pastor/elder, and Brian Robertson was worship arts pastor.


\(^{28}\) Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,” 58-69.
from a traditional Bible group system that the pastors and deacons led to a Small group system that members led. The first change New Life made was that the primary entry point for the members of the church changed from being the ABC to the small group. 

The first change, as a natural result, required empowering leaders, which was to entrust the church’s ministries to members. So, in order to empower members to lead the miniseries in small groups, the church changed the expectations of members in the second step. Because the church members were accustomed to the previous method of discipleship and preferred to get pastoral care by the pastors and deacons, rather than get pastoral care by small group leaders in their small group, the church had to change the expectations of the members.

The church communicated with the members that the pastoral care at the church did not revolve around pastoral care; but rather, pastoral care occurred in the context of a small group and would be done by the small group leader. Also, the church communicated with new members in the new member’s class where it was explained why the church changed pastors-centered ministry to members-centered ministry and its values. Through these communications, at last, the church changed their ministry model to Members-center ministry. Dempsey witnessed,

As a result, every new member joining the church and every existing member present at the church were reminded that small groups were a priority when the author introduced the new members of the church family. Further, every member was expected to join a


30 Ibid., 58.

31 Ibid., 60.

32 Ibid.
small group as quickly as possible. In fact, the church followed up with a phone call to
the new member within six weeks to see if they had made a connection to a group.\textsuperscript{33}

The third step was to change leadership development. Unless the small group’s leaders
have an effective leadership like the pastors and deacons, the members would want turn back to
previous methods of discipleship. So, the church changed the leadership development. Dempsey
says, “Paramount to being able to make such a major transition was the ability to train and re-
train the existing leaders.”\textsuperscript{34} The church used two classes as training courses to develop the
leadership for small group leaders. The first class, as a basic course for training small group
leaders, the church taught and trained about the identity and role of spiritual leadership for
various skill and method to lead the members in small group.

The second class, as refresher course, helped the leaders discipline personal leadership
development. Dempsey says, “The class was devoted to helping the small group leader develop
leadership skills related to disciplines and habits that needed to be practiced ‘outside’ the group
time.”\textsuperscript{35} Dave Earley, who was the senior pastor, wrote some books to help small group leaders
develop constantly; “The Small Group Leader’s Toolkit,” “8 Habits of Effective Small Group
Leaders,” and “Turning Members into Leaders.”\textsuperscript{36}

The fourth step was to raise the bar for membership and leadership.\textsuperscript{37} Before the
transition, the church encouraged their members to regard membership as being taken care of

\textsuperscript{33} Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,”
63.

\textsuperscript{34} Ibid.

\textsuperscript{35} Ibid., 65.


\textsuperscript{37} Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,”
67.
and served by the pastors and deacons, learning the Bible, and following the instruction of the church’s leadership. But after the transition, the church raised the bar of membership, which is to take care of and serve others, teach the Bible in small group, train small groups in leadership, observe all things Jesus commanded, and reproduce small groups. Furthermore, the church’s leadership viewed that small groups are to make disciples and are the only way to reach the world.

The last step was to reach to the goal of the transition, which was changing their vision. The church’s main vision and mission was changed during the period of the transition as follows: “New Life Church’s Vision: to be the best (healthy, growing, multiplying) church we can be! New Life Church’s Mission: to make an eternal, positive difference in Central Ohio and beyond by planting twenty healthy new churches by the year 2020.”

The vision’s goal was multiplication by small groups that was to grow healthily in their church, and the mission’s goal was to plant twenty new churches. This fifth change encouraged the church to carry out the Great Commission, that is, to expand of the kingdom of God in the world.

These five changes could help DAC to become a more organic church because the church needs a guide for successful transition to small groups based on members-centered ministry.

**Grace City Church**

Grace City Church is a church that is quickly growing with the disciple multiplication movement that drives their members to follow Jesus to live as His disciples and His disciple makers. The church was planted by Dave Earley and his planting team of eighteen people in Las

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38 Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,” Ibid., 68.
Vegas, NV on May 31, 2012, NV, who intentionally came from Lynchburg, VA to perform the role of spiritual awakening in America and change the city to a grace city. In only the first year, the church has 225 people involved weekly, 100 people saved by evangelism, thirty-eight people baptized, and eighty college students involved in weekly Bible Study Groups at University of Nevada, Las Vegas (UNLV).

This successful church planting and rapid growth in Grace City Church is because of the focus on making disciples, which is the whole system and structure of the church. Earley has an unshakable confidence. He says, “Fulfilling the Great Commission is making disciples, and making disciples is the only way to fulfill the Great Commission…. The Great Commission cannot be fulfilled without the creation of local churches. Trying to make disciples apart from the local church is not only unproductive, it is also unbiblical.”

He never wanted the discipleship process to be a training program, but involved all the elements of fulfilling the Great Commission: going, preaching, baptizing, and training. He says, “New churches are the result of Christians intentionally pursuing the lost, preaching the gospel, baptizing believers, and training them to live for Christ and make more disciples.”

The reason Grace City Church was planted in Las Vegas is clearly revealed through the church’s three primary pursuits: 1) Prayer, Worship, and Spiritual Warfare leading to Revival, 2) Evangelism and Social Justice leading to a Harvest of Souls, and 3) Disciple-Being &

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42 Ibid., 181.
Disciple-Making leading to Multiplication.\textsuperscript{43} The first primary pursuit is the preparatory stage to make disciples, which made the atmosphere for making disciples and fueled it. Earley stated about the relation between prayer and making disciples.

Before we can hope to have a disciple-making movement, we must first start a prayer movement. Prayer is the atmosphere for disciple-making. It is the fuel for the type of evangelism and discipleship needed to experience a spontaneous, organic movement of church planting…. There also are no healthy Christians without prayer. There are no healthy churches without prayer. And there certainly are no church planting movements without prayer. Our vision for Grace City Church is to launch a prayer movement that will powerfully fuel our evangelism and disciple making.\textsuperscript{44}

So from before the church plant at Las Vegas, Earley launched a prayer movement with his church planting team members who were actually his first disciples who sacrificed their own lives to pray for all of the lost to be saved in the city. After planting the church, the prayer movement has expanding to a House of Prayer that practices Word-fed, Spirit-led, and Worship-based prayer every Monday through Thursday morning, prayer meetings Monday and Tuesday evening, a monthly Friday Night of Worship and Prayer, and regular Freedom Encounter Seminars.

The second primary pursuit is the practical stage to make disciples, beginning with saving unbelievers through evangelism. Earley asserts, “Jesus’ disciple-making ministry opened with His evangelizing others by preaching the good news of the kingdom of God.”\textsuperscript{45} So Earley’s first goal to make disciples is to win the lost by preaching the good news by obeying the New


\textsuperscript{44} Dave Earley, “Prayer - The Birth of a Church Multiplication Movement,” \url{www.daveearley.net}, accessed September 13, 2013, \url{http://daveearley.net/yahoo_site_admin/assets/docs/Prayer_Birth_of_a_Church_Multiplication_Movement.28484701.pdf}.

\textsuperscript{45} Earley and Dempsey, \textit{Disciple Making Is...}, 2301.
Commandment to love people. Earley reported about Grace City Church’s evangelism ministry to win seekers who become disciples of Jesus:

We have held 15 community park party outreach events serving 2,500 people. We have a weekly homeless outreach, which has seen many people saved from sin and some completely delivered from drugs. 100 people have experienced a Freedom Encounter Seminar. A few have gone on to get legitimate jobs. One is now on our church staff! This summer, we will open a storefront ministry to give people food and clothes as well as offer a 12 Step Program and a hand up and off the streets. We saw God make a way so we were enabled to have a Christian Club/weekly Bible Study on the campus of a public middle school. None of the 25 students now involved were Christians when we started. 46

The ways of the church’s evangelism encourage unbelievers to come to Jesus constantly in their worship gatherings and small groups.

The third primary pursuit is the productive stage to make His disciples and His disciple makers who lead disciple multiplication. Earley says, “The Great Commission compels us to lay down our lives to follow Jesus as His disciples and His disciple-makers. When done well, this leads to a multiplication of disciple-makers.” 47

Grace City Church has a micro-group system that is focused on the accountability to make disciples and multiply them, and also the church has open “City Groups” that are focused on serving the city through outreach, application, fellowship, and prayer. 48 In the first year of the church, the micro-group system made forty adult disciples who were trained to lead thirteen City Groups. Also, through the system the church made disciples of college students at UNLV. The church’s team of young adults has trained young leaders who replicate their church values

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46 Earley, “Wow! One Crazy Year in Vegas!”

47 Earley, “The Passion, Mission, & Primary Pursuits of Grace City Church.”

48 Ibid.
throughout the city and around the world, and young adult ministries interned who have been trained to lead School of Ministries.  

Earley reported,

I believe that our Grace City team of amazing young adults has the potential to not only change a city, but to also impact the world. In the last 50 weeks, we have seen 50 people baptized. Our collegiate ministry grew from one student to over 80 involved weekly. We have launched a ministry to the poor, which has led to a weekly gathering of 85 for Bible Study and worship. And we have only just started!

The system of making disciples in Grace City Church should contribute to DAC, which causes the church to pursue the Great Commission to make disciples.

Identification: Nine Organic Factors

While all four churches had diverse organic factors that promoted their growth, not all organic factors are suitable for direct transfusion into DAC (Ref. Appendix D). They must be comparatively analyzed and biblically examined to identify the factors that will optimally promote DAC to accomplish the Great Commission. Hence in this section, the organic factors of the four healthy churches are classified into nine distinctive elements and comparatively contrasted with the relative factors of DAC, with the aim of revealing sharp distinctions between the four churches and DAC and identifying nine organic factors that DAC needs to become more organic.

Common Organic Factors

According to the comparative analysis, there are four common characteristics in the organic factors of the four churches analyzed: 1) The vision of all four healthy churches is

49 Earley, “Wow! One Crazy Year in Vegas!”


51 See, Appendix D blow.
expanding the Kingdom of God, which causes these churches to pursue “inside out.” 2) The ministry model of all four healthy churches is membership-centered, which makes these churches’ leadership empower members to make disciples in their small groups, 3) The evangelism method of all four healthy churches is used in their small groups to invite unbelievers, and 4) The disciple making process of all four healthy churches is focused on disciple being and disciple making.52

The comparative analysis also expose its own special characteristic of these four healthy churches as their vital ministry: 1) Segero Church has focused all ministries on evangelism, so their discipleship has been to make passionate evangelists who bring unbelievers to Jesus in South Korea. 2) New Life Church had changed their ministry model from pastors-centered ministry to members-centered ministry, which was the foundation of their small group based on discipleship and the place to observe the Great Commission and multiply disciples. 3) Northwood Church has been driven by discipleship named “T-Life” that pursues a transformed life as a disciple to serve people and save them in the world, and 4) Grace City Church has been leading a successful movement of disciple multiplication by His disciples and His disciple makers, changing the sin city to a grace city.

These characteristics, as a result, mean that organic factors of four healthy churches are focused on discipleship to expand the Kingdom of God, and their diverse ministries support their members by following Jesus as His disciples and His disciple makers. It could be described as one body with many members; discipleship is the body, the vision of the Kingdom expansion is the head of the body, and other healthy factors are parts of the body to help it.

52 See, Appendix D blow.
Distinctive Organic Factors

According to the comparative analysis, there are nine distinctive more organic factors: DAC and Grace City Church each have three more organic factors in the nine elements, and Segero Church, Northwood Church, and New Life Church each have one more organic factor. These six organic factors, except three organic factors that DAC has, would be transfused into DAC. These nine organic factors are the nine elements to transition DAC to a disciple-making church:

**Focal Prayer:*** The more organic factor within the element of “Prayer” is Focal Prayer. The power that les DAC to become a healthy church was prayer. The church’s prayer style is intensive in God’s empowering worship service, and also ardently in several prayer meetings. The intensive prayer in the worship service allows attenders to be filled with the Holy Spirit, who leads them to follow Jesus as His disciples, and the several ardent prayer meetings helps members transform their lives and carry out His mission.

**Supportive Curriculum:** The more organic factor within the element of “Curriculum” is Supportive Curriculum. This organic factor brought their members to spiritual maturity. The church supported their members to spiritual maturity by education and training programs in classes-curriculum. So, it is able to support disciple makers to train their disciples by their local church. Education and Training programs must only be used to help with disciple making. It is not to gather members into the local church.

**Incarnational Mission:** The more organic factor within the element of “Mission Movement” is Incarnational Mission. Jesus Hope Movement (JHM) motivated DAC’s members to live like Jesus did and said, in the place where they live in, as well as helped their members go to other cities in one’s country and other countries to serve people who need Jesus. Like that, the
incarnational mission movement will compel disciples to follow Jesus as His disciples and His disciple makers.

*Symbiotic Reproduction:* The more organic factor to transfuse into DAC within the element of “Reproduction Process” is Symbiotic Production. Even though DAC’s reproduction process is an organic factor, it is focused on making effective leaders through educational programs and ministries in the local church. However, Grace City Church has used their reproduction process to make disciples, who follow Jesus to live as His disciples and His disciple makers, by cooperating with their local church and micro discipleship groups. Like that, DAC should a symbiotic relationship between its local church and small groups in order to become a disciple-making church. Supporting the local church in the reproduction process helps disciple makers to reproduce effective disciples and disciple makers in their discipleship small groups, as well as to raise a disciple multiplication with the small groups.

*Missional Small Groups:* The more organic factor to transfuse into DAC within the element of “Small Group” is Missional Small Groups. Grace City church’s small group model utilizes micro discipleship groups, where disciple makers make their disciples who carry out His mission. DAC’s small group needs to change their purpose from taking care of their members to carrying out His mission that demands making disciples and multiplying disciples.

*Kingdom Vision:* The more organic factor to transfuse into DAC within the element of “Church Vision” is the Kingdom expansion. Northwood Church pursues the Kingdom expansion through disciple being and disciple making, so the church compels its members to engage locally and globally, in jobs and vocations, to bring people to Jesus. Moreover, transfusing this vision into DAC makes the church a disciple-making church and changes the church’s pursuit to disciple making and disciple being.
Authentic Evangelism: The more organic factor to transfuse into DAC within the element of “Evangelism Method” is Authentic Evangelism. Segero Church’s evangelism is very aggressive and intentional. The church has an authentic evangelism method that provides how to train their members to become evangelists who preach the gospel intentionally to unbelievers and how to use church members’ houses as the place to evangelize their companies and friends by sharing foods and good relationship.

Empowering Leaders: The more organic factor to transfuse into DAC within the element of “Leadership” is to empower leaders. Grace City Church has empowered their members to have leadership of all church’s ministries, which has held their members accountable to achieve His mission. Empowering leadership causes members to be disciple makers, mentors for disciples, and ministers for disciple making. This more organic factor encourages DAC’s leadership to abandon managing their members and become a disciple maker.

Participative Ministry Model: The more organic factor to transfuse into DAC within the element of “Ministry Model” is Participative Ministry Model. New Life Church has experienced a successful transition from a traditional Bible study group to a small group where the church makes His disciples by their changed ministry model from pastors-centered ministry to members-centered ministry. This successful experience provides how to change DAC’s ministry model to members-centered, and makes all members participate in disciple making to become His disciples and His disciple makers.

These six more organic factors are identified to transfuse into DAC. These six more organic factors, with the three more organic factors that DAC already has, would become organic factors of DAC’s disciple making system that would be made by the Great Commission; Kingdom vision that is focused on the Kingdom expanding through disciple multiplication and
members-centered ministry are the foundations of DAC’s disciples making system. Symbiotic production as a disciple making process is the framework as the body of DAC’s disciple making system. And the framework should be filled with focal prayer, authentic evangelisms, group, empowering leaders, supporting curriculums, and incarnational mission movement. These factors would support disciples, make disciples, and multiply disciples in DAC’s disciple making system, which is not only the value of the identified nine vital organic elements, but also the best way to become a disciple-making church.
Chapter V: Strategic Steps of Transition for Dongshin Apostle Community

Transitioning Dongshin Apostle Community (DAC) to a disciple-making church depends upon the nine organic factors that were identified in Chapter Four. These factors bring DAC’s ministry focus from membership management to disciple making, encouraging the church members to become authentic disciples and faithful disciple makers who live like Jesus Christ to expand the Kingdom of God in their lives, societies, and the world. This transition is not about adopting a discipleship program into DAC but transfusing, upon the three more organic factors that the church already has, six more organic factors that the church did not have in it, thereby promoting the development of a healthy organic disciple-making system within DAC.

This chapter demonstrates a transition process that proceeds with four strategic steps of transition for DAC, which moves in accordance to a framework that strategically arranges the nine organic factors to re-orientate the church onto a disciple-making system based on the Great Commission. The first step builds a disciple making system that lays a firm foundation of a Disciple-making church. The second step raises an atmosphere of revival to disciple movement in DAC in order to support disciples who live to follow Jesus as disciples and disciple makers. The third step makes disciples in discipleship groups. This discipleship process must start with evangelism. The fourth step multiplies disciples who succeed in a sustained discipleship movement through disciple being and disciple making with their vocation and job in the world.

A Framework for Transition

Making a framework for strategic planning is the most effective way to set up strategic steps to transfuse these more organic factors into DAC, through which the church can transition into a disciple-making church. The framework is based on the Great Commission because a
disciple-making church emerges from the promise of the Great Commission. Rod Dempsey says, “If you become a disciple maker or if your church become a disciple-making church, you will then qualify to receive the promise of the Great Commission, which is the presence and power of Jesus.”

As stated in ‘Theoretical Basis’ of Chapter 1, the Great Commission provides a biblical disciple-making process that is of three elements: Making Disciples, Multiplying Disciples, and Supporting Disciples. Making Disciples is based on Jesus’s commandment: “Make disciples of all nations, baptizing them.... teaching the them to observe all.” Multiplying Disciples is also based on Jesus’ commandment: “Go and Make disciples.” And Supporting Disciples is based on Jesus’ promise: “I will always be with you.” All three elements are systems for a disciple-making movement: Making Disciples is the system of making disciples of all nations by baptizing and teaching them to obey all His commands. Multiplying Disciples is the system of sending disciples who win and train unbelievers into disciple-makers. Supporting Disciples is the system of empowering disciples to live as His disciples and His disciple-makers. These three processes - henceforth called 3Disciple-Making System or 3DS - will transition and transform DAC into a disciple-making church.

The framework for transition of DAC can be charted as follows:

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2 See, Chapter 1, 16-8.
The Framework for Transition

<table>
<thead>
<tr>
<th>Steps</th>
<th>Classifying the Nine Organic Factors into 3Disciple-Making System</th>
<th>Transfusing the Nine Factors into DAC to Become a Disciple-Making Church</th>
</tr>
</thead>
</table>
| Step 1 | The foundation for 3Disciple-Making System | 1. Changing the vision to Kingdom expansion  
2. Changing the ministry model to a members-centered ministry  
3. Changing the process to a symbiotic reproducing process |
|       | 1. Kingdom Vision: Kingdom expansion through disciple multiplication  
2. Symbiotic Reproduction: Disciple being and disciple making by cooperation between the local church and small groups  
3. Participative Ministry Model: Membership-centered ministry |
| Step 2 | Disciple-supporting system | 4. Supporting disciples with prayer and worship  
5. Supporting disciples with mentoring and education |
|       | 4. Focal Prayer: Raising revival with the Holy Spirit to disciple making movement  
5. Supporting Curriculum: Supporting disciple making in local church |
| Step 3 | Disciple-making system | 6. Stating making disciples process from evangelism (Win-Grow-Send)  
7. Training apprentice disciples by the seven habits to become effective disciple makers |
|       | 6. Authentic Evangelism: Effective evangelism method with intentional preaching and first step to make disciples  
7. Empowering Leadership to making disciples |
| Step 4 | Disciple-multiplying system | 8. Engaging into local and global with transformed life to live as His disciples and His disciple makers  
9. Using personal house as the place for making disciples and planting discipleship groups |
|       | 8. Incarnational Mission: Disciple multiplication engaging into local and global with job and gospel to bring people to Jesus and planting discipleship groups  
9. Missional Small Group: Discipleship group to make disciples and multiply them |

Figure 15. The Framework for Transition

As seen in Figure 15, this framework first classifies the nine organic factors into 3Disciple-Making System (3DS): The three organic factors, Kingdom Vision and Symbiotic Reproduction and Participative Ministry, are used to lay the foundation for 3DS, the two organic factors, focal Player and Supportive Curriculum, are for disciple-supporting system, the two organic factors, Authentic Evangelism and Empowering leaders, are for disciple making system, and the last, Incarnational Mission and Mission Small Groups, are for supporting disciple process. And the classified organic factors are transfused into DSA to transition to become more organic with four strategic steps.
Step 1: The Foundation for 3Disciple-Making System

According to this framework, this transition starts laying the foundation of the disciple-making process, which is changing DAC’s vision, the system, and the leadership ministry to focus on the disciple-making process.

**Kingdom Vision**

DAC’s Vision is focused on evangelism, making disciples, and healing people as follows: “DAC, a successor of the Twelve Apostles and the Apostle Paul, following their life and mission through ‘saving people,’ ‘raising people,’ and ‘healing people.’” The vision has made the disciples who were trained to pursue healing people in the local church as the end of discipleship ministry. But, it has caused the disciples to gather people to Sunday worship service and the meeting of small groups instead of making other disciples because the church only used the worship service and the meeting to heal people. It has to send no people who expand the Kingdom of God in their life areas and the world. In other words, it is a vision focused on “Outside In” as a “Come and See” church model.

Now, in order to transition to “Inside Out” as “Know (Jesus) and Become (His Disciples)” church model, the church’s vision must change to something that is focused on the disciple making process that is to accomplish the Great Commission. This is a new vision for DAC, focused on the disciple making process: “Revival through Prayer and the Holy Spirit (Support Disciples), Disciples Making through Evangelism and Training One Million Young Men and Women in Daegu (Make Disciples), and Multiplication through Disciple makers in the World (Multiply Disciples).”

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3 See Chapter 2, 40.
**Participative Ministry Model**

Most DAC members believe that disciple making is a program that pastors use to develop leaders who will run other programs within the church. They do not think that a layperson can become a disciple maker because the church allows only its pastors to make disciples for the purpose of reproducing small group leaders within classroom settings. Such misconceptions have turned discipleship into a professional job of pastors and this is a direct result of the pastor-centered ministry within DAC. Unless their misconception is corrected, 3DS can never work effectively within DAC.

3DS pursues disciple multiplication that demands a change of ministry model from pastors-centered to Members-centered. In order to operate 3DS successfully, the authority to make disciples has to entrust layperson with all ministries for His mission, and the difference between a pastor and layperson has to be removed in the church. Members-centered ministry helps disciples who are trained by other disciples make disciples of all people and multiply them in the world. The new method do not train in a disciple class as a educational program, but encourage disciples to lay down their lives to follow Jesus as His disciples and His disciple-makers.

Members-centered ministry raises a disciple movement that inspires biblical and spiritual discipleship to the church members and compels them to live as His disciples and His disciple makers. The disciple movement would play a role for planting of five spirits of discipleship to the church members. First, discipleship changes a believer’s life to be more like Jesus. Ed. Stetzer says, “Christ-like transformation is the goal, as we are to be conformed to image of His Son, so that He would be the firstborn among many brother” (Rom 8:29). Second, discipleship is life-on-life relationship. The best way to disciple is by shared life relationships. Discipleship is

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neither a program for Bible study nor a course of leadership in class. Third, discipleship is a daily process or commitment. It is not a study of religious knowledge but discipline to form habits of a disciple to live as Jesus taught. Fourth, discipleship demands intentional efforts and obedient attitudes in line with grace. Without effort, believers never grow up to Jesus. The Bible says, “Those who sow in tears shall reap with shouts of joy!” (Ps 126:5). Fifth, discipleship helps believers to evangelize people, develop their faith, to be a disciple maker, and multiply their disciples in the world.

**Symbiotic Reproduction**

DAC’s current system, which is a funnel-shaped process, is focused on Rick Warren’s Five Purposes that are focused on developing and managing membership within the local church. But it allows only a small minority of DAC’s members to get an opportunity to be small group leaders who live as an assistant of pastoral ministry in the church. The system cannot have made all members His disciples who follow Jesus as an authentic disciple and faithful disciple maker. Therefore, DAC must change the system to be a symbiotic reproduction process focused on disciple being and disciple making, which is the way to accomplish the new vision of disciple multiplication as follows:

![Diagram of DAC's System Transition From Funnel-Shaped Process to 3DS](image)

Figure 16. DAC’s System Transition From Funnel-Shaped Process to 3DS
As Figure 16 explains, 3DS is composed of three systems that dynamically interact within one another in a symbiotic and cooperative relationship for the spiritual maturity and multiplication of every single disciple. Within an atmosphere of revival created through fervent prayer, the Disciple-Supporting System provides nutrients required for healthy disciples to growth through the Disciple-Making System, and further empowers the disciples to become mature disciple makers through the Disciple-Multiplying System. As parents bring up their children within a family context to further branch out their family, every local church has the role of parenting, within the context of supportive small groups, disciples who continuously branch out and bear fruits. Similarly, 3DS raises an atmosphere of revival through prayer, allowing the Holy Spirit to empower His people for supporting, making, and multiplying disciples.

The purpose of 3DS is to make effective disciples, who constantly make disciples for His mission by the transformed life, and to multiply them to serve people in the world. In order to carry out the purpose, all three elements of 3DS are arranged with each other in interactive relationship. Hence, when all three elements maintain the interactive relationship with each other, the effective disciples continually emerge in DAC and multiply them into the world.

The perfect role model of interactive relationship is clearly revealed in Scripture, which is the relationship of the Trinity of God for His mission. The Father always works with the Son, entrusting all things and supporting for His mission.5 The Son serves people by giving His life as a ransom for many, evangelizing unbelievers and making them disciples and sending the

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5 John 5:22.
disciples for God’s glory and Will and Kingdom. The Holy Spirit, who is the Spirit of Christ, multiplies disciples into the world and leads them as Jesus did.

Like the relationship of the Trinity of God, the three elements have to maintain an interactive relationship with each other. That means that the church has to be an imitator of the Trinity of God. The local church of DAC has to follow the example of the Father for supporting disciples. The disciple makers and discipleship groups of DAC have to follow the example of the Son for making disciples. And disciples of DAC have to follow the example of the Spirit for multiplying disciples as follows:

Table 4. Trinitarian Aspect of 3DS

<table>
<thead>
<tr>
<th>The Three Elements</th>
<th>Role</th>
<th>The Trinity of God</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supporting Disciples</td>
<td>By local church. Empowering disciple makers and the discipleship groups to make disciples, supporting with prayer, worship service, and the Bible Study</td>
<td>Father</td>
<td>Empowering the Son to save peoples, supporting for Jesus’ mission, and providing His favor and grace in the world</td>
</tr>
<tr>
<td>Making Disciples</td>
<td>By disciple makers and discipleship groups. Evangelizing unbelievers, making them disciples, and sending the disciples</td>
<td>Son</td>
<td>Preaching gospel to people, making disciples, and sending disciples</td>
</tr>
<tr>
<td>Multiplying Disciples</td>
<td>By disciples and their transformed lives. Serving people and multiply disciples.</td>
<td>Holy Spirit</td>
<td>Helping disciples to expand the Kingdom through the disciple multiplication</td>
</tr>
</tbody>
</table>

This table shows what the role of the three elements are and how they relate with each other in 3DS through the example of the relationship of the Trinity of God, which is the perfect role model. As a result, in order to maintain an interactive relationship among the three elements in 3DS, the local church has to be faithful to its role like the Father, which completely entrusts disciple makers and the disciple groups to carry His mission. Disciple makers and disciple groups have to follow their role like Jesus, which make disciples and send them. And disciples have to follow their role like the Holy Spirit, which serves people and multiplies disciples in the

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6 Mark 10:45, Matt 11:3-5, and John 5:30.
world. That is the way DAC constantly maintains the relationship for the 3DS, and the result of that the church expands the Kingdom of God through disciple multiplication.

Step 2: Disciple-Supporting System

Revival is the driving force of making disciples and multiplying them. So the first foot of 3DS is to bring revival through focal prayers and provide a supporting curriculum through educational programs and mentoring, which create an atmosphere of making disciples.

**Focal Prayer**

Intensive Prayers

Nothing happens without prayer, which is the key to accomplish the Great commission. Dr. Dave Earley says, “We know that there will never be a spiritual awakening, a huge spiritual harvest, or a sustained disciple-making movement without an atmosphere of revival and prayer.”\(^7\) And prayer allows disciples to be filled with the Holy Spirit, through which He directs disciples to evangelize, make disciples, and expand the Kingdom of God into the world. Pastor Gicheol Ju, who was one of the influential pastors in the early Korean church and was a martyr for Jesus, said about the need of the Holy Spirit to live as disciple of Jesus.

We must be filled with the Holy Spirit to do as God’s will. The wise like Confucius only teach the three fundamental principles and the five moral disciplines in human relation but also can not give the power that enable us to do it. It is the Good News and the religion of Jesus that make our sin clear by His blood and give us new power that guide us to do what is good. The men who are not filled with the Holy Spirit can come to church, but cannot do what is good. To win in these evil days, you must be filled with the Holy Spirit.\(^8\)

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\(^7\) Earley, “The Passion, Mission, & Primary Pursuits of Grace City Church.”

Joseon Presbyterian Seminary, where was the first Seminary in Korea, published how to be filled with the Holy Spirit in a textbook of pneumatology that published in 1931:

The way to be baptized with the Holy Spirit is prayer because Jesus said, “How much more will the heavenly Father give the Holy Spirit to those who ask him!” (Luke 11:13) Prayer is not only on mouth but also heart and spirit, so people who want to be baptized with the Holy Spirit have to pray first in diligent heart, second in obedient heart, third in trustful heart.9

DAC bring the church members to focus more on prayer and in all aspects of their lives. It leads to a revival by the Holy Spirit and to be filled with Him. Every fellowship must have prayer time, and wherever they gather they must pray for revival and disciple making. To carry it out, the church should properly hold prayer meeting and service in the local church because the members completely depend on those without personal prayer time and place. DAC already has enough prayer meetings and services: Early Morning Prayer service every day, Friday Tempestuous Prayer every Friday, Tithe of Prayer every month, and Special Prayer for Holy Passion week and Thanksgiving season.

Now the church has to raise a movement for personal prayer in their homes and various small groups prayer in their school, work, society, and community with communal prayer in the local church. As the life of DAC’s member base on prayer, the church can make disciples without stop and multiply them into the world.

Prayer-Based Worship Service

The Holy Spirit is presented among His people when they gather to worship God. It is the premise of Jesus where two or three are gathered in His name, there He is among them.10 In the Worship service the Holy Spirit’s presence creates an atmosphere of revival that allows

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9 Myeonghyuk, “Korean Church and Pneumatology.”

10 Matt 18:20
worshipers obey the Great Commission. Praise in Sunday worship service would make worshipers look forward to God’s presence. Preaching encourage them to evangelize unbelievers, and make disciples to multiply them. Prayer gives the power of the Holy Spirit to disciples who carry out His mission by 3DS.

DAC’s worship service is very powerful as empowering worship, but it is focused on gathering people just to worship God in their worship building. So the Worship service must change to focus on supporting people to spiritual act of worship that makes the worshipers offer their bodies as living sacrifices to evangelize people, make disciples, and multiply them. It means that they have to get out of Worship service in local church and live as a disciple, who is a transformed worshiper in various life areas.

**Supportive Curriculum**

Educational Programs

DAC learned through the stagnancy and decline that education programs could not make the church members reproduce disciples, but just manage membership. Besides, the members much preferred the training courses to education programs because they chose something that was easier and more comfortable to them. It reveals that the church should eliminate education-centered ministries and focus on disciple making.

Even though education programs have problems, it is of benefit to make disciples because in 3DS making disciples only focuses on training to form habits of disciple’s life and mission. In other words, if the church uses education programs to support disciple making, the effect would be healthy disciples. Disciple makers who are laypersons do not have enough knowledge of the Bible, like pastors, but practice and life as a disciple, so they need someone to support them and their disciples.
DAC has its own homepage on the Internet and broadcasting image equipment, and through it has provided pastor’s sermon and Sunday worship service video. The church could provide education-supporting service on the church homepage as if online college provides professors’ lectures for online students on Internet, and the way could avoid the church members to concentrate on education programs. The education-supporting service fits perfectly with the church members, who are all young men and women loving to use Internet, and would help members to be focused on making disciples.

Mentoring

The church had the successful experience, which its members, as disciple makers, made many disciples and multiply them in university college campuses with exponential growth, when the church, between 1979 and 1999, was an organic body. This successful disciple movement was by the mentors who helped the disciple makers make disciples and multiply them to carry His mission.

The mentorship causes disciple makers to reproduce disciples and disciple makers, because the mentors can help effectively disciple makers make disciples, and encourage them to multiply disciples, so if disciple makes learn to use the mentors’ skills and knowledge to make disciples and multiply them, they would reproduce many disciples. DAC might rebuild the mentorship in 3DS to support disciple making and disciple multiply movement. And because mentorship is not a leadership or a stewardship function in the church but just a ‘helpership’ for disciple makers, the church should limit the mentor’s role only to supporting disciple makers in the mentorship.
Step 3: Disciple-Making System

Atmospheres of revival cause the church to make disciples, which is most beautiful spiritual business that Jesus has given to his disciples as personal ministry. The Great Commission in Matt. 28:18-20 shows how to make disciples: ‘baptizing,’ which is to evangelize unbelievers and ‘teaching,’ which is to train them to live as a disciple who can carry out His mission. This business is very simple, like parent who raises children whom they give birth to, nurturing them.

**Authentic Evangelism**

Without authentic evangelism, there is no baptism. And without baptism, it signifies nothing to make disciples because it is only an education program for personal development. DAC already has many educational programs that are enough to make the members become a good Christian, but it cannot make disciples for Jesus. Programs without evangelism never inspire the vital life power to live as a disciple of Jesus.

Authentic evangelism never is very aggressive and intentional, so it causes people who are unbelievers to have life and bring people who are believers to abundant life. David Wheeler observed the worth of evangelism in the relationship between evangelism and disciple making: “The truth is, evangelism and discipleship are uniquely dependent on each other. While intentional evangelism that leads to a spiritual conversion always precedes the process of discipleship, neither process is complete until the one who is being disciple learns to multiply their witness through sharing to Christ with unsaved people.”

Nobody can make disciples without evangelism. Therefore, the disciple-making system must starts from evangelism, even though it is involves a lot of hard work. Just as birth to a baby

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is not natural but by effort of a mother, becoming born again to be a disciple is by the intentional effort of evangelism. However, it is very valuable as God’s business because Jesus has sent the helper for the valuable business. The Holy Spirit, who may make the lost believe in Jesus, is the cooperator of the disciple maker and inspire deep conviction and power to the disciple maker when they preach the gospel to unbelievers, lest their evangelism efforts be emptied. Dave Earley says, “The key to being effective in evangelism is simply learning to cooperate with what the Holy Spirit is already doing and saying to the person we are trying to reach.”

Through evangelism, the disciple maker could learn the preciousness of a soul that results from successful discipleship, as well as ensuring that they never drop out from the valuable business until reaching to disciple multiplication and rely on the Holy Spirit constantly as their helper and cooperator to make disciples.

**Empowering Leaders**

Jesus empowered His disciples to carry out His mission. The empowering has let disciples not only baptize people but also teach them in order to make disciples like Jesus did, and it has had no limitation in the disciples to make disciples to carry out the Great Commission. The empowering was the major factor that the disciples planted the first church and multiplied disciples in the world.

Like Jesus did, the church has to empower all disciples to baptize people, teach them, and send them into the world. Without the complete authority that Jesus has given to the church for His mission, the church never accomplishes the Great Commission. Empowering disciples may be very tough for the church because the church has still believed that the authority of disciple making, with baptizing and teaching people, is only for the pastors, not the layperson.

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12 Earley and Wheeler, *Evangelism is...*, 2417.
However, it is a wrong idea. The church never has any limitation to disciples to make disciples. In 3DS, there is no difference between pastors and laypersons to make disciples. As the church empowers disciples to make disciples and multiply them, its members can go to their life areas and field in order to make disciples. The empowered authority to laypeople would bring disciples to disciple multiplication.

After baptism, disciples must continue to teach them to observe all that Jesus has commanded His disciples. The word “teach” does not mean that it is a Bible study but it trains believers to observe all that He commanded. Without a transformed life, nobody can observe all of Jesus’ all commandments. The transformed life is the purpose of disciple making. It is not an easy job to transform someone’s lives to disciples’ lives, which organize the Great Commission and the Commandment, but it would be an honor, privilege, and responsibility of the disciples. Without the transformed life as a disciple, the mission is never performed. Rod Dempsey says, “In order to accomplish the mission, the church must develop disciples.”

The Seven Habits as an Influential Disciple-Making Toolkit

Believers must focus open the simple habits that Jesus formed in His disciples, as the way to transform their lives. The Apostle Paul ran his whole life to make his disciple form the habits. He says, “My little children, for whom I am again in the anguish of childbirth until Christ is formed in you” (Gal 4:19). Disciple makers need the zeal and endurance of Paul, even though the process takes a long time and is an arduous journey. Neil Cole encourages, “You must respect

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the long, slow beginning that is a part of the multiplication process.”

In order to plant the habits into believers, disciple makers must conform to the biblical way that Jesus did and said. Jim Putman agrees with this view: “[for] a church to be successful at making disciples, the pastor must understand the rules of the game and to how teach the game to others and ‘the rule book’ is ‘the Bible.’”

Here are the seven habits based on the Scripture to make disciples, through which disciple makers would train believers to be effective disciples as follows.

The Seven Habits for Making Disciples

![Diagram of the Seven Habits for Making Disciples]

The seven habits are based on Scripture to make effective disciples. Disciple makers use the seven habits to influence to disciple making toolkit, as well as eight power tools for personal

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disciple making. Through the eights habits, disciple makers put disciples into practicing disciplines and developing latent ability to surrender totally to Jesus for His mission.

**First Habit - Confess Jesus.** The first habit of the highly effective disciples is confessing Jesus as “My Lord,” “My Christ,” and “My God.” The Apostles and Jesus’ followers in the early church had a firm confession about Jesus. Peter confessed Jesus as “the Christ” and “the Son of the living God” (Matt 16:16), and Martha also confessed, like Peter, that Jesus is “Lord,” “the Christ,” and “the Son of God” (John 11:27). All of these confessions were the same things that are for all disciples in the world.

Without the firm confession, nobody can become His disciple because the confession is the foundation to build Jesus’ Church. Jesus proclaimed, “On this rock I will build my church, and the gates of hell shall not prevail against it” (Matt 16:18). Disciples are also His Church that will be built on the confession. The first habit must be formed in disciples when they not only pray, worship, and preach, but also in everyone they do. For that, disciples makers bring believers to form a habit of the confession about Jesus as “My Lord,” “My Christ,” and the “Son of God,” and on that confession, they can plant His Church and multiply it.

**Second Habit - Pray Constantly.** A disciple is a prayer, and a disciple maker is a prayer warrior. As Jesus lived in the world, He not only prayed for His ministries but also showed His disciples the habit of prayer, teaching them how to pray to God. Jesus trained His disciples to be men of prayer.

A habit of prayer helps disciples not to put out the Holy Spirit’s fire because prayer brings disciples into God’s presence. Prayer help disciples to get spiritual gifts to carry out His mission and power to overcome all problems and to do everything because Jesus promised this
of prayer. This is the promise: “Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it” (John 14:14).

**Third Habit - Live by the Holy Spirit.** Disciples who confess Jesus do not live for themselves but for the Lord, Jesus Christ. “Not I but Christ” is the essence of His disciples’ lives. But it is impassable without the Holy Spirit. Paul said that if disciples live by the Holy Spirit, they would not gratify the desire of sinful nature, and if the Holy Spirit leads disciples, they are not under law. The Holy Spirit helps believers to become effective disciples.

Disciples are supposed to form a habit of living by the Holy Spirit. This habit will bring them to being disciples who live for Jesus Christ and make disciples. That is the way that to train disciples to live by the Holy Spirit.

**Fourth Habit - Preaching the Gospel.** The reason Jesus made disciples in the world is to preach the Good News that causes people to believe in Jesus as their Christ. So, He not only showed His disciples how to preach but also trained them, sending them to people who did not realize that the Kingdom of God is coming. That is why disciples form a habit of preaching the gospel. Unless one is trained in evangelism, he or she cannot be a disciple who is an effective disciple to multiply Jesus’ Church.

The practice of preaching is not tough but exciting for disciples because they already have been prepared to preach the gospel. The first habit of confessing Jesus is their testimony as a message of the gospel that disciples preach to people. Sharing their own testimony is a good way to evangelize people. And when they preach the gospel with the testimony, they will never be alone without a demonstration of the Holy Spirit because the habits of prayer and living by the Holy Spirit have made disciples depend on Him.

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17. Gal 5:16 -18 [NIV].
A habit of preaching the Good News would change DAC’s members, who invite their friends and companies to the church into disciples who preach the gospel to unbelievers, which creates disciple multiplication.

**Fifth Habit - Study the Bible.** Bob Roberts notices the value of discipline: “The only way we will experience the transformed life Jesus intends for us is if disciple embrace discipline.”\(^1\) Biblical and spiritual discipline requires that disciples obey only God’s words.\(^2\) In order to embrace discipline disciples have to read, recite, and meditate on the Bible, which is because that is not only profitable for teaching, for reproof, for correction, and for training in righteousness but also makes believers be effective disciples as the men of God who are complete, equipped for every good work.\(^3\)

Jesus has given the Holy Spirit to teach the words that He said and taught to disciples continuously since He was taken up to heaven.\(^4\) So, when disciples share the words and discuss about them with each other and study Bible alone regularly, the Holy Spirit will remind and teach them everything Jesus said and taught. Studying the Bible in a daily life helps transform believers to effective disciples. But if disciples do not study Bible, they would not understand Jesus and then fail from becoming effective disciples.

**Sixth Habit - Change Lifestyle.** As Jesus appointed the twelve followers as His disciples on the mountain, He immediately taught a lifestyle that disciples have to live in the instruction of

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19 Jesus says, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” (Luke 24:44)

20 2 Tim 3:16-17.

Jesus, which is called The Sermon on the Mount.\(^{22}\) The instruction did not only encourage His disciples to change their old lifestyles to new ones, but also provided how to take off their old selves that belonged to their former ways of life, which was being corrupted by deceitful desires, and how to put on the new selves being created after the likeness of God in true righteousness and holiness.\(^{23}\)

In the Sermon of the Mount, Jesus showed what is the new lifestyles of His disciples: 1) The true eight characteristics (Matt 5:3-12), 2) The true righteousness against the law (Matt 5:13-40), 3) The true worship (Matt 6:1-34), and 4) The true work in His mission (Matt 7:1-29). Disciples have to practice these new lifestyles, which bring their lives to God’s will, God’s kingdom, and God’s glory. Also, these new lifestyles can make disciples’ lives testimonies to proclaim Jesus to unbelievers with the gospel.

**Seventh Habit - Develop Dynamic Faith.** Disciples in their life areas face various matters and problems and struggle to overcome these. The wars never come to the end until Jesus comes back. That is why they develop dynamic faith that is a potent weapon to attack the enemies and win the wars. Dynamic faith makes disciples be satisfied in whatever situation and enables them to do all things. Paul says, “In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me” (Phil 4:12-13).

Dynamic faith causes disciples to carry out the Great Commission by disciple multiplication, which is the best way to expand the Kingdom of God in the world. Without faith, disciples could never achieve their great vision God has given. Jesus said if someone has faith as


\(^{23}\) Eph. 4:20-24.
small as a mustard seed, he could move a mountain. Dynamic faith can make all things possible, so disciple makers have to develop disciples’ faith until that is formed into disciples in disciple making.

Step 4: Disciple-Multiplying System

Multiplying disciples is the church’s glory and pride because it sends trained disciples into the world to expand the Kingdom of God. Sending disciples proves that the church has raised their members very healthily, as effective disciples, who have the spiritual reproductive ability and multiply their spiritual sons and daughters in the world.

Incarnational Mission

The purpose that Jesus came in the world is to save people who are sinners, and which has been fulfilled through serving the people and giving His life as a ransom for the. He says, “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Mark 10:45).” He also required His twelve disciples also to serve people like Him, showing how to serve through His example, washing the feet of the disciples.

Serving people does not mean that it is merely to distribute private properties to the poor and to help someone who sends a helping hand, but it is to share disciples’ transformed lives in authentic communication with others and connect between God and man in interactive relationship. Serving people is incarnational mission, which is the purpose to multiply disciples. Unless disciples go into the world with serving people like Jesus, nobody can make disciples. The church never has to allow disciples to stay the local church where disciples are living, but

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24 Matt 17:20.

must aggressively compel them to engage the society and secular communities to follow Jesus as His disciples and His disciple makers.

Incarnational mission has to pursue both disciple-being and disciple-making. If the church has one, they might not expand the Kingdom of God. DAC has an experience of incarnational mission through Jesus Hope Movement that motivated believers to serve people like Jesus did, in the place where they live in, as well as helped them go to other cities in one’s country and other countries to serve people who need Jesus. But, it was focused on serving people without making disciples. As a result of that, the church did not multiply disciples.

The first church, Jerusalem Church, showed a strategy to connect to the field and facilitate disciple multiplication in order to carry out incarnational mission. According to Acts 2:43-47, in order to engage the society, first, the church’s members shared private possessions and properties with others in need. Sharing disciples’ possessions and properties with others in need made unbelievers hear the gospel and come to Jesus. The possessions and properties are not only meaning material value but also including personal talents, technicalities, spiritual formation, and spiritual gifts.

Second, they gathered people in their houses to teach the Lord’s word with breaking bread and eating food. Their lives’ center was changed from the Temple to their house, so they did not gather in the “Temple,” except for prayer. Their houses were the place to connect with people in the world as a new a sanctuary where God present to make disciples. An open house is the best key to engage society and secular communities, because the house is the best place to share the transformed life with families, friends, companies, neighbors, and even foreigners.

The incarnational mission of the first church was effective to provide spiritual, emotional, and physical needs to people. Like that, disciples have to offer all of themselves as a living
sacrifice to carry out incarnational mission that disciples are the way to live no longer for them selves but only Jesus Christ.\textsuperscript{26} Which is also the effective way to serve people and give disciples’ own lives to save people and make them His disciples in the world.

The serving life for disciples is never tough. If disciples have completely formed the seven habits in disciple making process, the serving life would be naturally produced in their lives, as tree bear fruits.

\textbf{Missional Small Groups}

Multiplication is God’s blessing and commandment to conform the mandate of cross-cultural mission that God has given to human beings in the world, and it also is Jesus’ commandment to His disciples to carry out His mission, which is never for procreation and propagation of humans but a spiritual birth as being born again.\textsuperscript{27}

Actually, both the mandate of cross-cultural mission (in Gen 1:28) that God has given and the His mission (in Acts 1:8) that Jesus has given, are same things in essential meaning, and there is no difference between the two in mission, but they complement each other. Therefore, the multiplication is God’s blessing and the responsibility of disciples, who have to carry out His mission in schools, work, societies, countries, nations, and all the worlds.

The best way to multiply disciples is making discipleship groups that are very small groups for disciple making. These discipleship groups themselves have the principles that are different completely from the small groups that the church already has: First, the discipleship groups pursue only making disciples. So the disciple groups have only two kinds of members: one is a disciple maker, who is the leader of the group, and others are disciples whom the

\textsuperscript{26} Gal 2:20

\textsuperscript{27} Gen 1:28, Acts. 1:8
disciple maker evangelized. Second, without evangelism, no one can become the leader as a disciple maker, make a disciple group, or have their disciples. Third, the groups must send a disciple who evangelizes one who is converted by the disciple. If disciples evangelize someone who is an unbeliever, he is proving that he has an ability to make his disciple. An evangelist is a disciple maker. Fourth, the groups are not for studying the Bible but training to transform disciples’ lives and obey His mission. Therefore, disciple makers must focus on forming the seven habits into their disciples. Fifth, the groups must hold a house that belongs to the leader or the disciples for evangelism and disciple making. The groups never meet up in the local church. Last, the discipleship groups are the church, not of the church, or not with the church. The groups are Jesus’ churches, so it has the power and authority that Jesus has given. They must multiply disciples without depending on the local church for the responsibility and authority.

In order that DAC tries on the principles, the church might use the small groups that it has and the classes for new members as follows:

Figure 18. Making Discipleship Groups from Small Groups and New Member Classes

This figure shows how DAC makes discipleship groups, which are made from the small groups and classes for new members. As one who belongs to a small group or class for new members evangelizes an unbeliever, he or she can make a discipleship group to make a disciple
for the new member. And the small groups and the classes for new members would die slowly because the church’s members never give the new members who are evangelized by them to small groups and classes for new members, but rather start making disciples in the discipleship groups.

In order to make discipleship groups effectively, DAC might use mentorship. Mentors not only help disciple makers to produce disciples, but also make disciples of the new members who came to the church by themselves to become His disciples. The new members could not leave their mentors before evangelizing unbelievers to make disciples. But, as they bring an unbeliever to Jesus, they can also make discipleship groups, and then, they are no longer new members but disciple makers and the leaders of the discipleship groups.

The best way to facilitate disciples to multiply is reproducing the discipleship groups by evangelism constantly. When disciples evangelize unbelievers to make disciples, the church can grow healthier, and the disciple multiplication by evangelism will expand the Kingdom of God rapidly.
Conclusion: Recommendations for Churches Desiring to Become an Organic Church

The reason for DAC’s transition from an institutional church to being more organic as the body of Christ came from a resistance against DAC is pursuit of the numerical and materialistic growth in the church and an eager desire that the church must become a healthier church. DAC has regarded the numerical and materialistic growth as a best way to expand the Kingdom of God, but it is the main cause of the stagnation and decline in the church. Furthermore, it makes the church lose its identification as the body of Christ slowly, unfortunately, which seems like a secular corporation pursuing property and wealth.

3DS will transition DAC to be more organic, which changes the church’s pursuit from the numerical and materialistic growth for the church to disciple making and disciple multiplication for the Kingdom of God. DAC, as a disciple-making church, will allow its members lay down their lives to follow Jesus as His disciples and His disciple-makers. Because 3DS is based upon the biblical discipleship process in the Great Commission, this system can transform the members’ lives to His disciples’ lives. Paul, who sacrificed his life as a disciple and disciple maker, showed what disciple’s life was through his own confession, “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20).

The reflection of Paul’s life into all disciples is the ultimate purpose of 3Disciple-Making System (3DS), which does not only change DAC organically, but it can also help Korean churches that have an eager desire to become more organic as a disciple-making church. It is the recommendations for the churches, following the acrostic “O.R.G.A.N.I.C.”
Organize for the Great Commission

Since Jesus has given the Great Commission to His disciples, all Protestant churches in Korea are convinced that the Great Commission is the mission for the church because they believe the church is the successor of the Apostles. But unfortunately, as they have misunderstood the Great Commission, they have not followed the direction of the mission and have ignored the biblical discipleship process. Instead, they have pursued their own way and have used a discipleship process that they made as a course of the membership development. Therefore, Korean churches could not have made their members authentic disciples who lay down their lives to follow Jesus as His disciples and His disciple makers.

In order to become more organic as a discipleship church, the first step is, without a doubt, to observe the mission Jesus has given and the disciple making system in the Great Commission. This mission is to make disciples who live as Jesus taught His disciples and the disciple makers, who serve people and make them disciples. It is never is develop good Christians who only live as worshipers of God and faithful servers in their church. Jesus has commanded His disciples to make disciples of nations and has provided the disciple making system in the Great Commission. The disciple making system compels believers to commit their lives to His mission, as His disciples and His disciple makers.

The disciple making system is composed of three elements: 1) Making disciples, 2) Multiplying disciples, and 3) Supporting disciples. ‘Making disciples’ starts from evangelizing unbelievers and then teaches them to obey everything Jesus has commanded. ‘Making disciples’ is to form habits that His disciples had. ‘Multiplying disciples’ is to send the disciples, who evangelize unbelievers to make their disciples by their transformed lives and also multiply disciples into the world, pursuing disciple multiplication.
The disciple making process must include supporting disciples, which is based on Jesus’ premise: “I am with you always, to the end of the age” (Matt 28:20). Without Jesus’ support the discipleship process is never operates. ‘Supporting disciples’ is the responsibility given by Jesus for all churches to make disciples and multiply them. In order to achieve the responsibility, Jesus has given the Holy Spirit as the Helper to His all churches.

As a result, in the Great Commission, there are His mission, which is to make disciples of all nations, and the disciple making process to carry out the mission. The Great Commission compels Korean churches to transition their discipleship program to the disciple making system.

Rebuild the Foundation of the Disciple Making System

As stated above, the disciple making system is the best way to carry out His mission. However, most Korean churches have regarded the discipleship process as a training program to develop membership or to become a good Christian, which is because the churches’ visions are for numerical and materialistic growth. These secular visions lead the churches to pursue membership management to gather people and manage them and adopt many programs into their ministries. Unless Korean churches rebuild their visions and ministries on the disciple making system, the churches not only make their members disciples but also become more organic.

In order to rebuild the disciple making system in Korean churches, first they must change their vision to the command of Jesus: “make disciples of all nations.” This vision encourages the churches to throw out the many adopted programs for membership management. It leads the churches to make their members authentic disciples who live like Christ for the Kingdom of God, and it makes their ministries focus on making disciples of all nations.

In order for the disciple making system to work well, the churches must change their leadership and ministry model from pastors-centered to members-centered. Without empowering
their members to make disciples, the discipleship making system cannot succeed. The churches must share with layperson the authority that Jesus gives to the Apostles to make disciples of all nations, baptizing people and teaching them. The role of pastors in the churches is still very important because they should help disciples, who live like Christ, and disciple makers, who make disciples, to expand the Kingdom of God in the world.

**Get a Good Start with the Holy Spirit**

If churches rebuild the foundation of their biblical disciple-making system, their visions will focus on disciple multiplication, their ministry model will become members-centered, and their church system will become a symbiotic reproduction of a biblical disciple-making system.

The starting of the disciple making system has to be with the Holy Spirit who helps disciples make other disciples and multiply them in the world. Before making disciples, the churches first have to create an atmosphere of revival by the Holy Spirit. Without the Holy Spirit, the churches cannot make authentic disciples. The Holy Sprit is the Helper for people who live to obey His mission through disciple being and disciple making. Jesus has sent the Holy Spirit instead of Himself, and now He has been teaching disciples all things and reminding them everything that Jesus said and showed. The Holy Spirit never leaves disciples alone but lives within forever.\(^{172}\)

Thus, the churches that have a strong desire to become more organic must depend upon the Holy Spirit’s leading and teaching. It is easy for the churches to support disciples to have a spiritual, deep relationship with the Holy Spirit, because Jesus has promised, “Where two or three are gathered in my name, there am I among them” (Matt 18:20). Prayer is the best way of having a deep relationship with the Holy Spirit. Prayer meetings are a power plant that generates

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\(^{172}\) John 14:16, 26
a spiritual atmosphere of revival by the Holy Spirit. The early church used their prayer meetings at the Temple to raise a revival, and through the power plant, they matured their disciples at their houses, baptizing and teaching them. The early church clearly made a division between the Temple, where it focused on intensive prayer, getting together, and their own house, where it focused on teaching their disciples with Lord’s Supper.

Like the early church, the churches can use their local worship center as the place to pray together, which brings their members to make disciples at their houses. Raising the fire of prayer with the Holy Spirit ignites the churches to pursue making disciples and multiplying disciples to expand the kingdom of God.

Apply the Seven Habits of the Influential Disciple-Making Toolkit

The support of the Holy Spirit in the churches encourages all members to make disciples of all nations. The Holy Spirit awakens how to make disciples through the way Jesus taught and showed. Making disciples is not a training program for membership development, but it is to transform all members to authentic disciples, who offer their transformed lives as living sacrifices to Jesus. The transformed life brings God’s glory into the world by accomplishing His mission, which is the ultimate purpose of making disciples.

Without the transformed life, no one can change apprentice disciples’ lives. In order to transform lives, disciple makers should change their own lives. Jesus used His life to make His disciples and compelled them to accustom themselves to the life that he displayed. Making disciples is to teach apprentice disciples to Jesus’ habits that He trained though His life.

The New Testament provides seven habits His disciples had in their lives. The seven habits are not only an influence training toolkit for disciple makers to make effective disciples, but it is also eight power tools for the disciple’s life. Disciple makers can put their disciples into
practicing disciplines and developing latent ability to surrender totally to Jesus for His mission through the seven habits. It is the brief account about the seven habits: 1) Confession of Jesus. Disciples must have an obvious confession of Jesus in their lives: He is my Lord, my Christ, and the Son of God, which is the foundation of His disciples’ lives, 2) Prayer life. Without prayer nothing happens in a disciples’ life, so a constant and intensive prayer changes their circumstance, 3) Living with the Holy Spirit. Disciples have to live by the Holy Spirit, who is the one to help transform their lives on the confession of Jesus, 4) Evangelism. The ultimate purpose for which Jesus has called His disciples is to save unbelievers. Disciples always must preach the Good News wherever they go and with whomever they meet, 5) Discipline. Discipline brings disciples to a transformed life by developing more perseverance. Disciples have to be used to embrace discipline through studying the Bible, 6) Loving lifestyle. Disciples must accustom themselves to follow the law of loving God and others that Jesus has given. They should never be satisfied with keeping the world’s law in their lives, 7) Dynamic faith. God works with disciples’ dynamic faith. Developing dynamic faith causes disciples to carry out His mission through disciple multiplication, and 8) Serving people. The transforming life is to serve people through their job in the world. Unless apprentice disciples accustom themselves to serving people in the training of making disciples, they never become an authentic disciple. Serving people is the reason why Jesus came down. He came to serve people, giving His life as a ransom for many (Mark 10:45).

No Evangelism, No Disciple Maker

Without evangelism, no one can become a disciple maker, because the way to make disciples starts from evangelism. The reason why most of Korean churches could not reproduce
disciple makers is because there is no evangelism in their discipleship process, so the churches
turned their discipleship into membership management.

The essence of Jesus’ calling to be His disciples is to save unbelievers and teach them to
obey all the commands Jesus said. When He called Peter and others to be His disciples, He noted
the mission of His disciples: “Follow me, I will make you fishers of men” (Matt 4:19).
Evangelism is the best of disciple’s ministry, which compels all disciples to evangelize
unbelievers.

Whoever evangelizes unbelievers can instantly become disciple makers. It does not take a
long time to become disciple makers. If apprentice disciples win unbelievers, they can become
disciple makers. Their evangelizing does not only prove the ability to be able to make disciples,
but also shows that the Holy Spirit entrusts His mission to them. Even though they have no
experience making disciples, they can become disciple makers because the Holy Spirit will help
them with mentors in their church until they grow up to become effective disciple makers, who
multiply disciples. They must never be afraid to empower the apprentice disciples to make their
disciples. The ability of evangelism will awaken their reproductive potential ability to make
disciples.

Instill Disciple Multiplication Movement

As the churches have the disciples making system, they should instill disciple
multiplication in their churches as a disciple movement. Disciple multiplication is the vision and
purpose of a disciple-making church, which is that the churches become more organic as the
body of Christ. Evangelizing and serving people in the world are the driving force behind the
churches to multiply disciples. Through both, the churches could raise a disciple multiplication
movement all over world.
Disciples have to engage society in the world to serve people with jobs and vocations and make them disciples. Without serving their companies and communities, disciples never make disciples because the gospel instills in people the serving life. Just as Jesus served His disciples, He took His disciples’ feet into His hands to wash them; disciples must serve peoples with their hands and the gospel, which is the way to make disciples of all nations.

Disciple Multiplication pursues ‘Inside-Out,’ which never encourages disciples remain in their local church for worship services and prayer meetings but encourages them to have a spiritual impact in their communities and work. In order to multiply disciples in their life areas, the churches have to compel disciples to open their houses as the place for their own discipleship group. Disciples’ houses are not only the best place to make disciples, but also are a point of contact to link disciples into the word to serve people. Disciples could always move wherever they want to proclaim the gospel and make disciples and serve people, and they could open their house to make disciples. Therefore, the churches have to send their members to the other cities and countries, which is the best way to overcome the limitation of their local church and raise their disciple multiplication.

Cooperate within 3Disciple-Making System

In order to multiply disciples constantly, the churches have to cooperate within 3Disciple-Making System (3DS). 3DS are arranged with each other in deep relationship. Supporting disciples is the role of the local church. Making disciples is the role of disciple makers in their houses. Multiplying disciples is the role of all disciples through their transformed life in the world.

In the building and organization, the churches only have to focus on supporting disciples to be filled with the Holy Spirit and send their members to make disciples of all nations. If the
churches hold their disciples in their local churches, they will not go out to make disciples, because they do not want put down the comforts that the local churches provides. The churches should never manage disciple makers’ ministry to make disciples but encourage them to evangelize unbelievers and make them disciples in their houses. The churches might help disciple makers to train their members to be highly effective evangelists, powerful prayer warriors, and multiplying disciple-makers. The churches should never let disciple makers cling to their disciples but compel them to send the disciples to multiply disciples. Also, the churches have to motivate their members to engage society to serve people and make them disciples for disciple multiplication. The glory of the churches, whose desire to become more organic, is to multiply their members, as His disciples and His disciple makers into the world for which the churches have to run on until Jesus comes back. Cooperating within 3DS will bring the churches to become a disciple-making church, which accomplishes His mission to expand the Kingdom of God in the world.
Appendix A

About Dingshin Apostle Community

1. The Birth of DAC

In 1979, Dongsjin Apostle Community (DAC) was born as a healthy, organic body for college students under the umbrella of their mother church, Dongsjin Presbyterian Church (DPC). They named the new church “Apostle” because they believed their church to be the successor of the Apostles, which reflected the identification of those who are sent by Jesus as His disciples into the world. DAC adopted the vision and system of University Bible Fellowship (UBF), which encouraged the church to have a strong desire to live the life of the disciples of Jesus in their life areas, evangelizing and making disciples among college students.

2. History of DAC

Since the founding of DAC in 1979, the church has made several transitions. The first, between 1979 and 1999, was the genesis of DAC as an organic church experiencing exponential growth through their focus on campus missions. The second, between 2000 and 2005, DAC went through a severe stagnation and decline as it was forcefully conformed to the institutional model of its mother church. The third, between 2006 and the present, DAC began to experience exponential growth through its transition to a hybrid church model.

3. Statement of DAC

The foundation of DAC’s ministry is Matthew 9:35: “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.” Jesus brought people to Himself by teaching the word of God, spreading gospel, and healing people with various sickness and weaknesses. In his whole ministry of saving, raising and healing, He always maintained the same heart towards suffering and wandering people. It was full of compassion and mercy. He was never against them, and he never looked down on them. He did not only consider them roaming sheep without a shepherd but also crops to be harvested. Jesus did his ministry with this mind to save, raise, and heal people. Therefore, DAC, as followers of Jesus, should serve people with the same mind and ministry as follows: “DAC, a successor of the Twelve Apostles and the Apostle Paul, following their life and mission through ‘saving people,’ ‘raising people,’ and ‘healing people.’”

4. The Pursuits of DAC

DAC’s statement reproduced the five pursuits: ‘Saving people’ is through Evangelism, ‘raising people’ is through Training and Education, and ‘healing people’ is through Worship and Ministry. Evangelism is to convert non-believers. Worship is for believers to worship God and give glory to God. Training and Education are to mold fellows in Christ’s image. And Service and Ministry are for trained people to serve inside the church and outside in the world.

These five pursuits are a Funnel-shaped process for leadership and membership development (See Figure 1).
Evangelism

All believers are supposed to have a holy burden for evangelism because God asks them to spread gospel. In order to follow God's Great Commission, all members have to bring at least one person to Jesus. DAC tried to awake members about the Great Commission and encourages them to live a life of evangelism.

DAC’s members have many young members who are from unbelieving families and who have unbelieving friends. So DAC tried to help members to preach the gospel to their relatives and friends. Also DAC has a “new life festival” every April and October, for which DAC encourages members to decide to whom they are willing to preach the gospel with a special ‘Morning-prayer week’ in the previous April and October.

Hope-evangelism, which is made by pastor Lee, is to introduce the gospel with a hopeful message by telling that God gives all things with His Son, Jesus, as gifts. With it, DAC provide an opportunity to learn the relationship-evangelism method to evangelize intentionally believers.

Worship

Worship provides members the joy of meeting God and serving others. DAC’s worship service is for young adults, so the church has an “open worship service” to allow them to express their specific emotion and sensibilities. Open worship service pursues three purposes: 1) filling with the Holy Spirit, 2) preaching focused on the gospel, and 3) using the emerging culture. This style of worship is very effective to bring unbelievers to Jesus because it is focused on the gospel and their culture.

Sunday worship service offers a prayer time to offer believers the abounding grace of God. Also, several prayer meetings are held every month. “Tithe of Prayer” is mainly for prayer. It is intended to experience the Holy Spirit, revival, life, and miracles through prayer. This prayer service consists of long prayer for two hours with praise. In the prayer time, members put their hands on sick parts of their body and pray for healing and experience great works of the Holy Spirit.

DAC compels members to connect to small group, which is also worship to obey the Great Commandment: “Loving people.” The small group is on the spiritual family home system, so that it takes a role: they save, raise and heal people with gospel. In a small group, the members can share their daily lives, encourage one another biblically and pray together, and reproduce
new life. A leader groups to invite unbelievers with two supporting helpers. In the meeting, members share their daily lives to know each other, having snacks, receiving a prayer requests from the unbelievers, and preaching the gospel. DAC’s small group meeting provides the best environment for a person to be trained.

**Education & Training**

DAC’s Education & Training emphasizes that the balance between the Bible and Holy Spirit, which is based on “BEST”: ‘B’ is Bible, ‘E’ is exposition, ‘S’ is the Spirit, and ‘T’ is transformation. “BEST” is to transform people by the Bible with the Holy Spirit. The Holy Spirit may lead the believers to apply what they have learned from the Bible to their daily lives and then their lives go with the proper direction that the Bible tells them.

Through BEST, DAC provides an integrated curriculum for spiritual growth. It is to make people come, see, learn, do, and at the end, take a duty (See Figure 2).

![Figure 2. DAC’s Curriculum Process](image)

DAC opens BEST school and provides various courses for ordinary members. There are Bible reading courses, Q.T. courses, Crossway courses, and courses for studying the Old and New Testaments. After being educated, attenders advance to next steps of practicing what they want to learn. DAC provides this practicing opportunity in discipleship training, ministry training, and evangelism training in order to transform a person into His mission.

**Ministry**

The aim of education and training is for people to resemble Jesus and to do ministry with ministers as His little shepherds. In order to follow Jesus' ministry, followers should serve alienated people both inside and outside of the church. Serving people gives a chance to look back and remotivates them of the rewards of training constantly.

The purpose of DAC’s ministry is to carry out His mission in our church, our region, our job, our relationships, our nation, and our world, through saving people, raising people, and healing people. Leaders bring their members up in the small groups, the committee, and programs. Members serve in the mother church as teachers of Sunday schools, choirs, orchestras, and helpers as volunteers in various ministries.

For local society, DAC designs, a “Christmas Service Day.” On this day, DAC shares the love of Jesus to underprivileged, elderly men and women in their homes, takes care of severely disabled children in their facility, and plays with orphans in their houses.
For mission, DAC provides an opportunity for the members to serve the young men and women in other nations through His mission. Pastors bring outreach teams to other nations, and it uses a way to give the disciples an opportunity to reach out. DAC will send several export missionaries to other nations each year with prayer and money.

For the Jesus Hope Movement (JHM), which was founded to reach young men and women who were frustrated and overwhelmed by a sense of defeat to give them hope through Jesus in Daegu, Korea, DASC hosts a feast for the Jesus Hope Movement, an empowering worship experience, inviting spiritual worship leaders and teams from churches with young adults. The movement plants Jesus in their minds as the only hope and changes their thoughts concerning their jobs, study, work, and business.

5. Application for Five Pursuits

In the Funnel-shaped process, the five pursuits will advance to grow healthy and become very vital and active as follows:

| Evangelism (Come!) | 1. Evangelism on the street  
2. Visiting Evangelism in the community  
3. Relationship-centered evangelism in the work place and school  
4. Evangelism of solidarity by cooperation with the mission (CCC, IVF, YWAM)  
5. Inviting unbelievers from the neighborhood twice per year |
|---|---|
| Worship (Meet!) | 1. Duty for Sunday worship to care 1000 worshipers  
2. Vitalizing of Banaba system to help new believer  
3. Strengthening shout prayer and blessing time  
4. Shift to festive spiritual worship  
• Worship order: Declaration of worship (1min) => Confession of faith (1min) => Praise (30min) => Sermon (35min) => Prayer in union (10min) => Offering with special praise (5min) => Video Announcement (3min) => Blessing event (6min) => Dispatching song => Benediction (4min)  
5. Entrance and finishing of new believers worship school  
6. Preparing for a program shift from worship service to small groups |
<table>
<thead>
<tr>
<th><strong>Education &amp; Training (Hear!)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Connections of growth class for continuing care after education of new believers</td>
</tr>
<tr>
<td>2. Expanding wholly responsibility team in town group</td>
</tr>
<tr>
<td>3. To give addition point to trainee of BEST biblical college</td>
</tr>
<tr>
<td>4. Encouragement of participation cultural college</td>
</tr>
<tr>
<td>5. Operation growth school and duty of educational doctrine centered on new believers</td>
</tr>
<tr>
<td>6. Shift from leader train to expert missionary of small group (twice per year/ duty: finishing Discipleship Training)</td>
</tr>
<tr>
<td>7. Praying training: Friday praying storm meeting (duty as leaders), Tithes of praying, praying meeting centered on three day (twice per year) Team praying meeting, Special dawn praying meeting</td>
</tr>
<tr>
<td>8. Discipleship training: One night training (Duty).</td>
</tr>
<tr>
<td>9. Bombing of Evangelism Training - Finished student Discipleship Training (13 weeks/ twice per year)</td>
</tr>
<tr>
<td>10. Supporting short team mission priority to finish mission school</td>
</tr>
<tr>
<td>11. Worship school - Support subside finance (12 weeks/ once per year)</td>
</tr>
<tr>
<td>12. Retreat for encouragement of leaders (four times per year)</td>
</tr>
<tr>
<td>13. Spiritual training for new believers (three times) Bible class for worker - propulsion along each team</td>
</tr>
<tr>
<td>14. Whole leader spiritual training (twice per year)</td>
</tr>
<tr>
<td>15. Order direction of ministry at June and December</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Ministry &amp; Service (Sever!)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Choosing of leader growth school training</td>
</tr>
<tr>
<td>2. Establish Evangelism team, centered on finished student trainer of evangelism</td>
</tr>
<tr>
<td>3. Sending Expert missionaries and expanding</td>
</tr>
<tr>
<td>4. Supporting food for mission of North Korea</td>
</tr>
<tr>
<td>5. Cooperate with and support emigrants in society</td>
</tr>
<tr>
<td>7. Mission of one-third of the members to educational body, foreign body, choir, serving for parking (one person/one ministry)</td>
</tr>
<tr>
<td>8. Select server worker at church planting</td>
</tr>
<tr>
<td>9. Give scholarship for students of elementary school, middle school. High school and university.</td>
</tr>
<tr>
<td>10. Campus meeting for shift from communication to evangelism.</td>
</tr>
<tr>
<td>11. Apply for local union mission server</td>
</tr>
</tbody>
</table>
Appendix B

An Analysis of Dongshin Apostle Community by Researching (or Examining) Diverse Ministry Data Collected Between 2006 and 2009

An analysis of DAC is researched or examined by DAC’s diverse ministry data collected between 2006 and 2009. By this analysis DAC will be evaluated to identify both healthy and unhealthy factors that contributed to DAC’s growth and stagnation. And this analysis exposes what the necessary organic factors are, which are to transfuse into DAC. The method of the data collection depended on the research or examination for DAC’s leadership, membership, and the five purposes: Worship (including Prayer and Small group), Evangelism, Education, Training, and Ministry.

**<Leadership>**

An analysis of DAC’s leadership is to reveal the relation between their leadership and the church growth, which is researched in three views: 1) the status of the leadership, 2) the role of the leadership, and 3) the organization that was built by the leadership.

1. The Status of DAC’s Leaderships

   The status of DAC’s leaderships is examined in the position of their identifications and missions (See, Table 1).

   **Table 1. The Status of DAC’s Leaderships (2006 -2007)**

<table>
<thead>
<tr>
<th>Leaderships</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Pastors</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>2 Head leader</td>
<td>6</td>
<td>6</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>3 Small group leader</td>
<td>23</td>
<td>36</td>
<td>55</td>
<td>56</td>
</tr>
<tr>
<td>4 General leader</td>
<td>9</td>
<td>12</td>
<td>31</td>
<td>33</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
<td>55</td>
<td>104</td>
<td>106</td>
</tr>
</tbody>
</table>

The status of DAC’s leaderships shows how the leadership grew between 2006 and 2009 in their church. DAC experienced exponential growth from 2006 to 2008, but in 2009 DAC stopped the rapidly growing (See Figure 1).
Figure 1. The Status of DAC’s Leaderships (2006-2009)

2. The Roles of DAC’s Leaderships

DAC changed the roles of the leaderships in their church with the exponential growth: The change was because associate pastors came into DAC to manage members in late 2008 (See, Table 2).

<table>
<thead>
<tr>
<th>No</th>
<th>Leaderships</th>
<th>Role</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2006 – 2008</td>
<td>2009</td>
</tr>
<tr>
<td>1</td>
<td>Leader pastor</td>
<td>1. Preaching, writing, training, and teaching for spiritual growth</td>
<td>1. Managing for church system and associate pastors</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Meeting for new members</td>
<td>2. Peaching, writing, training, and teaching for developing membership in the education program</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Mentoring and caring for leaderships</td>
<td>3. Leading prayer meetings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Leading prayer meetings</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Associate Pastor</td>
<td>1. Mentoring small group leaders for developing leadership</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Managing for members of the Village and small group</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Training and teaching for the Village members in the education program</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Visiting absenters at Sunday worship or small group meeting</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Header Leader</td>
<td>1. Mentoring small group leaders for developing leadership</td>
<td>1. Managing small group leaders with associate pastors</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Training and teaching the Village members</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Small Group Leader</td>
<td>1. Training, teaching, mentoring, and caring for the members in small group</td>
<td>1. Managing and teaching small group members with associate pastors</td>
</tr>
<tr>
<td>5</td>
<td>General Leader</td>
<td>1. Supporting small groups and helping leaderships</td>
<td>1. Assisting associate pastors and supporting educational program</td>
</tr>
</tbody>
</table>
This table shows how the roles of DAC’s leaderships changed after 2009. Many of lay leaders’ roles were shifted to associate pastors, and their ministry’s purpose was changed from membership development to membership management (See, Table 3).

<table>
<thead>
<tr>
<th>Leadership</th>
<th>2006 - 2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lay leadership’s ministry</td>
<td>Training and teaching members for spiritual growth in small groups</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Managing members and assisting pastors in pastoral ministry</td>
</tr>
<tr>
<td>2</td>
<td>Leader pastor’s Ministry</td>
<td>Mentoring for lay leadership Membership development by pastors in education</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Managing associate pastors and maintaining church system</td>
</tr>
<tr>
<td>3</td>
<td>Associate pastor’s Ministry</td>
<td>Managing lay leaderships and members in pastoral ministry and training members in education programs</td>
</tr>
<tr>
<td></td>
<td>Evaluation</td>
<td>Lay leaders-centered ministry</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pastors-centered ministry</td>
</tr>
</tbody>
</table>

As a result, the different roles of the leaderships changed their ministry model from members-centered ministry to pastors-centered ministry in 2009.

3. The Organization by DAC’s Leaderships
   With changing to pastors-centered ministry model, DAC rebuilt its organization that associates pastors led instead of lay leaders (See, Figure 2).
As Figure 2 shows, DAC’s organization, between 2006 and 2008, had been focused on small groups that drove the church’s ministry to develop membership. But, in late 2008 associate pastors came to DAC, its organization was focused on each TEAM ministries and pastoral
ministries. As a result, in TEAM system, the roles of the leaderships were changed to manage membership effectively and it resulted in lay leaders becoming lost in the system.

<Membership>

An analysis of DAC’s membership is to reveal the relation between their membership and the church growth, which is researched in three points: 1) the status of membership, 2) move-out of membership, and 2) spiritual condition of members.

4. The Status of DAC’s Membership

The status of DAC’s membership shows the number of all members, who connected into DAC, and when DAC was growing explosively in numerous growing (See, Table 4).

Table 4. The Status of DAC’s Membership (2006 – 2009)

<table>
<thead>
<tr>
<th></th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Registered members</td>
<td>Mar</td>
<td>Dec</td>
<td>Jun</td>
<td>Dec</td>
</tr>
<tr>
<td>210</td>
<td>287</td>
<td>307</td>
<td>353</td>
<td>573</td>
</tr>
</tbody>
</table>

The number of all members was examined twice per year, between 2006 and 2008, and once per year in 2009. DAC had constant growth rate between 2006 and 2007. The church members grew from 210 to over 353 in December 2007. It showed DAC’s members increased an average of 50 persons every half-year from the point where the system was operated (See, Figure 3).

As Table 4 shows, on Jun 2008, DAC’s members increased to approximately 240, because at that time the church made a merger with Dongshin Disciples Community. The church merger caused DAC to grow explosively, which raised their new numbers up to 260 in six months, between Jun and Dec 2008. However, in 2009 DAC’s growing declined (See, Figure 4).
This rapid decrease was because of the number of those who moved out of DAC.

5. Move-out of membership

DAC sent around 200 members to other cities for jobs, school, military service, and marriage in 2009. According to the examination of the members who moved to other cities, between January and March 2009, 85 members moved to other cities for their future. This examination revealed the reason of move-out in membership (See Table 5).

### Table 5. The Status of Move-Out in Membership (January - March 2009)

<table>
<thead>
<tr>
<th>No</th>
<th>The Reason of Move-Out</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>College and Graduate School Entrance</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Private Educational School or Vocational School Entrance</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Studying Abroad</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Employment</td>
<td>18</td>
</tr>
<tr>
<td>5</td>
<td>Job Transition</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Enlistment</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>Marriage</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>85</td>
</tr>
</tbody>
</table>

Like Table 5 shows, the reason of move-out may subdivide into three major section: 1) 52% of the members who went to go school, 2) 33% of the members got jobs in other cities or countries, and 3) 15% of the members got marriage (See, Figure 5).
The move-out phenomenon must be expected in DAC, because its members are all of young men and young women.

6. Spiritual condition of members
Since DAC was focused on numerical church growth, the church has concentrated on membership management. The report, “The Report about Condition of DAC’s Membership” in DAC Manual 2006, classified DAC’s members into five grades of membership according to their condition (See Table 6).

Table 6. A Statistic of Members’ Grades in the Classified Membership

<table>
<thead>
<tr>
<th>No</th>
<th>Grades</th>
<th>Members</th>
<th>Classification standard</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Devoted</td>
<td>22</td>
<td>Devoted leaders</td>
</tr>
<tr>
<td>2</td>
<td>Ardent</td>
<td>35</td>
<td>Ardent leaders and members</td>
</tr>
<tr>
<td>3</td>
<td>Active</td>
<td>37</td>
<td>Attendees of training programs</td>
</tr>
<tr>
<td>4</td>
<td>Present</td>
<td>87</td>
<td>Attendees only of Sunday worship service and small groups for long time</td>
</tr>
<tr>
<td>5</td>
<td>Absent</td>
<td>17</td>
<td>Absentees of Sunday worship service and small groups for long time</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>198</td>
<td></td>
</tr>
</tbody>
</table>

Like this table shows, DAC’ membership management caused members to be divided into five Grades in the church, because the membership management was focused on attending Sunday worship service, small group meetings, and training programs and serving, as leaders, for church ministry, instead of making disciples. Through the result of the management, the members’ condition was revealed (See, Figure 6).
In the management, the church had only 11% of devoted leaders. 52% of all members wanted only to be present in Sunday worship service and small groups.

**<Worship & Prayer & Small group>**

An analysis of DAC’s Sunday worship service, prayer, and small group is to reveal the relation between them and the church growth. It examined in three points to analyze: 1) A relation between Sunday worship service and membership, 2) A relation between the worship service and prayer, and 3) A value of small groups as a spiritual family home.

7. Sunday worship service

The status of attendance, which DAC’s members attended in Sunday worship service, shows the relation between Sunday worship service and the church’s growth. It examined twice a year, between 2006 and 2008, and once in 2009. The attendees increased from 166 to 561 for two year, but in 2009 they decreased in Sunday worship service. The attendess increased in the growth of DAC’s membership (See, Figure 7).
If the attendees compare to all members of DAC, the attendance rate is between 74% and 80% in the membership, and the average rate is approximately 79% (See, Figure 8)

![Graph 7: Rate of Attendees in Worship Service](image)

Figure 8. The Rate of Attendance in DAC’s Membership (2006-2009)

Since DAC transitioned the Sunday worship service to an empowering worship service in which adopted an intensive prayer time, the church started growing.

8. Prayer

Prayer was the main factors to make DAC grow healthily. Adopting intensive prayer into its worship service, the church turned to grow attendees of the worship service and became a healthy church (See, Figure 9).

![Graph 8: Sunday Worship Service Attendees](image)

Figure 9. The Status of Attendance in Sunday Worship Service (2006)

Also, the church made several prayer meetings to offer prayer circumstances and train its members, which was very effective to become a healthy church (See, Table 7)
Table 7. The Status of Attendees in Several Prayer Meetings (Jan- Jun 2008)

<table>
<thead>
<tr>
<th>No</th>
<th>Prayer Meetings</th>
<th>When</th>
<th>Average of attendees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tithe of Prayer</td>
<td>Sunday night in first week of months (once per month)</td>
<td>Approximately 250</td>
</tr>
<tr>
<td>2</td>
<td>Friday Storm Prayer</td>
<td>Every Friday night (10:00-04:00)</td>
<td>Approximately 60</td>
</tr>
<tr>
<td>3</td>
<td>Three Day Prayer</td>
<td>Friday night to Sunday night (twice per year)</td>
<td>Approximately 200</td>
</tr>
<tr>
<td>4</td>
<td>Special morning prayer week</td>
<td>The previous evangelism events (twice per year)</td>
<td>Approximately 350</td>
</tr>
</tbody>
</table>

This table is the status of attendees in several prayer meetings between January and June 2008. This shows that DAC’s members loved praying to God in these various circumstances of prayer, and 40% of them participated with joy in the major prayer meetings (See, Figure 10).

9. Small Group

In order to analyze DAC’s small group as a spiritual family home system, it examined the numbers of small groups and attendees in its meetings. DAC’s small groups were developed, since pastor Lee changed the small group to a spiritual family home system on December 2006 (See, Figure 11).
Figure 11. The Status of DAC’s Small Groups (Jun 2006 - Apr 2009)

The small group’s growing was with growing the church membership in the church (See, Figure 12).

Figure 12. A Comparison of Attendance between Worship service and Small group meeting

Like this graph shows, the rate of attendees of small groups was raised with the rate of attendees of Worship service, maintaining same increasing rate. The small group’s attendance rate was 65% in average and reached over 70% snice 2008 (See, Figure 13).
An analysis of DAC’s Evangelism condition is to look at the relationship between the church’s growth and evangelism. In order to analyze the church’s evangelism, it examined three data: 1) The status of new members between 2006 and 2008, 2) The condition of new members, and 3) The settlement rate of new members.

12. The status of New Members

DAC developed new members through the church’s growth. In 2006, the church had 162 of new members, and new members increased approximately 30 - 40 than the previous year (See, Figure 14)
13. The Condition of New Members

Since DAC was growing, unbelievers increased while believers decreased in new members’ condition (See Figure 15).

![Graph 14: New membership Classification](image)

**Figure 15. The Status of New Membership Classification (2006-2008)**

This graph is comparing new members who were unbelievers and believers in new members during every ten weeks, between January and March, in three years, from 2006 to 2008. According to this graph, the church’s members evangelized more unbelievers than 2006; the church received nineteen unbelievers in 2007 and thirteen in 2008. Evangelism was a factor of the church’s growing. But, like the graph shows the church still depended upon inviting people. This means the church members did not prefer evangelizing unbelievers to inviting believers.

14. The Settlement Rate of New members

Instead of invitation as the church’s evangelism method, the church made the new members settled successfully, which was the best factor of healthy growth in the church (See, Figure 16).

![Graph 15: The Settlement Rate of DSAC’s New Member](image)

**Figure 16. The Settlement Rate of DAC’s New Member (2006-2008)**

This graph shows the rate of new members’ settlement between 2006 and 2008: 1) Between Jan and May of 2006, it was forty-seven percent; new member settled forty-one out of eighty-eight
people, 2) Between Jun and Nov of 2006, it went up to sixty-eight percent; new member settled thirty-seven people out of fifty-four, 3) From Dec 2007 to Mar 2008, it rose up to eighty-seven percent; new member settled sixty people out of sixty-nine, and Between 2007 and 2008, it reached ninety-six percent; new membership settled forty-four people out of forty-six. That was almost close to one hundred percent.

〈Education & Training〉

An analysis of DAC’s education and training is to reveal the relation between them and the church growth. In order to analyze them, it is examined in three views: 1) what is the curriculum in the Classes, 2) A comparative status of class in the priority of the church’s growth, and 3) The Status of the Curriculums and Attendees in Each Class.

15. The Curriculum in Classes

DAC’s curriculums were based on five classes. The curriculum process provides all members common class named BEST school and some members who past 101Class from 201 Class to 401 Class for developing spiritual maturation (See, Figure 15).

Figure 17. DAC’s Curriculum Process

16. Comparing of the Class numbers

In the priority of DAC’s growth, its classes of education and training increased (See, Figure 15).

Graph 16: Classes of Curriculum

Figure 18. The Status of DAC's Classes of Curriculum (2007 - 2009)

This comparing of the Class number between Spring Semester of 2007 and Spring Semester 2009 for education and training clearly showed the relationship between DAC’s healthy growth
and the development. Through the curriculum of education and training, developing spiritual maturation was a factor of healthy growth in DAC. The church had nine curriculums for 300 members in Spring Semester of 2007 and expanded to twenty-one curriculums for 700 members in Spring Semester of 2009. The curriculum was expanded as much as the increasing rate of growing in numerical increment of DAC’s numbers. That proved that the increase in high-level curriculum’s applicants is a sign of a church growth and the church grew as much as the spiritual maturation of developed member through the education and training.

17. The Status of the Curriculums and Attendees in Each Class

In each class there are diverse curriculums. For example, this Curriculum is the summer semester curriculum in 2009 as follows:

<table>
<thead>
<tr>
<th>Class</th>
<th>School</th>
<th>What</th>
<th>When</th>
<th>Who</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basics</td>
<td>BEST Bible School</td>
<td>Panorama of the Old Testament</td>
<td>4 week</td>
<td>Pastor Pack</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Panorama of the New Testament</td>
<td>4 week</td>
<td>Pastor Pack</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The book of Romans</td>
<td>6 week</td>
<td>Pastor Lee A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Healthy Date</td>
<td>4 week</td>
<td>Pastor Lee B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Christian World View</td>
<td>4 week</td>
<td>Pastor Lee B</td>
</tr>
<tr>
<td>Worship</td>
<td>Life and Worship, the</td>
<td></td>
<td>9 week</td>
<td>Guest Speakers</td>
</tr>
<tr>
<td>LMTC</td>
<td>Training of Missionary</td>
<td>9 week</td>
<td>March 7– Jun 1 (Sat. 6pm)</td>
<td>Guest Speaker</td>
</tr>
<tr>
<td>101</td>
<td>New Membership Course</td>
<td>The Way Jesus (1TEAM)</td>
<td>5 week</td>
<td>Leaders for New Member</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Way Jesus (2TEAM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Way Jesus (3TEAM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>201</td>
<td>Growth School</td>
<td>One To One</td>
<td>16 week</td>
<td>Leaders</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The way to deep faith</td>
<td>12 week</td>
<td></td>
</tr>
<tr>
<td>301</td>
<td>Training School of Disciples</td>
<td>Disciple making 1</td>
<td>14 week</td>
<td>Pastor Lee A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Disciple making 2</td>
<td></td>
<td>Pastor Pack</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Disciple making 3</td>
<td></td>
<td>Pastor Lee B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Disciple making 4</td>
<td></td>
<td>Pastor Lee B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Disciple making 5</td>
<td></td>
<td>Pastor Lee A</td>
</tr>
<tr>
<td>401</td>
<td>Leadership Training (</td>
<td>Serving as Leaders</td>
<td>4 week</td>
<td>Pastor Lee A and</td>
</tr>
<tr>
<td></td>
<td>Intensive Course)</td>
<td></td>
<td>June 27 – July 18</td>
<td>Head Leaders</td>
</tr>
<tr>
<td></td>
<td>Training School of</td>
<td>Evangelism-Expllosion</td>
<td>8 week</td>
<td>Pastor Lee B</td>
</tr>
<tr>
<td></td>
<td>Evangelism</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 19. Summer Semester Curriculum in 2009

According to examination of attendees of each Class in spring semester of 2009, BEST Class had the most attendees, and 201 Class had least attendees. Also, 301 Class of making disciple increased from ten in 2007 to fifty-four in 2009 (See Figure 20).
DAC’s ministry was focused on serving people through Jesus Hope Movement. An analysis of DAC’s Ministry is to look at the relation between the church’s ministries and growth, which was examined in three parts: 1) Serving other countries, 2) Serving society and community, and 3) Serving other churches.

18. Serving Other Countries (World Mission)

Since DAC was born with a missional movement in 1979, the church has focused on serving other countries with the gospel. From 2006, the church encourages some members to become missionaries and sent them to other countries. The church sent ten missionaries to nine countries until now (See Figure 21).

Also, the church sent mission trip teams constantly. They sent one hundred of members and eight teams to seven countries between 2006 and 2009 (See, Figure 22).
DAC’s members are very devoted and passionate for world mission, which was proved by the report of application of DAC’s devoted members for World Mission in 2009. It is the result of the application as follows:

Like graph 20, DAC’s devoted members for world mission were many. They served other countries and people through their lives, properties, and bodies.

19. Serving People in Social Community

DAC’ members served people who were seniors citizens who live alone, disabled person, and orphans every Christmas Day to share Jesus’ love. This is the status of volunteers to serve the people on Christmas Day in social community. The volunteers increased through the church’s growing (See, Figure 24).
Also, DAC’s members, who were college students, served rural communities through summer outreach that were medical service, home repair, and intensive child education. With the church’s growing, the church expanded the support (See, Figure 25).

DAC supported the poor youth and college students through scholarships to help their studying. With the church’s growing, the church expanded the support (See, Figure 26).
20. Serving Other Churches in Korea
DAC helped youth who were the members of dependent churches and rural churches develop spiritual maturation through free conference of spiritual retreat in summer vacation between 2008 and 2009. In 2008, the church provided the conference to 58 churches and 700 youth, and in 2009, the church gave the opportunity to develop spiritual maturation to 212 churches and 3,800 youth (See, Figure 27).

![Figure 27: The Status of Attendees and Churches in the Conference (between 2008-2009)](image)

DAC also held regularly a worship conference every year for young men and women who were the members of other churches, which encouraged them to develop spiritual maturation, and approximately 600 people participated.

<Evaluation>
DAC was born as an organic church model in 1979, but its mother church changed the church to an institutional church model in 2000. That caused the church to decline. In 2006, transitioning to a hybrid church model, however, the church restored its healthy and grew. Therefore, DAC as a hybrid church has differences between the organic church and the institutional church, which are not only healthy factors but also unhealthy factors.

21. The Comparative Table of DAC’s Systems
This is a comparative evaluation of DAC to reveal the difference as follows:

<table>
<thead>
<tr>
<th>DSAC as an Organic Church Model (Between 1979 and 1999)</th>
<th>DSAC as an Institutional Church Model (Between 2000 and 2005)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on</td>
<td>Focus on</td>
</tr>
<tr>
<td>The Kingdom of God</td>
<td>Numerical Church Growth</td>
</tr>
<tr>
<td>Evangelism</td>
<td>Evangelism</td>
</tr>
<tr>
<td>Go and Be</td>
<td>Invite and Hear</td>
</tr>
<tr>
<td>Discipleship</td>
<td>Discipleship</td>
</tr>
<tr>
<td>Making Disciples by Members</td>
<td>Developing Membership through Pastor’s Preaching</td>
</tr>
<tr>
<td>Leadership</td>
<td>Leadership</td>
</tr>
<tr>
<td>Disciple Makers</td>
<td>Managers for Members</td>
</tr>
<tr>
<td>Ministry</td>
<td>Ministry</td>
</tr>
<tr>
<td>Members-centered Ministries</td>
<td>Pastor-centered Ministries</td>
</tr>
<tr>
<td>Mission</td>
<td>Mission</td>
</tr>
<tr>
<td>Sending Missionaries and Planting Organic Church</td>
<td>Foreign Missions board</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DSAC as a Hybrid Church Model (Between 2006 and 2009)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on</td>
</tr>
<tr>
<td>Numerical Church Growth</td>
</tr>
<tr>
<td>Evangelism</td>
</tr>
<tr>
<td>Come and See</td>
</tr>
<tr>
<td>Discipleship</td>
</tr>
<tr>
<td>Making Disciples through Education and Training Programs</td>
</tr>
<tr>
<td>Leadership</td>
</tr>
<tr>
<td>Managers for Members and Assisters for Pastoral Ministries</td>
</tr>
<tr>
<td>Ministry</td>
</tr>
<tr>
<td>Pastors-centered Ministries</td>
</tr>
<tr>
<td>Mission</td>
</tr>
<tr>
<td>Foreign Missions board and Sending Missionaries for Short Time Mission and Jesus Hope Movement</td>
</tr>
</tbody>
</table>
Appendix C

Examination Method for Selecting Healthy Churches and the Result

<Examination Method for Selecting Healthy Churches>

1. How does the examination select the healthy churches that provide their organic factors to DAC?

These churches will be selected because they meet the following three qualifications:

1) These churches are disciple-making churches that are well known for pursuing disciple being and disciple making.

2) These churches have more than eight organic factors (including all four organic factors that DAC did not have) out of the nine elements found within DAC.

This is the checklist to examine healthy factors in these churches as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This church offers prayers meeting for God’s empowering presence?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>This church has a reproduction process as church system for developing disciples</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>This church’s small group is missional and has a productive capacity?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>This church provides education and training for spiritual maturity?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>This church’s mission is focused on serving people in the world?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>This church’s vision is to expand the Kingdom of God?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>This church’s evangelism method is intentional proclaim with the gospel?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>This church’s leadership entrusts layperson to carry out His mission?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>This church’s ministry model is a members-centered ministry?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total

3) The organic factors found within these churches are contextually suitable for transfusion into DAC.

2. How does the method examine the organic factors of the churches?

These healthy churches are using their organic factors to be and make disciples through their ministries. So the examination depends upon these churches’ ministries that are focused on disciple making and disciple multiplication, which are written by founders and senior pastors with books, a dissertation, and a personal Blog on Internet website and are offered by Church Homepages and Newspapers.
According to the method for selecting healthy church, it selected four healthy churches through the examination: Segero Church in South Korea, Grace City Church in Las Vegas, Northwood Church in Texas, and New Life Church in Ohio.

1. Segero Church

<table>
<thead>
<tr>
<th>No</th>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>What is the Healthy Factors or Unhealthy Factors?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This church offers prayers meeting for God’s empowering presence?</td>
<td>V</td>
<td></td>
<td>Daily early morning prayer service at the church</td>
</tr>
<tr>
<td>2</td>
<td>This church has a reproduction process as church system for developing disciples</td>
<td>V</td>
<td></td>
<td>Making evangelists, who bring unbelievers to Jesus, by training program and small groups</td>
</tr>
<tr>
<td>3</td>
<td>This church’s small group is missional and has a productive capacity?</td>
<td>V</td>
<td></td>
<td>Open house for evangelism</td>
</tr>
<tr>
<td>4</td>
<td>This church provides education and training for spiritual maturity?</td>
<td>V</td>
<td></td>
<td>Disciple making program to develop evangelists in classes-curriculum</td>
</tr>
<tr>
<td>5</td>
<td>This church’s mission is focused on serving people in the world?</td>
<td>V</td>
<td></td>
<td>Focused on people in locality</td>
</tr>
<tr>
<td>6</td>
<td>This church’s vision is to expand the Kingdom of God?</td>
<td>V</td>
<td></td>
<td>The Kingdom expansion through evangelism</td>
</tr>
<tr>
<td>7</td>
<td>This church’s evangelism method is intentional proclaim with the gospel?</td>
<td>V</td>
<td></td>
<td>Intentional preaching in local community and inviting to small groups</td>
</tr>
<tr>
<td>8</td>
<td>This church’s leadership entrusts layperson to carry out His mission?</td>
<td>V</td>
<td></td>
<td>Leaders developed to evangelize people</td>
</tr>
<tr>
<td>9</td>
<td>This church’s ministry model is a members-centered ministry?</td>
<td>V</td>
<td></td>
<td>Members-centered ministry to bring people to Jesus</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

2. Grace City Church

<table>
<thead>
<tr>
<th>No</th>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>What is the Healthy Factors or Unhealthy Factors?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This church offers prayers meeting for God’s empowering presence?</td>
<td>V</td>
<td></td>
<td>Ardent prayer in diverse prayer meeting at the church and a house of prayer meeting at houses</td>
</tr>
<tr>
<td>2</td>
<td>This church has a reproduction process as church system for developing disciples</td>
<td>V</td>
<td></td>
<td>Making disciples, who follow to live as His disciples and His disciple makers, by practicing and training in small groups</td>
</tr>
<tr>
<td>3</td>
<td>This church’s small group is missional and has a productive capacity?</td>
<td>V</td>
<td></td>
<td>Micro discipleship group to multiply disciples</td>
</tr>
<tr>
<td>4</td>
<td>This church provides education and training for spiritual maturity?</td>
<td>V</td>
<td></td>
<td>Membership and leadership development in intensive classes-curriculum</td>
</tr>
<tr>
<td>5</td>
<td>This church’s mission is focused on serving people in the world?</td>
<td>V</td>
<td></td>
<td>Serving homeless and planting an organic church for college students in local community</td>
</tr>
<tr>
<td>6</td>
<td>This church’s vision is to expand the Kingdom of God?</td>
<td>V</td>
<td></td>
<td>The Kingdom expansion through disciple multiplication</td>
</tr>
<tr>
<td>7</td>
<td>This church’s evangelism method is intentional proclaim with the gospel?</td>
<td>V</td>
<td></td>
<td>Intentional preaching and inviting through evangelical events</td>
</tr>
<tr>
<td>8</td>
<td>This church’s leadership entrusts layperson to carry out His mission?</td>
<td>V</td>
<td></td>
<td>Leaders as His disciple makers, mentors, and ministers in the church</td>
</tr>
<tr>
<td>9</td>
<td>This church’s ministry model is a members-centered ministry?</td>
<td>V</td>
<td></td>
<td>Members-centered ministry to make disciples in small groups</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>9</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
### 3. Northwood Church

<table>
<thead>
<tr>
<th>No</th>
<th>Checklist for Healthy Factors</th>
<th>Yes</th>
<th>No</th>
<th>What is the Healthy Factors or Unhealthy Factors?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This church offers prayers meeting for God’s empowering presence?</td>
<td>V</td>
<td></td>
<td>Personal prayer</td>
</tr>
<tr>
<td>2</td>
<td>This church has a reproduction process as church system for developing disciples</td>
<td>V</td>
<td></td>
<td>Making disciples, who have transformed lives, by their discipline and small groups</td>
</tr>
<tr>
<td>3</td>
<td>This church’s small group is missional and has a productive capacity?</td>
<td>V</td>
<td></td>
<td>Discipleship group focused on relationship</td>
</tr>
<tr>
<td>4</td>
<td>This church provides education and training for spiritual maturity?</td>
<td>V</td>
<td></td>
<td>Making disciples by daily discipline</td>
</tr>
<tr>
<td>5</td>
<td>This church’s mission is focused on serving people in the world?</td>
<td>V</td>
<td></td>
<td>Engaging locally and globally with job and gospel to bring people to Jesus</td>
</tr>
<tr>
<td>6</td>
<td>This church’s vision is to expand the Kingdom of God?</td>
<td>V</td>
<td></td>
<td>The Kingdom expansion through disciple being and disciple making</td>
</tr>
<tr>
<td>7</td>
<td>This church’s evangelism method is intentional proclaim with the gospel?</td>
<td>V</td>
<td></td>
<td>Inviting and preaching in small group by engaging diverse communities</td>
</tr>
<tr>
<td>8</td>
<td>This church’s leadership entrusts layperson to carry out His mission?</td>
<td>V</td>
<td></td>
<td>Leaders developed to make disciples in small group</td>
</tr>
<tr>
<td>9</td>
<td>This church’s ministry model is a members-centered ministry?</td>
<td>V</td>
<td></td>
<td>Members-centered ministry to live as a transformed disciple in society</td>
</tr>
</tbody>
</table>

Total 9 1

### 4. New Life Church

<table>
<thead>
<tr>
<th>No</th>
<th>Checklist for Healthy Factors</th>
<th>Yes</th>
<th>No</th>
<th>What is the Healthy Factors or Unhealthy Factors?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This church offers prayers meeting for God’s empowering presence?</td>
<td>V</td>
<td></td>
<td>Daily early morning prayer service at the church</td>
</tr>
<tr>
<td>2</td>
<td>This church has a reproduction process as church system for developing disciples</td>
<td>V</td>
<td></td>
<td>Making evangelists, who bring unbelievers to Jesus, by training program and small groups</td>
</tr>
<tr>
<td>3</td>
<td>This church’s small group is missional and has a productive capacity?</td>
<td>V</td>
<td></td>
<td>Open house for evangelism</td>
</tr>
<tr>
<td>4</td>
<td>This church provides education and training for spiritual maturity?</td>
<td>V</td>
<td></td>
<td>Disciple making program to develop evangelists in classes-curriculum</td>
</tr>
<tr>
<td>5</td>
<td>This church’s mission is focused on serving people in the world?</td>
<td>V</td>
<td></td>
<td>Foreign mission board</td>
</tr>
<tr>
<td>6</td>
<td>This church’s vision is to expand the Kingdom of God?</td>
<td>V</td>
<td></td>
<td>The Kingdom expansion through evangelism</td>
</tr>
<tr>
<td>7</td>
<td>This church’s evangelism method is intentional proclaim with the gospel?</td>
<td>V</td>
<td></td>
<td>Intentional preaching in local community and inviting to small groups</td>
</tr>
<tr>
<td>8</td>
<td>This church’s leadership entrusts layperson to carry out His mission?</td>
<td>V</td>
<td></td>
<td>Leaders developed to evangelize people</td>
</tr>
<tr>
<td>9</td>
<td>This church’s ministry model is a members-centered ministry?</td>
<td>V</td>
<td></td>
<td>Members-centered ministry to bring people to Jesus</td>
</tr>
</tbody>
</table>

Total 9 1
This Table is a summary of main points of comparative analysis among those four churches and DAC in the nine elements to identify nine organic factors that DAC need to have more organic as follows:

<table>
<thead>
<tr>
<th>The Nine Elements</th>
<th>Grace City Church</th>
<th>New Life Church</th>
<th>Segero Church</th>
<th>Northwood Church</th>
<th>DSAC</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Pray</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>2. Proposition Process</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<td></td>
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<tr>
<td><strong>3. Small Group</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td></td>
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<tr>
<td><strong>4. Curriculum</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td><strong>5. Mission Movement</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td><strong>6. Church Vision</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td><strong>7. Evangelism</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td></td>
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<tr>
<td><strong>8. Leadership</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td></td>
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<tr>
<td><strong>9. Ministry Model</strong></td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

**Transitioned from a center ministry**

- Ministry centered to make disciples in small groups (ministers in the church)
- Leadership developed to make disciples in small group (inviting to make disciples in small groups)
- Members and ministers to be leaders in the churches (leaders in small groups)
- Disciple making program (opening house for disciples)
- Evangelism to Jesus (inviting to Jesus)
- Multiplication of churches (planting churches)
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VITA

Hyuk Lee

PERSONAL

Born: September 6, 1970.
Married, with two children.

EDUCATIONAL

B.A., Daeshin University, 1999.
S.T.M., Liberty University Baptist Theological Seminary, 2010.
D.Min., Liberty University Baptist Theological Seminary, 2014.

MINISTERIAL

License: April 1991. Daegu Sungdong Presbyterian Church, South Korea
Ordination: September 6, 2005. Daegu Donshin Presbyterian Church, South Korea

PROFESSIONAL

Chaplain, Soseon Grills’ Middle School, 2003
Pastor, Student Bible Club of Youngnam Technical High School, 2004-2005
Preaching Pastor, Christian Dormitory of Youngnam University, 2009
Pastor, Work Mission of Daegu Munhwa Broadcasting Center, 2005-2009
Writer, The General Assembly of Presbyterian Church in Korea, 2009
Associate Pastor, Daegu Donshin Presbyterian Church 2002-2009
Leader Pastor, Dongshin Apostle Community, 2006-2006

MILITARIAL

Enlisted and discharged from the service (Korean Army), 1992-1994