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EMPOWERING SPIRITUALLY MATURE LAYPERSONS  
IN MINISTRY AT THE KOREAN CHURCH  
OF DALLAS, CARROLLTON, TEXAS

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Jeongbin Kwak  
May 2012

## **APPROVAL SHEET**

**EMPOWERING SPIRITUALLY MATURE LAYPERSONS  
IN MINISTRY AT THE KOREAN CHURCH  
OF DALLAS, CARROLLTON, TEXAS**

Jeongbin Kwak

Read and approved by:

\_\_\_\_\_  
Sanghee M. Ahn (Faculty Supervisor)

\_\_\_\_\_  
Jeffrey K. Walters

Date \_\_\_\_\_

To the heavenly Father,  
the source of and reason for my being and doing,  
with a genuine love  
for all his amazing and unlimited grace  
and to his body, the Church

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## PREFACE

As a pastor, I constantly questioned the need to equip laypeople. The idea of delegating authority to spiritually mature laypeople soon became my mission. At first, I was not accustomed to the concept as I was trained in a Presbyterian culture. Also, the thought of allowing laypeople to be involved in ministry was viewed as unconventional. These factors led me to the D.Min. program, and this project provided me with another perspective.

I would like to thank my loving wife, Mira, and our dear children, Hannah and David. They are my greatest supporters. Without my family, I would not have been able to complete this journey as there are certainly other issues to keep my life busy. I would also like to thank the twenty-eight leaders of KCD who participated in this project; Dr. Ahn, who served as my advisor; Rev. Sinyil Kim and co-workers of KCD, who share my vision in ministry; and Bryan and Sangmin, who helped to translate my project.

I eagerly hope to be a pastor that loves God and his people. I would like to serve God and the church with my all. I would like to preach the Gospel to the world and serve the world with all the laity, not me alone. I believe, and hope to see, the glory of our Lord Jesus Christ shine upon everyone. “I love you, my Lord.”

Jeongbin Kwak

Carrollton, Texas

May 2012

## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to encourage and empower spiritually mature laypersons of the Korean (Presbyterian) Church of Dallas, Carrollton, Texas, to participate in ministry such as leading a Bible study class and shepherding a small group.

For the past five years, the Korean Church of Dallas (KCD) has been working hard to make laypersons spiritually mature, especially people in the age group between 30 and 50, so that they can live a mission-oriented life. This project evaluated the progress of equipping and empowering laypersons, who participated in the church discipleship program more than three years.

#### **Goals**

Four goals served to evaluate this project. The first goal was to involve spiritually mature laypersons in ministry to care for other laypersons. The essential reason that God called believers is to serve and take care of other people in hopes to save them. This calling is not reserved for pastors, missionaries, or a select few; but rather it applies to all believers. Therefore, it is clear that spiritually mature laypersons have to take care of other people.

The second goal was to delegate the authority to lead Bible study classes to spiritually mature laypersons. Traditionally, KCD has accepted the rule that teaching Bible study classes was reserved for the pastoral staff, similar to other Presbyterian churches. However, it is difficult to argue against the fact that people who have been trained under the discipleship program for more than 3 years are fully qualified to serve

as teachers. In some ways, nobody denies that their passion and skill exceed that of pastors.

The third goal was to help the leaders grow spiritually by serving other laypeople. Leaders must be given consistent opportunities to serve and mature in spirit. However, in reality it is difficult for leaders, who have already been trained, to grow spiritually through another type of training. Sometimes, their faith stops growing; and in worse cases it even deteriorates. This is obviously not a desirable ministry outcome for the church.

The final personal goal was to reduce stress in ministry by involving and empowering the workload to laypersons and to make a meaningful effort for the Korean Presbyterian Churches. A senior pastor and elders have had absolute authority in the Korean Presbyterian culture. On the contrary, laypersons are not involved in ministry.<sup>1</sup> Therefore, as a member and pastor of a Korean Presbyterian Church, this project will be a meaningful attempt among the Korean Presbyterian Churches. In addition, stress in ministry will be reduced naturally.

## **Ministry Context**

### **The City of Carrollton**

The Korean Church of Dallas is located in Carrollton, Texas. The City of Carrollton is located in the northern part of the Dallas-Fort Worth area and covers 37 square mile area. Carrollton's population was estimated in January 2010 at about 122,100 and has increased by 33.4 percent since 1990. Eight-six percent of the population is under the age of 55 and the median age is 32.9 years. Carrollton is a

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<sup>1</sup>It is true that a number of the Korean Presbyterian Churches made efforts to empower laypersons in ministry during last three decades, but still the majority of the churches do not agree with the ministry philosophy.

relatively young city.<sup>2</sup> Population projections from the North Central Texas Council of Governments indicate that Carrollton's population will level out at over 124,000 in 2030.

The city consists of a variety of ethnic groups and many Asians live in the city: White 75.5 percent, African-American 7.9 percent, Asian 13.1 percent, and others.<sup>3</sup> The median household income is \$70,960, the average home value \$175,000, and the employment labor force 69,340.<sup>4</sup> Residents are drawn to the city for its high quality of life, abundant parks, schools and safe neighborhoods; more than 35 public and private schools, within 30 minutes of most colleges and universities in the Dallas-Fort Worth area, 2 libraries, and more than 1,200 acres of park land.<sup>5</sup>

### **History of the Church**

The Korean Church of Dallas was established by eight international students in August 15, 1966. As the first Korean church in Texas, the church celebrated its 45<sup>th</sup> birthday in 2011. KCD remained a non-denominational church for a long time, but in 1994 decided to accept the laws of the Presbyterian Church and officially changed its name to the Korean Presbyterian Church of Dallas and then to "The Korean Church of Dallas" in 2002. The church is a member of the Capital Presbytery branch within The Korean Presbyterian Church Abroad.

Historically, KCD identified itself as an elite church as it took pride in being the first Korean church in Texas and because it was founded by "elite" Koreans living

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<sup>2</sup>Under 14 years: 21 percent, 15-19 years: 7 percent, 20-44 years: 39 percent, 45-64 years: 27 percent, and 65-years and over: 6 percent.

<sup>3</sup>City of Carrollton, "Economic Development" [on-line]; accessed 13 September 2010; available from <http://carrolltontxdevelopment.com/index.aspx?page=1295>; Internet.

<sup>4</sup>City of Carrollton, "Economic Development" [on-line]; accessed 13 September 2010; available from <http://carrolltontxdevelopment.com/index.aspx?page=1293>; Internet.

<sup>5</sup>"In 2008, MONEY Magazine ranked Carrollton 15th in the country as the Best Place to Live and Forbes Magazine recently ranked Carrollton #12 for "America's Best Places to Move" City of Carrollton, "Economic Development" [on-line]; accessed 13 September 2010; available from <http://carrolltontxdevelopment.com/index.aspx?page=1291>; Internet.

abroad. However, this pride often was the reason for conflict within the church and consequently a number of pastors were forced to leave their positions. The church had a strong conservative nature centered on the elders. In 2006, KCD experienced a turning point as it welcomed a new senior pastor in his late 30's along with new associate pastors.

Beginning in 2006, KCD worked hard to ultimately become a missional church by establishing "Five Pillars," focusing its ministry and administration on worship, discipleship, fellowship, evangelism, and community service. Also, KCD soon realized that the reason for the frequent disharmony within the church was the lack of discipleship and leadership training. Thus, the church set its goal on becoming a missional church as well as developing a leadership within the congregation through discipleship programs.

### **Demographics of the Church**

When the new pastoral staff began their ministry in July 2006, the average attendance was 113 people. The average age of the congregation was over sixty. Afterward, the attendance rose to 198 in December, 2006; 244 by the end of 2007; 277 by the end of 2008; 292 by the end of 2009; and currently 301 in 2010. This number represents members who are over 20 years old.

As of November, 2010, there are 52 people in their 20's, 57 in their 30's, 42 in their 40's, 50 in their 50's, 55 in their 60's, and 45 who are over 70. The average age of the congregation has noticeably declined compared to July, 2006, when the new pastoral staff began ministry.

Attendance rises naturally when the average age of church members becomes younger. In 2007, the average weekly attendance of the youth group was 31. It grew to 51 in 2008, 59 in 2009, and 67 in 2010. The children's group had 36 in 2007, 46 in 2008, 49 in 2009, and 53 in 2010.

Most of the adult members have a bachelor's degree or higher. For example, all 7 families of the 6<sup>th</sup> newcomer group who came in 2009 have a Ph.D. degree. Among



the newcomers who arrived in 2009, about 10 percent do not have a bachelor's degree. As a whole, over 70 percent of the congregation have a bachelor's degree or higher.

Seventy-three percent of the congregation is married and 27 percent is single. Almost all of the members are Korean or Korean-American, and therefore KCD is a Korean church by name and nature.

### **Growth Patterns of the Church**

The growth of the church attendance is briefly documented in the previous section. Attendance increased by 25 percent each year between 2006 and 2007, and around 10 percent every year after 2008. A sudden increase took place between 2006 and 2007 and afterwards a steady rise in membership. This quantitative growth was not intentional as part of the new ministry that began in 2006. The church did not have a senior pastor for two years before 2006, which was a difficult time for the church. The surge in membership in 2006 was a reaction to this period.

The decreased growth rate following 2008 also supports this estimation. Most of the pastoral staff was brought in after September, 2006, to build up the leadership. Just as quantitative growth is not always on par with qualitative growth, the increase in numbers is probably a natural result of the past four years of the church devoting its energy to stimulate qualitative growth.

KCD had reached the level where spiritually mature laypersons could be an active part of ministry since 2011. In other words, authority and responsibility that was once exclusive to pastors will be delegated to qualified laypersons that will be integrated in ministry to take care of other souls. This is the main reason for discipling these laypersons for the past five years. Leadership training will continue to be a part of the church's ministry in the future, and beginning in 2012 spiritually mature laypersons will be involved in ministry caring for other laypersons.

I am currently assisting the senior pastor in overseeing the adult ministry. Specifically, I am the associate pastor responsible for discipleship programs. During the last five years, I directed the discipleship and training ministry, and in 2011 I encouraged and empowered spiritually mature laypersons in ministry such as teaching a Bible study group and serving other laypersons according to their spiritual gifts.

### **Rationale**

As the church is growing in number, a number of ministries are emerging. The pastoral staff alone cannot deal with all these ministries. God did not call pastors to do His work alone, but He called all believers to look after laypeople. When each layperson serves according to his/her spiritual gift, believers can truly become one body in Christ. In this sense, empowering the authority and responsibility of the pastor to the mature lay-leaders is quite biblical (Exod 18:13-26; Eph 4:11-12; 1 Pet 5:1-4; John 21:15-17). The reason for this project is to obey and follow this principle of the Bible.

Despite being the first Korean church in Dallas, the past forty-five years have been a very difficult time for KCD as it went through many disagreements, mainly as a result of the church being focused on a senior pastor. The church divided often, resulting in more than ten different Korean churches in the Dallas-Fort Worth area. Most likely, this might be the result of church members disobeying God's calling to serve other laypersons in harmony. Therefore, the lay-leaders who are being disciplined now must serve in ministry together.

For the past four years, KCD has worked hard to equip laypersons spiritually mature through discipleship programs. To be more specific, each layperson took courses in Quiet Time (QT), Bible reading group, prayer group, systematic theology, small group activities, and one year discipleship course for more than three years. Through these discipleship programs, laypeople were equipped to be leaders within the church. Now, the church must focus on preparing them so that they can care for other laypersons, just

as they were disciplined to do. It is time for them to be assigned with pastoral authority and responsibility because it is crucial that these spiritually mature laypeople apply what they learned through discipleship programs and serve in ministry as a response to their callings.

Disciplined laypeople must continue to grow mature in spirit. According to the Willow Creek Report, the most important aspect in spiritual growth is “serving other people.”<sup>6</sup> As a pastor whose responsibility is to help people mature in faith, it is natural to give them the opportunity to serve and involve in ministry.

When these spiritually mature laypersons care for other laypersons and teach them the principles that they have been taught, more people will be part of this training and eventually the whole church will have been through this discipleship. This will invigorate the church and hopefully lead to many co-workers in Christ. With so much to gain in this project, it is hard to find a reason not to delegate the authority and responsibility of the pastor to the laypersons.

### **Definitions and Limitations**

The purpose of this project was to entrust part of the authority and responsibility of the pastors to trained and qualified laypeople as a Presbyterian church which usually was not good at this aspect. First, spiritually mature laypersons were allowed to lead a Bible study group according to their spiritual gifts. Second, these laypersons continued to shepherd other laypersons to whom they are assigned. The following are definitions to key terms that will be used in this project.

The term *Spiritually mature layperson* refers to people who have completed more than three levels of the KCD discipleship curriculum: Assurance of salvation is the first level of the curriculum to help newcomers and beginners to be sure of their own

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<sup>6</sup>Greg L. Hawkins and Cally Parkinson, *Reveal: Where are You?* (Chicago: Willow Creek Resources, 2007), 42-60.

salvation during a five week class and follow-up meetings for three months. The second level is to help the students mature in Christian life and let them share their testimonies for Christ by taking classes such as basic Christian doctrine, “Walk thru the Bible,” and a KCD curriculum during eighteen months. The third level of the curriculum is to help the students become disciples of Christ by following and obeying His Words in his/her own life through well-designed one year discipleship course. The fourth level is one year of training to serve other laypersons as a lay minister.

The term *shepherding* means not only checking up attendance of the members for whom the leaders are in charge. It includes praying for, being available for, discipling, and caring other believers. *Layperson* indicates person who has not studied the theology from any seminary and is not ordained.

The followings were the limitations of this project. First, the length of this project was fifteen weeks. For fifteen weeks, trained leaders discipled another layperson on a one-on-one basis. They also visited, discipled, prayed for, and loved souls that were assigned to them. However, the observation period for this ministry was fifteen weeks.

Second, this ministry project took place in a Korean church where the adult attendance was around 300 people. This project was not for the entire 300, but for 28 laypeople that had been trained. There might be a concern on whether the result of this project could have any significance based on the fact that only a few of the congregation were involved. However, the church believes that this is a necessary process for future ministry.

Finally, it was difficult to monitor whether this delegation of ministry was continuing.

### **Research Methodology**

The first goal of this project was to equip leaders so that they can look after souls. Therefore, the church monitored the fifteen-week ministry process including pre

and post project surveys. Leaders were evaluated by weekly reports on how much they were involved in serving the souls, and how they directed the ministry.<sup>7</sup>

The second goal of this project was to enable disciplined laypeople to lead Bible study groups. For thirteen weeks, these disciplined people led one-on-one Bible study groups. Therefore, they were also evaluated through pre and post project surveys on how the participant changed in spiritual life, change in spiritual life, and change in leader's life.

The final goal of this project was that the laypeople grew in faith through serving other souls. It was necessary to monitor this change through pre and post project surveys. Therefore, this change was evaluated by contrasting the pre-project survey and the post-project survey.

To further evaluate the satisfaction and accomplishment of the leaders, an interview was an effective idea as it complements the details that could not be identified through surveys.

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<sup>7</sup>KCD has defined the ministry of caring for souls as home visits, discipleship training, prayer, and care.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL BASIS FOR EMPOWERING LAYPERSONS

According to Calvin, the four offices include pastors, doctors, elders, and deacons. Calvin believed that each office was to be considered equally important and mutually responsible for the efficiency of the whole ministry. However, no matter how much collegiality is emphasized in Calvin's ecclesiology, in reality it seems that the "first among equals (*primus inter pares*)" concept prevails in churches today, especially where conflicts between pastors and elders arise. As long as Protestantism considers the Bible as the sole authority and pastors the ones who are responsible for teaching and preaching the Word, it is not easy for laity to claim equal authority over all church-related issues. Laity frequently complains that the Protestants only developed a different form of sacerdotalism. At least this is true in the Korean Presbyterian church, and this particular phenomenon makes me wonder if there lurked an inherent problem within the Calvinist Presbyterian system that made the collégial relationship between pastors and elders particularly difficult. On the one hand, and contrary to majority opinion, Presbyterianism may not have been a heavenly match for Korean Christianity. On the other hand, and to our dismay, perhaps the heart of Calvinist Presbyterianism was not well transmitted to its legatees in Korea.<sup>1</sup>

This statement well represents the current state of the conflict between clergy and laity in the Korean Presbyterian church, and there is a need for change. Several references in the Old and New Testaments support the idea of delegating authority to the laity.

In Exodus 18:13-26, Moses delegated his authority to trustworthy representatives of the people to help his leadership. Ephesians 4:11-12 is a standard text for empowering laypersons. The passage teaches that the role of the pastor is to help the layperson become actively involved in ministry. It is also stated in 1 Peter 5:1-4 that

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<sup>1</sup>Jung-Sook Lee, "How Collégial Can They Be? Church Offices," *Theology Today* 66 (2009): 170-71.

believers must take care of God's people. Finally, the passage of John 21:15-17 is a clear invitation to all Christians to ministry.

### **Exodus 18:13-26**

Exodus 15-18 records the Israelites' journey, from the crossing of the Red Sea to the arrival in Mount Sinai. The songs of Moses and Miriam, and the story of the bitter water in Marah are found in chapter 15. Chapter 16 tells how God responded to the Israelites' complaints by sending down manna and quail. In chapter 17, God gave them water to drink from a rock, and finally chapter 18 records how Jethro, Moses' father-in-law, visited him and gave him advice.

Chapter 18 can be divided into three parts: Jethro's visit to Moses (vv.1-6), Jethro's worship to God (vv.7-12), and Jethro's advice to Moses (vv.13-26). In verses 13-26, Moses listened to Jethro's advices and appointed representatives among the people and gave them authority to judge. Moses' example well demonstrates the significance of delegating authority to laypeople.

### **Cannot Do It Alone**

"Moses sat to judge the people" (v.13). Moses' responsibility was to judge the people. The term "Moses' seat" was first used in verse 13, and later used in Matthew 23:2 in the same sense.<sup>2</sup> It is unclear whether or not Moses judged the people every day. However, it is evident that Moses was overwhelmed with his duties when Jethro visited him.

Verse 14 shows that Moses sat alone from morning to evening to look after his people. Even a great leader as Moses tried to do all things without help from others. No one would question Moses' leadership, but even he could not resolve all his problems by himself.

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<sup>2</sup>Moses' seat was the seat of the judge and represented authority in judging the people. John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity, 2000), 93.

The reason the Israelites came to Moses was to seek God's will (18:15). The Hebrew verb לִדְרֹשׁ is the Qal infinitive construct of דָּרַשׁ giving the purpose.<sup>3</sup> In other words, they needed to seek God's will or to obtain a legal judgment on a matter. Therefore, it could be translated "to seek God's will on a matter, or to obtain a legal decision on a matter."

Afterwards, Moses decided between the parties and informed them of God's decrees and laws (18:16). At that time, the community of Israel consisted of many families from the twelve tribes. Therefore, conflicts between people arose regularly, but when there was not a clear verdict or if the situation was serious they brought their problems to Moses to seek God's will. Moses alone had the authority to resolve these disputes. As Moses based his judgment on God's Word, the Israelites accepted Moses' ruling as God's wills (18:16).

However, Moses became more and more tied of his duties.<sup>4</sup> The people had to wait from morning to evening to be heard (18:14). Naturally, the people became tired of waiting all day, as did Moses, who had to settle their disagreements without rest. Jethro, Moses' father-in-law, brought a burnt offering and other sacrifices to God and gave advice to Moses saying, "The work is too heavy for you. You cannot handle it alone" (18:18). Then Jethro suggested that Moses choose capable men so that they could assist him (18:21).<sup>5</sup>

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<sup>3</sup>Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 590-92.

<sup>4</sup>The verb means "to fall and fade" as a leaf (Ps 1:3). In Ps 18:45 it is used figuratively of foes fading away, failing in strength and courage. S. R. Driver, *The Book of Exodus* (London: Cambridge, 1953), 166.

<sup>5</sup>The imperfect tense "see" (חָזַק) is that both in Hebrew and Ugaritic expressions of "seeing" are used in the sense of choosing (Gen 41:33). Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes, 1983), 220.



## Teach the Israelites

It was essential for Moses to teach the statutes and the laws to the Israelites (18:19-20). Although they were God's people, they did not know what to do without being taught God's word; it was only natural for disputes to arise among them. However, if someone were to teach the people God's statutes and laws, these conflicts would naturally cease. Therefore, Jethro advised Moses to teach God's laws to the Israelites.

## Qualification of a Leader: Choose and Appoint

However, it was impossible to completely avoid arguments between the people. Thus, Moses hoped to choose capable men from the people to aid him with his officiating responsibilities. These men were not to be randomly selected, but only those who possessed certain qualities were to be chosen. Jethro proposed the following four qualities a leader should have:

Jethro advised Moses to choose “capable men” (אֲנָשֵׁי־חַיִל), literally “men of power,” or “men of ability”), “God-fearing,” “men of truth,” and “those who hate bribes” from all the people.<sup>6</sup> “God-fearing” can be described as respectful, trustworthy, worshipful, and obedient. Only men who obeyed God and did his will were qualified to represent Moses' authority. “Fear” does not simply mean ‘being afraid of God,’ but also having reverence toward God.<sup>7</sup> The expression “men of truth” (אֲנָשֵׁי אֱמֶת) indicates that these men must be seekers of truth, who understood that the task of a judge was to give an honest judgment that could be publicly acknowledged.<sup>8</sup> To “hate bribes” refers to hating illegal profit. In other words, a leader had to refuse unlawful profits and in a broader sense, dishonesty.

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<sup>6</sup>The word describes these men as respected, influential, powerful people, those looked up to by the community as leaders, and those who will have the needs of the community in mind. “From all the people” shows all the people can be candidates for leaders. Ibid.

<sup>7</sup>Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus* (New York: United Bible Societies, 1999), 441.

<sup>8</sup>Cassuto, *A Commentary on the Book of Exodus*, 220.

Contrary to the Israelite priesthood or the ancient Near Eastern monarchy, the Israelite judiciary according to Jethro's advice was to be appointed on the basis of honesty and ability rather than occupy an office automatically by being born into a hereditary role.<sup>9</sup> It is also noteworthy that wisdom is not cited among these four-fold requirements in comparison with Deuteronomy 1:13 and 1 Kings 3:9. The structure of the leadership organization was quite simple compared to the requirements. Leaders were appointed to rule over tens, fifties, hundreds, and thousands of people (18:21).

### **Clear Job Descriptions**

The responsibilities of the chosen men are recorded in detail: they were to “judge the people under normal circumstances”, and the difficult cases they brought to Moses (18:22). In other words, Moses only needed to deal with certain cases while the rest were assigned to the leaders. Furthermore, in some cases the chosen men also served as commanders of the army.

### **An Excellent Result**

The results of this change were immediate, “It will be easier for you” (18:22). Moses did not have to be constantly occupied with ruling matters, “And they will bear the burden with you” (18:22). The job that was once Moses' sole responsibility is now shared among the leaders, “You will be able to endure” (18:23). With the help of other leaders, Moses was able to do what was impossible in the past. Also, the Israelites, who once had to wait a long time for their turns, were “able to go home satisfied” (18:23).

Moses listened to Jethro's advice and taught God's word to men who were capable, God-fearing, truthful, and hateful of bribes. He appointed them as leaders to judge over tens, fifties, hundreds, and thousands of people. As a result, Moses was able

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<sup>9</sup>Douglas K. Stuart, *Exodus* (Nashville: Broadman & Holman, 2006), 418.

to reduce a significant workload; the Israelites were able to spend their time more efficiently; and the leaders were able to be a part of a great ministry.

### **Ephesians 4:11-12**

Ephesians 4:11-12 is one of the standard texts that are used to teach pastors to equip laypersons according to their spiritual gifts to participate in ministry.

### **Various Gifts of Christ**

Christ gave the church many different gifts in the church:<sup>10</sup> apostles, prophets, evangelists, and pastors and teachers.<sup>11</sup> Verse 11 clearly emphasizes that “he” is the subject who gave these gifts.<sup>12</sup> “He” refers to Jesus, who gave gifts to men as verse 8 quotes from Psalm 68:18. The context from verse 8 also extends to verse 11. In this sense, Christ gave spiritual gifts leaders to build up the church.<sup>13</sup> Apostles, prophets, evangelists, and pastors and teachers are gifts that Christ gave to the church. In this respect, it is noteworthy that the Greek word δίδωμι also carries the meaning of “to give”<sup>14</sup>

“Apostles” refer to the people who were given the special ministry to establish the church and proclaim the Gospel. Three kinds of apostles are mentioned in the New Testament: those who had been with Jesus in His ministry and had witnessed His resurrection; Paul; and those who received the gift of apostleship such as Barnabas,

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<sup>10</sup>Paul is listing gifts, not offices. Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 539.

<sup>11</sup>For each gifted person has a particular function among all the gifted people, it is better that those are translated as “some to be apostles.” Ibid., 538-41.

<sup>12</sup>The emphasis on Christ is continued through the use of the intensive pronoun, αὐτός, and is rendered in English as “it was he” as this seems to lay emphasis on the “he.” It is “He” who descended and ascended is also “He” who gave gifts.

<sup>13</sup>Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 248-55.

<sup>14</sup>Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 242.

Apollos, James the Lord's brother, and Titus. The first two categories are to be regarded as offices, but the last is a gift to the church.<sup>15</sup> The 'apostle' in Ephesians is the third type.

No individual could choose or decide to become an apostle. The bestowal of the gift was from God. Because of the nature of these qualifications, this gift (office) could not be passed on to others. In Ephesians 3:5, the apostles are referred to as 'his holy apostles', which can be understood to emphasize the relation with the historical Jesus.<sup>16</sup>

Some view the 'prophets' in verse 5 as the prophets from the Old Testament, but it is better understood them as New Testament prophets.<sup>17</sup> Rather than interpreting 'prophets' in a traditional sense – people who prophesy future events according to the Holy Spirit's revelation – Paul's usage of 'prophets' refer to people who "speaks to people for their strengthening, encouragement, and consolation" (1 Cor 14:3).<sup>18</sup> The prophets that Paul discusses in 1 Corinthians 11 and 14 are used in the same sense as are mentioned in Romans 12:6, 1 Thessalonians 5:20, Acts 11:27; 13:1; and 15:32. Ephesians 2:20 and 3:5 also speak of the New Testament prophets. In light of these texts, the 'prophets' in Ephesians 3:5 can be understood as New Testament prophets that were empowered by spiritual gifts.<sup>19</sup>

God gave the prophets to the church as gifts so that they could lay the foundation of the church (Eph 2:20). The prophets fulfilled their responsibility to the church by speaking forth God's Word, leading in worship of God, and leading in public prayer (1 Chr 25:2; 1 Cor 11:5). It is sometimes suggested that the apostles and prophets

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<sup>15</sup>Hoehner, *Ephesians*, 541.

<sup>16</sup>Frank Thielman, *Ephesians* (Grand Rapids: Baker, 2010), 273.

<sup>17</sup>*Ibid.*, 274.

<sup>18</sup>Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), 595-96; D. E. Aune, *Prophecy in Early Christianity* (Grand Rapids: Eerdmans, 1983), 203-11.

<sup>19</sup>Lincoln, *Ephesians*, 248-55.

were one people group expressed in two different images.<sup>20</sup> However, this argument is weak as not all apostles were prophets, and not all prophets did the work of the apostles. Of course, Paul was an exception. Therefore, the “apostles and prophets” in verse 11 should be understood as two distinct people groups.

The ministry of the “evangelists” was spreading the Gospel. They shared the Gospel in homes and foreign regions (Acts 21:8; 2 Tim 4:5).<sup>21</sup> While the apostles and prophets worked to lay a foundation for the church, “evangelists” equipped people to minister through leading them to believe in Jesus (vv. 12-13). In relation to Paul’s ministry, it is likely that these evangelists were leaders of a mission or church planting ministry. However, the evangelists were not necessarily the leaders of the local church.

During Paul’s time, the Gospel continued to be preached throughout the region and this resulted in many churches being planted.<sup>22</sup> Philip and Timothy were considered to be among the main “evangelists” in the New Testament (Acts 8:26-40; 21:8; 2 Tim 4:5). Paul probably thought of them as kind of apostles, except their lack of a direct connection to the historical Jesus.<sup>23</sup>

The term “pastor” is only used here in the New Testament to refer to a minister in the church.<sup>24</sup> Pastors have a similar function to the ‘overseers’ or ‘elders’ in that they care for the congregation and nurture them spiritually (Phil 1:1; Acts 20:17; 14:23; 1 Tim 4:14). Jesus was the ultimate example of a pastor (John 10).

‘Διδάσκαλος’ in the Christian church indicates “a teacher” (Acts 13:1; 1 Cor 12:28; Jas 3:1). The word usually referred to Jesus is also used as a term of honor and

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<sup>20</sup>D. Hill, *New Testament Prophecy* (London: Marshall, Morgan and Scott, 1979), 139.

<sup>21</sup>Evangelists proclaimed the Gospel message that they heard from the disciples to the crowds. Rudolf Schnackenburg, *Ephesians: A Commentary* (Edinburgh: T&T Clark, 1991), 181.

<sup>22</sup>Ernest Best, *A Critical and Exegetical Commentary on Ephesians* (Edinburgh : T&T Clark, 1998), 354.

<sup>23</sup>Gerhard Kittel and Gerhard Friedrich, eds, *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1968), 2:737.

<sup>24</sup>Peter T. O’Brien, *The Letter to the Ephesians* (Grand Rapids: Eerdmans, 1999), 299.

respect (Matt 8:19; Mark 10:17; Luke 9:38; John 3:10). In the pastoral epistles of Paul, teaching appears to be an authoritative function and committed to men specially chosen (2 Tim 1:13-14; 1 Tim 3:2; Titus 1:9). Teaching includes “an exposition or application of Scripture, or an explanation and reiteration of apostolic injunctions” (Acts 15:35; Rom 2:20; 1 Cor 4:17).<sup>25</sup> Furthermore, teachers urged believers to live according to what they were taught (Eph 4:20-21). Therefore, teachers played a significant role in the early church.

A common question is whether ‘pastors’ and ‘teachers’ represent distinct offices or two aspects of the same office. It is true these words are linked here by a single definite article in Greek. In this sense, some scholars have insisted the phrase to refer to one group. This would mean that all pastors are teachers, and that all teachers are pastors.

However, Wallace states,

All pastors are to be teachers, though not all teachers are to be pastors .... but only that the apostle Paul is linking them closely together. It is better to regard all pastors as a subset of teachers. In other words, all pastors are teachers, but not all teachers are pastors.<sup>26</sup>

In conclusion, Wallace’s opinion is more acceptable because all pastors are teachers, but not all teachers are pastors.

### **The Purpose of Giving Gifts**

The purpose of giving gifts is to equip the rest of the believers for the work of ministry, that is, to build up the body of Christ (v. 12). The work of the specially gifted leaders was to equip the believers. The verb, καταρτισμός, has various meanings such as “to complete” (Ezek 4:12, 13; 5:3; 1 Cor 1:10), “to restore” (Matt 4:21; Gal 6:1), “to establish” (Ps 74:16), and “to equip” (Ps 68:9). In this passage, the definition “to equip” fits best.<sup>27</sup> This preparation included instructing and equipping believers so that they

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<sup>25</sup>Ibid., 300.

<sup>26</sup>Wallace, *Greek Grammar beyond the Basics*, 284.

<sup>27</sup>Bauer, *A Greek-English Lexicon*, 526.

could minister effectively in the church. Therefore, these gifted persons were given to the church for the purpose of equipping believers. At the same time, their work was to build up the church, which is the body of Christ.

The context shows that there was a clear distinction between the pastor and the believer in that the pastor's role was to equip the believer. However, a distinction is made in the text as to the functions of the two offices instead of the two classes.

Ephesians 4:11-12 proclaims that gifted leaders were called for equipping the believers for the work of the ministry. Every believer had to do the work of ministry with a gift or gifts given from Christ, and the purpose of this service was to build up the body of Christ. The gifts were never intended to be only for the gifted people, but for the whole body of Christ and all believers.

### **1 Peter 5:1-4**

First Peter 5:1-4 says that elders must care for the flock of God as a shepherd. Peter uses three contrasting examples to demonstrate how to properly shepherd God's flock.

#### **The Subject and Object of the Exhortation**

Verse 1 states the subject and object of the exhortation, which is given from verses 2 through 4. The subject of the exhortation is Peter, who is an apostle as well as an elder. The objects of Peter's exhortation are the elders who were the readers of the epistle of 1 Peter. As an apostle, Peter had the authority to command other believers, but instead exhorted them as a fellow elder. This image shows that Peter took care of the elders of the church.

#### **The Authority of the Exhortation**

The authority of Peter's exhortation from verse 2 is based on his experience as a "witness" of Christ's sufferings (μάρτυς). Peter was not simply an eyewitness, but an

apostle and elder who participated in Christ's suffering (1 Pet 4:13). Peter's own term can be taken as a martyr, but since it is clear that the author is Peter it is better understood as a witness.<sup>28</sup>

Those who took part in Christ's suffering will also participate in God's future glory. Therefore, it was necessary for the elders to listen to Peter's exhortation which continues on in verse 2. Furthermore, they had to remain faithful to their calling, shepherding the flock of God, as Jesus did.

### **Shepherding the Flock of God**

The pastoral function of elders becomes explicit in verse 2. An aorist imperative verb, ποιμάνετε, "shepherd," literally means to "tend," establishes a pattern of behavior to be maintained until the end of the age.<sup>29</sup> The imperative "to shepherd the flock of God" was Jesus' command to Peter (John 21:16). In other words, elders were responsible for the pastoral work of the local church. To the elders, "shepherding" meant the pastoral work of the local church such as feeding, caring, leading, guiding, and protecting, as a shepherd does for his sheep.<sup>30</sup>

The flock does not belong to Peter, or John, or the elders. This means that elders are just given the privilege and responsibility of shepherding the flock. It means the flock is not 'ours' and the ministry is not 'ours' as well. Both belong only to Jesus or at least Jesus and the Father according to John the Gospel (see, John 10:11-18, 10: 26-27, 21:15-17). It is "the flock of God" to Peter, "in keeping with the God-centered character of the material in 1 Peter on worship and ministry."<sup>31</sup> Although Peter refers to Jesus as

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<sup>28</sup>J. Ramsey Michaels, *1 Peter*, Word Biblical Commentary, vol.49 (Waco, TX : Word, 1988), 280-81.

<sup>29</sup>Bauer, *A Greek-English Lexicon*, 842.

<sup>30</sup>"Shepherd" is here used as a term for church leaders. Kittel and Friedrich, *Theological Dictionary of the New Testament*, 6:497-98.

<sup>31</sup>Michaels, *1 Peter*, 283.



“the chief shepherd” (v. 4), the “flock” ultimately belongs to God (the flock “of God,” τοῦ θεοῦ).

### **The Motivation and the Manner of an Elder’s Ministry**

Three contrasts linked by μή (μηδὲ) ~ ἀλλά (“not ~ but”), follow that clarify the proper motivation and manner of an elder’s ministry. First, an elder must serve willingly, not by constraint (v. 2a). A similar thought is found in 1 Timothy 3:1 where the desire to be an overseer is commanded. The motive must be from willingness, not from external pressure. Greek word ἀναγκαστῶς, “out of compulsion,” occurs only here in the New Testament. Greek adverb ἐκουσίως, may translate as “willingly,”<sup>32</sup> while the only other New Testament use of this word means “intentionally” rather than “willingly” (Heb 10:26). Peter exhorts elders to take their calling as an elder as their own by means of using the word, “willingly,” even though the calling was originated from God. Peter is not setting love against mere duty as well, for duty is implied in any case in the phrase κατὰ θεόν, “before God,” that immediately follows.<sup>33</sup> An elder is to serve God as cheerful volunteers in God’s service, not for their own fulfillment in the job.

Second, an elder must serve “enthusiastically” as opposed to “greedily”<sup>34</sup> or “selfishly” (v. 2b). The word, ‘greedily’ may include not only greed, but also greed against fraud.<sup>35</sup> Peter is warning only against being “in it for the money.” In the early church an elder from the ministry may gain honor in the church as well as possible financial profit. The elders received payment for their ministry probably because this was the custom in the early church (see 1 Tim 5:17; 1 Cor 9:7-11).

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<sup>32</sup>This adverb is used in the LXX for voluntary service (Exod 36:2), sacrifice (Ps 53:8), or endurance of suffering (4 Macc 5:23).

<sup>33</sup>Michaels, *1 Peter*, 284.

<sup>34</sup>Kittel and Friedrich, *Theological Dictionary of the New Testament*, 6:694-700. The translation, ‘greedily’ may include not only greed, but greed that satisfies itself against fraud.

<sup>35</sup>Michaels, *1 Peter*, 284-85.

To enter the ministry simply because it offers a respectable and intellectually stimulating way of gaining a livelihood is to prostitute that sacred work. This warning also includes the temptation to use the work of the ministry to gain personal popularity or social influence.<sup>36</sup>

Otherwise, there would be no such temptation. The warnings against “love of money” among ministers are noted on numbers occasions (1 Tim 3:3; 6:6-10; 2 Tim 3:2; Heb 13:5). Although the church financially supported the elders for their ministry, their motivation had to be “enthusiastically” or “willingly.” An elder should not serve for his gain from the ministry, but for the love of God.

Third, an elder should lead by being an example to the flock rather than by forcing people with commands (v. 3). The verb κατακυριεύω occurs eighteen times in the LXX, often in the sense of subduing an enemy, or ruling by force over unwilling subjects (cf. Acts 19:16).<sup>37</sup> The possible meaning in this verse, especially against the background of verse 2, is that elders “are not to exercise their power for themselves and therewith against those entrusted to them.”<sup>38</sup>

Peter’s use of τῶν κλήρων here probably referred to “the flock of God” mentioned in verse 2, not to those who are in positions of ministry, because κληρὸς is in relation to sheep and shepherding.<sup>39</sup> It is not certain whether the plural of the verb refers to the part of the congregation which an elder superintends or whether the reference is to the various congregations from the different cities addressed in 1 Peter.

Elders must be examples to the flock “on setting an example of humility and servanthood, not on exemplary moral behavior in general.”<sup>40</sup> They are not to be like the shepherds indicted in Ezekiel 34:4 who treated their flock “harshly and brutally,” who

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<sup>36</sup>D. Edmond Hiebert, “Counsel for Christ’s Under-Shepherds: An Exposition of 1 Peter 5:1-4,” *Bibliotheca Sacra* 139 (1982): 336-37.

<sup>37</sup>Bauer, *A Greek-English Lexicon*, 519.

<sup>38</sup>W. Foerster, “κατακυριεύω,” in Kittel and Friedrich, *Theological Dictionary of the New Testament*, 3:1098.

<sup>39</sup>Ceslas Spicq, “La place ou le rôle des jeunes dans certaines communautés néotestamentaires,” *Revue Biblique* 76 (1969): 508-27.

<sup>40</sup>Michaels, *1 Peter*, 286.

cared only for themselves (Ezek 34:8). They were not to drive God's people, but to lead them by their examples. Then, Christ, the Chief Shepherd gives them unfading crowns, when He returns (v. 4).<sup>41</sup>

### **John 21:15-17**

The Greatest Commandment is recorded in each of the Gospels (Matt 28:18-20; Mark 16:14; Luke 24:46-49). Among these, Matthew 28:18-20 is the most familiar. In the book of John, the Greatest Commandment is recorded twice (John 20:21; 21:15-17).

John 21:15-17 is an invitation for all Christians to ministry.<sup>42</sup> Verses 15 to 17 consist of three parts: verse 15, verse 16, and verse 17. These three parts are parallel; each contains a question, an answer, and an exhortation.

After Jesus had risen from the dead, he appeared to Peter and the disciples and had breakfast with them. When they had finished eating, Jesus asked Peter, "Simon son of John,<sup>43</sup> do you truly love me more than these?" (21:15) Peter replied, "You know that I love you" (21:15). Then Jesus said, "Feed my lambs." Jesus asked this question two more times and Peter replied in the same way (21:16-17). Scholars believe that Jesus' threefold question is pointing back to Peter's denial of Jesus (Matt 26:34, 69-75).<sup>44</sup>

Peter confidently replied to Jesus that he loved him twice. But when Jesus asked the same question to Peter the third time, he was hurt and distressed. Peter was sad because he had been asked the same question three times,<sup>45</sup> yet he replied once again

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<sup>41</sup>Christ demonstrates "the True Shepherd" (Ezek 34:11-16), "the Good Shepherd" (John 10:11, 14), and "the Great Shepherd" (Heb 13:20) as well.

<sup>42</sup>Herman N. Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids: Eerdmans, 1997), 664.

<sup>43</sup>The majority of manuscripts (A C2 Θ Ψ Ë1,13 33 Ì sy) read "Simon, the son of Jonah" here and in vv. 16 and 17, but it seems that these may be assimilations to Matt 16:17. The reading "Simon, son of John" is better attested, being found in 81 (8\* only has "Simon" without mention of his father) Bruce Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Biblegesellschaft; New York: United Bible Societies, 1994), 220.

<sup>44</sup>Ridderbos, *The Gospel according to John*, 665.

<sup>45</sup>D. A. Carson, *The Gospel according to John* (Leicester, England: InterVarsity, 1991), 678.

“Lord, You know all things; You know that I love You.” Jesus was finally satisfied and did not ask any questions again.

### **Do You Truly Love Me More Than These?**

The reason Jesus is questioning Peter’s love in this passage is that Peter had promised to lay down his life for Jesus in John 13:37. Peter, however, failed to keep his promise (18:15-27). Just as Jesus had predicted, Peter denied Jesus three times (13:38). Before Peter’s denial, Jesus reminded his disciples of the importance of remaining in his love, and how great the love of one laying down his life for his friends was (15:9-15). It is likely that Peter recalled the promise he gave to Jesus in John 13:37 when he heard these words. However, Peter ended up denying Jesus, and Jesus appeared to Peter and asked him once again, “Do you truly love me more than these?”

In this context, the phrase “more than these (τούτων)?” can be understood as the following: “Do you love me more than these things such as nets, boat, and fishing gear?” or “Do you love me more than these people love me?” or “Do you love me more than you love these people?”

First, τούτων should be understood as neuter, “these things,” and can refer to the boats, nets, and fishing gear.<sup>46</sup> Second, τούτων can refer to the other disciples, meaning “Do you love me more than you love these other disciples?”<sup>47</sup> Finally, τούτων

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<sup>46</sup>It is true that Peter must love Jesus more than his natural profession (Mark 1:16-18; Luke 5:1-11). Also, as Peter said in John 21:3, “I am going fishing,” it is possible that the boat, the nets, and fishing gears are “these things.” However, Peter was not called while he was fishing in John one. Moreover, all seven disciples went fishing. Then why is the focus only on Peter? In Mark, Jesus called Peter to be a fisherman of people, not a just fisherman. In this text Jesus called him to be a shepherd as well. Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, MA: Hendrickson, 2003), 1236.

<sup>47</sup>It is clear that Peter should love Jesus more than he loves other people (Matt 10:37; Luke 14:26). However, it is difficult to verify or make any connection to this view in the context of John 21. Jesus did not request that Peter make the decision of loving him more than the other disciples. Therefore, without any mention or indication of his disciples it is unlikely that Jesus was referring to them when he said “these things.” Ben Witherington III, *John’s Wisdom: A Commentary on the Fourth Gospel* (Louisville: Westminster John Knox, 1995), 356.

can refer to the other disciples, but meaning “Do you love me more than these other disciples do?”<sup>48</sup>

Two different words were used to mean ‘love’ in Jesus and Peter’s conversation: ἀγαπάω and φιλέω. When Jesus asked the question the first two times, “Do you love me?” the verb is ἀγαπάω. Peter answered with “I love you,” ‘φιλέω.’ However, Jesus used ‘φιλέω’ like Peter the third time.

Some scholars see φιλέω as a higher form of love than ἀγαπάω.<sup>49</sup> Most scholars, however, regard these two verbs as synonymous in the Gospel of John.<sup>50</sup> It seems Jesus used them interchangeably. In John 14:23 and in John 16:27 Jesus taught His disciples, “If anyone loves Me, he will obey my teaching. My Father will love him” and “for the Father Himself loves you, because you have loved Me.” The verb in the former passage is ἀγαπάω and in the latter φιλέω. In John 15:13 Jesus uses them interchangeably as well.

Most Greek Fathers such as Chrysostom, Origen, and Cyril of Alexandria saw no real difference in meaning. The suggestion that a distinction be made in meaning comes primarily from a number of British scholars of the 19<sup>th</sup> century, especially Trench, Westcott, and Plummer. Most modern scholars, however, decline to see a real difference in the meaning of the two words in this context because of three significant reasons in the meaning of ἀγαπάω and φιλέω in these verses:

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<sup>48</sup>Indeed Peter was called to love Jesus more than these other men did (John 6:67-69; 13:36-38; 21:18-19). Peter even promised to lay down his life for Jesus (John 13:37). Peter also heard Jesus say that the greatest love is when a person lays down his life for his friends (John 15:9-15). However, Peter also denied Jesus three times (John 18:15-27). Peter needed Jesus’ comfort and forgiveness for future ministry. Therefore, Jesus came to Peter and asked him “Do you love me more than these people love me?” Carson, *The Gospel according to John*, 675-75.

<sup>49</sup>John Marsh, *The Gospel of St. John* (Baltimore: Penguin, 1968), 672.

<sup>50</sup>C. K. Barrett, *The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek Text* (London: SPCK, 1955), 486; J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John*, International Critical Commentary (Edinburgh: T.&T. Clark, 1928), 2:702-04; Raymond E. Brown, *The Gospel according to John* (Garden City: Doubleday, 1970), 1103; Rudolf Bultmann, *The Gospel of John: A Commentary* (Philadelphia: Westminster, 1971), 711; Schnackenburg, *Ephesians*, 363.

First, many texts have already proven that the two verbs are used interchangeably in the Gospel of John.<sup>51</sup> For example, John 3:3 and John 3:5; 7:34 and John 13:33 are good examples. Both terms are used of God's love for man (John 3:16, 16:27); of the Father's love for the Son (John 3:35, 5:20); of Jesus' love for men (John 11:5, 11:3); of the love of men for men (John 13:34, 15:19); and of the love of men for Jesus (John 8:42, 16:27).

Second, no relevant distinction can be found in the LXX.<sup>52</sup> For instance, in Genesis 37:3-4, Jacob's love for Joseph is expressed with both verbs. Although only one verb for 'love' is used in Proverbs 8:17 in the Hebrew text, LXX uses both ἀγαπάω and φιλέω to express love.

Third, Peter's answers to Jesus' questions asked with ἀγαπάω are "yes" even though he answers using a different verb, φιλέω. It is difficult to find a deeper theological or spiritual meaning to their usage of "love" in this conversation.<sup>53</sup> Thus attempt should not be made to distinguish between these two verbs.

### **Feed and Shepherd My Lamb(s)**

After Jesus confirmed Peter's love He gave him three similar commands in verses 15-17:

21:15 "βόσκει τὰ ἀρνία μου" ("Feed My lambs")

21:16 "ποιμαίνει τὰ πρόβατά μου" ("Shepherd My sheep")

21:17 "βόσκει τὰ πρόβατά μου" ("Feed My sheep")

Jesus gave three commands to Peter: "Feed My lambs," "Shepherd My sheep," and "Feed My sheep." Jesus used two verbs (βόσκει and ποιμαίνω) interchangeably here.

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<sup>51</sup>Carson, *The Gospel according to John*, 676.

<sup>52</sup>Ibid. In the LXX both ἀγαπάω and φιλέω are used to translate the same Hebrew word for love, although ἀγαπάω is more frequent. It is significant that in the Syriac version of the NT only one verb is used to translate vv. 15-17.

<sup>53</sup>Ibid., 677.

The former is usually used of feeding swine, but it is used of feeding sheep in the LXX (Gen 29:7; 37:12; Jer 31:10; Ezek 34:2-3).<sup>54</sup> The latter possesses the meaning of protecting and guiding the herd as well as feeding them (Luke 17:7; 1 Cor 9:7; Acts 20:28; 1 Pet 5:2).<sup>55</sup> These two verbs might have different nuances in a general sense, but it can imply Peter's pastoral care.<sup>56</sup> Later in Peter's own ministry, he gave similar exhortations to the church (1 Pet 5:1-3).

The sheep are Christ's sheep, not Peter's. Peter will feed and shepherd for the Lord's flock. In other words, the command is to "feed *My* flock," not "Feed *Your* flock." This implies that Peter was not solely responsible in shepherding and taking care of the sheep.<sup>57</sup> There is no question that Peter felt a duty for a pastoral care for Christ through these commands. However, the emphasis was on restoring Peter's calling, rather than giving a responsibility to him.<sup>58</sup> Peter received from Jesus the command to feed and shepherd Lord's sheep. This leads to the conclusion that spiritually mature laypersons must feed and shepherd fellow believers.

### **Conclusion**

In Exodus 18:13-26, Moses listened to Jethro's advice and appointed qualified leaders over thousand, hundreds, fifties, and tens of men. This relieved Moses from having to deal with all the Israelites on his own, and the people did not have to wait for their turn all day. Also, leaders were able to be a part of ministry.

Ephesians 4:11-12 states that leaders were gifted for equipping the saints for the work of ministry. Also, every believer must do the work of ministry with gifts given from Christ, and this service is for building up the body of Christ. Every believer was

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<sup>54</sup>Bernard, *Commentary on the Gospel according to St. John*, 2:705.

<sup>55</sup>Kittel and Friedrich, *Theological Dictionary of the New Testament*, 485-99.

<sup>56</sup>Keener, *The Gospel of John*, 1236.

<sup>57</sup>Ridderbos, *The Gospel according to John*, 666.

<sup>58</sup>*Ibid.*, 667.

called for the work of ministry, not only specially gifted ministers. The fact that God gave each believer spiritual gifts support this idea (Eph 4:7; 1 Pet 4:10).

First Peter 5:1-4 exhorts that ones who were called from God must shepherd the flock of God. Specifically, they must serve willingly not by constraint, serving enthusiastically as opposed to greedily, and leading by being an example to the flock rather than forcing people with commands.

John 21:15-17 says that Jesus commanded Peter to “feed and shepherd His sheep.” This passage also demonstrates that Jesus invited all believers to participate in ministry. In conclusion, Exodus 18:13-26, Ephesians 4:11-12, 1 Peter 5:1-4, and John 21:15-17, support and emphasize the importance of empowering spiritually mature laypersons to shepherd other believers.



## CHAPTER 3

### THEORETICAL AND PRACTICAL BASIS FOR EMPOWERING LAYPERSONS

#### **The History of the Theology of the Laity**

In today's churches, the role of the laity has become more prevalent than ever. The reason for this trend is that the laity is deeply involved in both the church and the world. In the history of the church, Christians have been categorized into two groups: those who "do" ministry and those to whom it is "done," thus the clergy as the subject of the ministry and the laity as the object of the ministry.<sup>1</sup> Despite the significant task of the laity in establishing God's kingdom on earth, the Protestant and Roman Catholic Church have assumed the clergy to be the main character in the church.<sup>2</sup> This type of thinking has often resulted in the laity becoming mere spectators within the church. Rather than being the subjects of ministry, the laity has generally been regarded as the recipients. This is largely due to structural and cultural reasons.<sup>3</sup>

However, this situation does not make sense when are compared the areas of influence between the clergy and laity. While the authority of the clergy is mainly limited to within the church, the laity's influence extends beyond the church. Thus, it is a far more logical construction when the laity is the principal force of the church with the

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<sup>1</sup>R. Paul Stevens, *The Abolition of the Laity: Vocation, Work and Ministry in a Biblical Perspective* (Cumbria, UK: Paternoster, 1999), 10.

<sup>2</sup>Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: Westminster, 1958), 17.

<sup>3</sup>Stevens, *The Abolition of the Laity*, 3. The church was structured so that the clergy functioned as the giver of ministry, while the laity simply received. Naturally, the role of the laity diminished into a "consumer" of the clergy's pastoral care. This was the result of a cultural dichotomy which viewed the church as a holy place and the world a secular one. Thus, the clergy was to serve in the church and the laity was to serve in the world.

clergy supporting them. Unfortunately, their positions have been swapped throughout history.

### ***Laos: One People***

The word “λαός” is, in a sense people of God, applied to Israel to express God’s special relation to this ethnic group.<sup>4</sup> In the Old Testament, ‘עַם’ refers to the people called by God; and the same word in Greek, λαός, indicates the Israelites as well (Exo 19:4-7; Deut 7:6-12). The word λαός in the New Testament is used to represent a community of believers, which is the church (Eph 1:3-10; 1 Pet 2:9). This word includes not only the clergy but also the laity, all who were called by God from the world. Both the clergy and the laity are called to serve (διακονία) the world according to the spiritual gifts they receive from God. Although they receive different gifts and callings, there is essentially no distinction between the clergy and laity.

The term “laity” comes from “λαϊκός,” which means belonging to the “λαός,” the people, like the people of God. The word “clergy” comes from the Greek word κληρος, which means the ‘appointed’ or ‘endowed’ ones. This word is used in the Bible to refer not only to the leaders of the people but to everyone (Col 1:12; Eph 1:11; Gal 3:29). In 1 Peter 5:3 it means a portion of God’s people, namely a whole congregation or group of congregations as well. No distinction can be found in the Bible.

W. Robinson agrees with this view. “The two words ‘κληρος (clergy)’ and ‘λαός (laity)’ appear in the New Testament, but, strange to say, they denote the same people, not different people. Every clergyman is a layman and every layman is a clergyman....All Christians are God’s laity and all are God’s clergy.”<sup>5</sup> Any distinction between ‘clergy’ and ‘laity’ cannot be found in the Bible.

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<sup>4</sup>Kraemer, *A Theology of the Laity*, 155.

<sup>5</sup>William Robinson, *Completing the Reformation: The Doctrine of the Priesthood of All Believers* (Lexington, KY: The College of the Bible, 1955), 17-20.

## Change to Two People

The first usage of the word “λαός”(meaning layperson), as opposed to ‘priest’, is found in a Roman document: a letter to the community at Corinth in 95, written by Clement.<sup>6</sup> In the beginning the word “λαός” means the worshipping community. The title of honor, of evidence of divine grace, becomes more and more a title of subordination.<sup>7</sup> In the second century, Ignatius of Antioch proposed a pastoral structure composed of overseers, elders, and deacons. He argued that the overseers should be the head of the church, while the church maintained a hierarchal management. After the Council of Nicea (325) the overseer became exclusively responsible for baptism and communion ceremonies. Soon after in the Council of Laodicea (380) the church abolished the law that allowed the congregation to appoint overseers, and the divide between the clergy and laity solidified. As a result, κληρος, a special class that was given the authority to ordain and baptize was formed. The word κληρος was the origin of contemporary clergymanship.

As the word λαός was introduced to the Latin world from the Greek, the meaning changed to: “beginner,” “uneducated” or “uncultured,” “anti-clerical” or “anti-religious.”<sup>8</sup> The church was no longer a community of ‘one people’ but rather two distinct classes of clergy and laity. Cyprian distinguished the clergy and laity to fortify the authority of the church. The Edict of Milan, which was issued in 313 in the names of the Emperor Constantine, also separately classified the two for the same reason as Cyprian. However, the Bible does not contain any concept that recognizes the clergy as a special group.<sup>9</sup>

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<sup>6</sup>Yves Congar, *Lay People in the Church: A Study for a Theology of the Laity* (Westminster, MD: Newman, 1920), 2; Kraemer, *A Theology of the Laity*, 50.

<sup>7</sup>Kraemer, *A Theology of the Laity*, 156.

<sup>8</sup>In Acts 4:13 the word ἰδιώτης, which is connected with λαός, is used in the sense of “uneducated,” “uncultured.” Classical Greek has a word for “layman,” which meant a private person or an ignorant uneducated one.

<sup>9</sup>Kraemer, *A Theology of the Laity*, 52.

## Medieval Era: Two Statues

The medieval society became very clergy-centric as the Roman Catholic Church gained power. “There are two statues among Christians” (*duo sunt genera Christianorum*), namely the clergy and the laity. The distinction between the two was made clear by “ordination,” which implied that one was superior and the other was inferior. The church law also made clear that the superior status belonged to the clergy while the inferior was the laity. Thus, not only was there a social discrimination but also a judicial bias which favored the clergy. The church had become a “perfect society” (*societas perfecta*), yet was an “unequal” (*inaequalis*) organization.

Another factor that extended the gap between the clergy and laity was the idea that the sermon and the sacraments were the focus of the worship service. It was definitely a positive change to move from a sacrament centered Roman Catholic worship service to a Gospel (sermon) centered Protestant worship service. However, as the rituals of worship became an exclusive right for the clergy, the new kind of worship service caused an even greater division between the clergy and laity.<sup>10</sup>

Kromminga suggested that the role of the laity is not to teach, but to be taught; not to oversee and be active, but to be overseen and controlled.<sup>11</sup> As a natural result, medieval Christianity was a strictly hierarchical society and laity involvement in ministry sharply decreased. Another reason for this was that the church needed a powerful and efficient leadership body to protect itself from various persecutions that led to division and deterioration of its authority.<sup>12</sup>

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<sup>10</sup>Ibid., 51-52.

<sup>11</sup>Carl G. Kromminga, *The Communication of the Gospel through Neighboring: A Study of the Basis and Practice of Lay Witnessing through Neighborly Relationships* (Franeker, the Netherlands: T. Wever, 1964), 11-16.

<sup>12</sup>Kraemer, *A Theology of the Laity*, 55.

## **New Challenge**

Interestingly, during this medieval era when the authority of the clergy was at its peak, there were several religious movements led by the laity. Before monasteries became absorbed into a part of the church, the early monasteries were the source for laity movements.<sup>13</sup> Although many clergy resisted these movements from the beginning, the teachings of the monasteries strongly influenced the laity and enriched their spiritual lives. The Wandering Preachers of France; the Mendicant Orders, which was circulated among the laity without the approval of the overseers until 1215; and Tertiarii and Tertiarjae, who lived abstinent lives, are the major examples. These movements even influenced the Frances Brotherhood in the thirteenth century.

One of the main revolutionists was Peter Waldo, who founded the Waldensian Movement in the early twelfth-century France. Waldo was once a wealthy merchant, but he sold all his possessions and gave them to the poor and encouraged many laity to spread the Gospel. In the fourteenth century, John Wycliff was at the center of this ministry. He criticized the corruption of the Roman Catholic clergy and preached that the head of the church was not the pope, but Jesus Christ. In the late fourteenth century, John Hus became the face of the revolution. All of Europe was influenced by Hus including the well-known Moravian missions in the seventeenth century.

Despite the efforts of the monastic movements and the revolutionists, the clergy and laity had become two separate classes and naturally the church accepted it as a standard. The clergy performed the worship service and the sacraments, overseeing “spiritual” matters, while the laity was only left with a responsibility to serve and obey. Religion and the church were concerns for the pastor and theologian, while the laity was limited to social and political issues. As a result, the capacity of the laity decreased as did their activity within the church.

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<sup>13</sup>Ibid., 20-22.

## **Luther and the Reformation**

Martin Luther and the Reformation brought forth two important changes in the church. First, the laity gained access to the Bible, which had been a proprietary right of the clergy. Second, the laity was given pastoral duties that were once reserved for the clergy, through the priesthood of all believers. The priesthood of all believers brought forth a very significant change. Luther declared that all believers are priests, and that the only difference between the clergy and laity was in their duties.<sup>14</sup> The priesthood of all believers was the turning point for the active involvement of laity in ministry from a clergy centric era.

In his manifesto *To the Christian Nobility*, Luther declared in August 1520: “All Christians are truly of the spiritual estate, and there is no difference among them except that of office. This is because we all have one baptism, one gospel, one faith, and are all Christians alike; for baptism, gospel, and faith alone make us spiritual and a Christian people.”<sup>15</sup> He reasoned for the abolishment of the discrimination between the clergy and laity during communion. He criticized the tradition of the Catholic communion and worked to bridge the gap between the clergy and laity arguing that the wine should be given to both offices.<sup>16</sup>

## **The Beginning of Laity Theology**

Biblical ecclesiology made possible laity theology.<sup>17</sup> Laity theology was first suggested by the Roman Catholic Church. Due to the strict distinction of offices in the

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<sup>14</sup>“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Pet 2:9).

<sup>15</sup>Martin Luther, “To the Christian Nobility,” in *Selected Writings of Martin Luther*, ed. Theodore G. Tappert (Minneapolis: Fortress, 2007), 263.

<sup>16</sup>Martin Luther, “The Babylonian Captivity of the Church,” in *Selected Writings of Martin Luther*, ed. Theodore G. Tappert (Minneapolis: Fortress, 2007), 366-69.

<sup>17</sup>The “Corpus Juris Canonici” of 1917 has no place of any significance for the laity. The “Congrès mondial de l’Apostolat des Laïcs” in 1951 at Rome expressed: “The laity belongs fully to the Church.” Just looking at these two councils one can find contrasting views on laity. The question of whether the church is only for the clergy; or if the laity can also be the subject of ministry is a result of a change in ecclesiology.

Roman Catholic Church, there was much research done on the identity, function and status of the laity.

One of the main scholars who reasoned for laity ministry was the French priest Yves Congar. “Au fond, il n’y aurait qu’une théologie du laïcat valable: une ecclésiologie totale.”<sup>18</sup> He especially stressed the point that such a theology of the laity cannot simply be an appendix of an “ecclésiologie-cléricale.”<sup>19</sup> He also insisted what affected everybody should be discussed and approved by all. This was a significant idea that compelled people to rethink the identity of the laity, which had otherwise been neglected.

### **The Development of Laity Theology**

Headed by theologians Hendrick Kraemer, John Stott, and Paul Stevenson, there was a growing awareness in laity theology. A few sociological circumstances influenced this movement as well. First, many laypeople realized that their influence, which extended from within the church out into the world, was greater than that of the clergy, who were mostly confined in the church.<sup>20</sup> Second, Ecumenical Movements such as W.C.C. and Evangelical Academy generated an interest in laity movements.<sup>21</sup> The laity movements stimulated the church to redefine the identity for laity.

Through Hendrick Kraemer’s “the Theology of the Laity,” laity theology was developed based on biblical principles. Kraemer spoke against the Purists, who tried to apply the Old Testament priesthood authority to the New Testament church despite the fact that all believers had been given priesthood in Jesus Christ. As a whole, he stressed

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<sup>18</sup>“Fundamentally, there is but one valid theology of the laity: that is to say, a whole ecclesiology.” Congar, *Lay People in the Church*, 13.

<sup>19</sup>Ibid.

<sup>20</sup>Robert Banks, *Redeeming the Routines: Bringing Theology to Life* (Wheaton, IL: Victor, 1993), 25-31. Banks argues that the word “ministry” was not only used in the church but also in the world, thus implying a general kind of work. In this sense, the role of the laity has been more significant than the clergy.

<sup>21</sup>Kraemer, *A Theology of the Laity*, 37.

that the church was God's people (*laos*) in Christ. Since the word laity was derived from *laos*, laity refers to all of God's people. Thus, clergy and laity are one.<sup>22</sup> However, just as the body has different parts responsible for unique functions, clergy and laity simply has different tasks.

In this sense, Kraemer says the church exists for the world, not for itself. Therefore, the church is missional or apostolic by nature. He adds the aspect of 'suffering servant' to the traditional church ministries of prophecy, priesthood, and kingship. Kraemer states that laity is a suffering servant to the world, and that it must be responsible for *diakonia*, ministry, and missions.<sup>23</sup> He saw that the work of the laity was not only for the church, but also for the world in missions and public service.

John Stott states that no person is above another, and that all churches are one church.<sup>24</sup> There is no clergy or laity, but they are all one (Gal 3:28). No liberty to interpret "church" in terms of "clergy" has been given. The nature and work of the Church of the New Testament is not with the status of the clergy, nor with clergy-laity relationship, but with the whole people of God in their relations to him and to each other.<sup>25</sup> If there must be a distinction, it is not for the clergy and laity in the church; but for the world and the believer.

All Christians including the clergy and the laity have been called to serve rather than to rule. The clergy must not rule over the laity. Also, the laity must not think that the clergy is not necessary. At the same time, there is no need to distinguish their respective domains. The clergy should serve the laity, while the laity should serve other

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<sup>22</sup>Kraemer called them the 'select' laity or the 'select'. Kraemer, *A Theology of the Laity*, 102.

<sup>23</sup>Ibid., 130-52.

<sup>24</sup>John R. W. Stott, *One People: Helping Your Church Become a Caring Community* (Harrisburg, PA: Christian, 1982), 24-26.

<sup>25</sup>Ibid., 26.



believers. In the end, both the clergy and laity are serving others in the unique ways they are called to. This is because we, as Christians, are called to serve; not to rule.<sup>26</sup>

Stott says, “Our God-given *diakonia* in the Church is to help to equip you for *your* God-given *diakonia* in the world.”<sup>27</sup> He concluded that the function of the calling among the clergy and laity is different, but there is no discrimination in their work. For the privilege and responsibility as Christians is not reserved for one special class, but for all. Every Christian has been given the ministry of fellowship and evangelism. At the same time, every Christian has been called to serve, rather than to rule.

Paul Stevens adds an important voice to this discussion. He says, “All are laity in the sense of having their identity rooted in the people of God. All give ministry. All receive ministry. That is the constitution of the church.”<sup>28</sup> The clergy and laity are one, but there is a difference in their work. The clergy’s responsibility is to equip the laity, while the laity’s ministry is to serve the church and the world.<sup>29</sup> Markus Barth agrees with Stevens that the whole church including the clergy and the laity “is the clergy appointed by God for a ministry to and for the world.”<sup>30</sup>

God gave spiritual gifts to both the clergy and laity, and all Christians can serve God and the world through these gifts. Furthermore, all Christians have equally been called as a royal priesthood. Therefore, it is absurd to say that the clergy is a superior office, while the laity is inferior.

Stevens states four main reasons against such discrimination: unity of calling, unity of ministry, unity in common life, and unity in purpose.<sup>31</sup> First, all believers,

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<sup>26</sup>Ibid., 47-52.

<sup>27</sup>Ibid., 117.

<sup>28</sup>Stevens, *The Abolition of the Laity*, 39.

<sup>29</sup>Paul Stevens, *Liberating the Laity: Equipping All the Saints for Ministry* (Downers Grove, IL: InterVarsity, 1985), 33-34.

<sup>30</sup>Markus Barth, *Ephesians, The Anchor Bible*, vol.34A (Garden City: Doubleday, 1981), 479.

<sup>31</sup>Stevens, *Liberating the Laity*, 29-33.

including the clergy and laity, have been called by God. All are the *clergy* appointed by God for a ministry to and for the world. Second, though each person may have different spiritual gifts and serve in unique ways, all ministries are aimed for the common goal of maturing in Christ. Third, all Christians depend on each other as different parts of one body. Fourth, all Christians are united in the common purpose of maturing in faith.

All Christians are equal; all have been called as priests; and all have been called into ministry to serve God and the world. There is no difference between the clergy and laity before God; there is only a difference in spiritual gifts and function.

### **The Task of Laity Theology**

Despite the fact that the church only recently recognized the significance of the laity, it is surprising that there has not been much theological discussion about the role of the laity. The beginning of laity theology can be found in a new ecclesiology. It is true that the priesthood of all believers as proposed by the reformers positively influenced laity theology. However, their efforts focused more on soteriology rather than ecclesiology.<sup>32</sup> This was the limitation of the effect that the Reformation had on laity theology. Therefore, it is a priority that a biblical ecclesiology is established in order to properly develop laity theology.

It is important for the church to adopt a new theological paradigm that accepts laity as a coworker in ministry, and the laity must take the initiative to serve the world and others. Accordingly, the clergy must concentrate on training laity and nurturing them. Clergy and laity must cooperate through spiritual growth and training for the purpose of building up a healthy church. Clergy must not demand authority, but help the laity develop their spiritual gifts to better serve the church.

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<sup>32</sup>Stevens, *The Abolition of the Laity*, 45-48.

### **Three Examples to Empower the Laypersons**

Three examples of Korean churches would be provided that delegate their ministerial authorities to the laity. The CAL (Called to Awaken the Laity) Ministry of Sarang Community Church (Presbyterian, Seoul, South Korea), The Shepherding Elders' Ministry of the Hosanna Church (Presbyterian, Pusan, South Korea), and The House Church Ministry of the Houston Seoul Baptist Church (Baptist, Houston, TX, USA).

#### **The Call to Awaken the Laity (CAL) Ministry of the Sarang Community Church**

Sarang Community Church was the first Korean church to adopt the biblical model of delegating ministry to laity. Most Korean Christians think of Sarang when they hear the word “discipleship” as a result of their well-known discipleship training program that is led by laity. Thus, “discipleship” became a catch-phrase that referred to laity ministry among Korean churches. Sarang Church's discipleship program was developed based on biblical ecclesiology and the idea to restore the proper function of laity in the church. This discipleship program is not just another Bible study class, but a pastoral philosophy that views laity as the focus of ministry.

#### **Philosophy: A Church Sent into the World**

In the twentieth century, the Korean Church experienced a revival that was unheard of in the entire church history. People flocked to wherever a cross was erected. Brown called it “the greatest drama in missions.”<sup>33</sup> The Korean revival was greatly influenced by the evangelical work of the Full Gospel Church mission agencies, the prayer movement of the Pentecostal Church, and the hope for a prosperous future.

Unfortunately, the Korean Church experienced growth pains along with the revival. Growth focused ministry, prosperity theology, and the secularization of the church were some of the side effects of the rapid development of the Korean Church.

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<sup>33</sup>Neil Brown, *Laity Mobilization* (Grand Rapids: Eerdmans, 1971), 78.

The seemingly healthy Korean Church was actually spiritually immature on the inside. At the same time, the growth rate of Korean Christians has recently decreased. While the average increase rate in 1960-70 was 41.2 percent, it declined to 12.5 percent in 1970-80, and 4.4 percent in 1980-90. Since 1991, the growth rate severely weakened to below 0.5 percent in 1990-1995.<sup>34</sup>

John H. Oak, the founder of Sarang Church, believes that a flawed ecclesiology that neglected the laity was the main reason the Korean Church has stopped growing. The Korean Church particularly emphasized the authority of the clergy. The word of the clergy was the law and the laity was taught to submit. It was not surprising that the laity diminished to a passive presence. Oak argued for the importance of a biblical ecclesiology: “In this sense, a pastor’s ministerial philosophy is none other than the ministry convictions issuing from his own doctrine of the church.”<sup>35</sup>

Oak defines the church not only as “God’s people called out of the world”, but also as “God’s people sent into the world.”<sup>36</sup> He emphasizes the fact that the church must not simply settle on the privilege as God’s children, but must also recognize the responsibility to reach out to the world. He passionately said “We ought to be able to acknowledge our calling along with the privilege in our confession of faith. We should not be creating a crippled church that knows only its privileges of being called? Then you must also obey the calling to go out into the world.”<sup>37</sup> Therefore, the church can be defined as “the community of God’s people called out of the world, and sent into the world as disciples of Christ.”<sup>38</sup>

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<sup>34</sup>John H. Oak, *Called to Awaken the Laity* (Seoul: DMI, 2003), 31.

<sup>35</sup>*Ibid.*, 66.

<sup>36</sup>*Ibid.*, 72-75.

<sup>37</sup>*Ibid.*, 75.

<sup>38</sup>*Ibid.*, 78.

## **Laity and Disciples**

Oak's purpose was for true discipleship to be restored in the church. The laity would then be able to realize that they were also sent to the world as the apostles were. It was inevitable that the laity would be given a new identity. Oak's goal was to equip the laity to become disciples of Christ, and send them out to the world (Eph 4:11-12). Oak also believed it was the responsibility of the clergy to spiritually nurture the laity (Heb 6:2).

Although the Apostles no longer exist, their teachings and ministry still remain; and it is the church that is continuing their tradition. This succession of ministry was not given to a select few, but to the whole Church. When Oak realized that the laity was also given ministerial duties, a new era in laity ministry began.<sup>39</sup>

## **Tools: Small Group and Inductive Bible Study**

Oak saw the limitations of mass congregational worship. This method of worship consisted of one pastor preaching to the congregation, similar to the high priest of the Old Testament. He discovered the difficulty of reaching out to each believer to transform their lives in this conventional method. Consequently, he recognized a need for a small group system; but it was not an easy task in the traditional Korean Christian community.

Korean Christians did not welcome the sudden change to their usual style of structured worship. "Lopsided ministry that concentrates only on Sunday worship services frustrates the effort to create true worshippers."<sup>40</sup> Only through laity training, did the focus of worship change from a large congregational worship to a small group ministry.

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<sup>39</sup>Ibid., 102.

<sup>40</sup>Ibid., 109.

Small group ministry is efficient in increasing growth. It allows closer personal relationships, as well as developing new influential connections. As a result, small groups can have an effect on one's personality. Through small groups, people can satisfy their desire for stability, sense of belonging, love and appreciation.<sup>41</sup> Oak came to the conclusion that small groups are essential in transforming the modern church to a living organism.<sup>42</sup>

At the same time, he changed the conventional deductive Bible study classes to inductive Bible study to meet the needs of the small group. In this new system all students were able to be actively involved, there was better communication among the participants, the class was focused on life transformation rather than simple instruction, and the material learned was applicable in real life.<sup>43</sup> However, the inductive method style of Bible study was another challenge to the Korean Church, which was used to an authoritative pastor, and lecture style Bible classes.

### **The Process and Result**

Oak planted his church in July 1978, and began his first discipleship training with six female members. Throughout the years, only he and his wife remained but Oak did not give up on his philosophy nor change his original plans. For over 30 years he consistently maintained his ministerial philosophy. Currently, there are over 40 associate pastors that lead discipleship training classes.

Oak began the "Called to Awaken the Laity" seminar to share his philosophy with other Korean churches in March 1986. Through July 2011, there have been over 21,000 pastors who participated in the event, of whom 1405 pastors were from 65 different countries, and his book "Called to Awaken the Laity," which introduces his

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<sup>41</sup>Clyde Reid, *Groups Alive-Church Alive* (New York: Harper and Row, 1969), 16.

<sup>42</sup>Lawrence O. Richards, *A New Face for the Church* (Grand Rapids: Zondervan, 1970), 157.

<sup>43</sup>Oak, *Called to Awaken the Laity*, 252-53.

philosophy, has been translated in to 10 different languages. His seminar has been held in foreign countries twenty-eight times, in places such as the US and Brazil. In October 2011, the CAL seminar would have been hosted for the ninetieth times. It has reached out not only to Korean ministry, but also to Japan, US, Brazil, and churches from all over the world. Furthermore, students of Westminster Theological Seminary in the D.Min. program can receive credit by participating in the CAL seminar. Sarang Community Church has grown to be one of the largest churches in the world with more than 50,000 members, continuing to be an influence in the Korean Christian community as well as the Christian community around the world.

For the past thirty-three years, Sarang Community Church has been the main force that has awakened the laity to use their spiritual gifts to serve the church. The Sarang ministry has produced many positive results such as biblical ecclesiology, rediscovery of the function of laity, and small group culture. However, their task seems incomplete as their ultimate goal should be to send people out to the world, rather than focusing their efforts contained in the church. Frankly speaking, the Sarang ministry should be criticized for limiting the work of the laity to within the church.

### **The Shepherding Elders' Ministry of the Hosanna Church**

#### **Succession of the Discipleship Philosophy**

Hong J. Choi of Hosanna Church shares the discipleship philosophy of John H. Oak of Sarang Community Church. After serving with Oak for eight years in Sarang, Choi took over the senior pastor position in Busan New Central Church in 1987.<sup>44</sup> Busan New Central Church had been established for forty years with 400 members and was a very traditional and conservative Presbyterian Church. Choi sets a good example in

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<sup>44</sup>Most Korean churches have strong Presbyterian characters in its theology. Busan New Central Church changed its name to Hosanna Church in January 1, 2000.

transforming a traditional church, moving most of the authority from the hands of the clergy and elders to the laity.<sup>45</sup>

The seed of discipleship philosophy in Hosanna Church was planted when Choi first arrived, and was developed for the next twenty years. He first re-equipped the elders, who were the core leaders of the church at the time, with Scripture based theology. He urged the elders to participate in ministry, and prayed with them, and finally “The Shepherding Elders’ Ministry” was born. Naturally, the church and its members grew both in number and spirit.

### **The Shepherding Elders’ Ministry**

Choi’s pastoral philosophy for the past twenty years is “the duty of the elder is to shepherd laity.”<sup>46</sup> In a typical Korean church, the elders make the important decisions, have the highest authority in the church, manage the church’s budget, and assist the senior pastor.<sup>47</sup> Choi believes that this misguided view of the elder is the result of appointing untrained people as elders, and the lack of models that properly apply biblical principles in their lives as elders.<sup>48</sup> However, Hosanna Church changed the ministry of the elder in humbly serving other believers through discipleship training and prayer. The core idea of “Shepherding Elders’ Ministry” is to personally meet and serve other believers. Through this ministry, the elders, who once only sat behind their desks and sign paperworks, can become true spiritual leaders by praying for people and help them mature in faith.

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<sup>45</sup>Reverend Choi recalls his teacher, Oak’s words, “Think about whether this discipleship ministry can be applied in a traditional church that is over 40 years old.” Hong, J. Choi, *Elders: Obstacles or Stepstone?* (Seoul: DMI, 2009), 60.

<sup>46</sup>Ibid., 132.

<sup>47</sup>It may be different in an American church, but most Korean churches represent this reality.

<sup>48</sup>Choi, *Elders*, 112-13.



Choi finds biblical support for the idea of a pastoring elder in Exodus 3, Numbers 11:16-17, James 5:14, Acts 20:28-31.<sup>49</sup> For practical measures, he classified the elders into two categories: namely, the pastoral elders and the administrative elders. Choi limited the number of administrative elders to 20 out of 200 total elders, and set their maximum term of office to seven years. For the remaining elders, he appointed them as pastoral elders who would serve people not administrative duties until the age of 65. Therefore, one pastoral elder would be responsible for 15-20 leaders. Generally, leaders oversee 10 people. Thus, each pastoral elder would serve a total of 150-200 people. Clearly, there is no question on significance of the ministry of these elders.

### **New Changes as a Result of the Shepherding Elders' Ministry**

The whole nature of the church has changed: biblically healthier and more intuitive. As the church restored in spiritual health, it became a place of cooperation rather than corruption. The relationship between the senior pastor and elders became deeper and more agreeable. The members of the church saw the positive change in the image of the elders, and the relationship between the laity and the elders improved as well. The former church was an organization that emphasized process and cause. After the change, the church became an organism that valued ministry and service. As a natural result, the church regained its energy. The neighboring community heard of this change and soon the church greatly increased in number.

Furthermore, the percentage of new members staying with the church increased. When Choi first came in 1987, there were about 400 adult members and growth had been stagnant for a long time. However, through the pastoral elder ministry and discipleship training, the church grew tenfold to 4,000 people in 2000; 6,000 people in 2009; and the most recent count in 2010 showed over 10,000 people including

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<sup>49</sup>Ibid., 148-53.

children.<sup>50</sup> Choi believes that this growth is a natural consequence of the pastoral elder ministry. Newcomers saw a unique atmosphere, where the elders served the laity and maintained a mutual friendship and close relationship. It was easier for them to settle down and adjust to where the elders no longer ruled with authority, but served with humility.<sup>51</sup>

In a Presbyterian church, the elders are the core leaders. It is not an exaggeration to say that the minds of the elders decide the fate of the church. If the elders strengthen their basics through discipleship training, actively participate in ministry, and continually try to mature in faith, their relationship with the senior pastor will naturally be deepened. Because the elders are involved in ministry, they love the church and its members even more, and the church becomes a healthier place.

Through “The Shepherding Elders’ Ministry”, Hosanna Church grew from 400 members to over 10,000. Choi concludes that the pastoral elder ministry provides a church model that results in happier laity, happier clergy and elders, and a happier church.<sup>52</sup> He believes that the essence and identity of the elder can be restored by pastoring.

### **The House Church Ministry of the Houston Seoul Baptist Church**

Houston Seoul Baptist Church chose to implement a House Church system as part of a laity ministry. Young K. Choi, who is the senior pastor, was frustrated with certain limitations in the ministry and thus employed the “House Church” as a solution. Choi referred to the New Testament Church as a model for the House Church, and was certain that the Chinese House Church was a current example of a House Church. Furthermore, he stated Matthew 28:19-21, Mark 2:13-15, and Ephesians 4:11-12 as

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<sup>50</sup>Ibid., 129.

<sup>51</sup>Ibid., 130.

<sup>52</sup>Ibid., 145.

biblical foundation for the House Church. The House Church strictly focuses on evangelism and outreach to the unbelievers, and lay members serve the church as leaders as well as bible study teachers according to their spiritual gifts.

### **The Four Obstacles**

Before Houston Seoul Baptist Church employed the House Church system it was a traditional Korean church. Only after Choi was appointed as senior pastor did Seoul Baptist begin a new family ministry. At the time, he was concerned with four obstacles: first, the difficulty to develop genuine relationships in a traditional ministry setting; second, the lack of involvement in ministry as one church despite the fact that all are part of the body of Christ; third, the limitations of growth through the influx of believers rather than evangelism to nonbelievers; and fourth, the lack of proper equipment in the church.<sup>53</sup>

While struggling with these issues, Choi devised a plan for “House Church.” The New Testament Church was structured as a house church, where the leaders were laity who worshipped in homes. He believes that the early church did not distinguish between clergy and laity. “All believers were laity, and all believers were clergy.” The Apostle Paul had a secular job while serving in ministry (1 Thess 2:9). Phillip, who was also a layman, performed baptisms like an apostle (Acts 8:38). Priscilla and Aquila (Rom 16:3-5), Nympha (Col 4:15), and Philemon (Phlm 1:1-2) all belonged to a house church.<sup>54</sup>

Choi suggests that the modern House Church system can be found in the “Chinese House Church.” As the Communist party took over in China in 1949, pastors were executed, churches were shut down, and the Bibles were confiscated. When China was first governed by the Communists, there were approximately one million Chinese

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<sup>53</sup>Young K. Choi, *The House Church: A New Testament Church in the 21st Century* (Houston: GLPI, 2010), 33-37.

<sup>54</sup>*Ibid.*, 40.

Christians. However, when China opened its doors again, the Chinese Christian population was multiplied ten-fold. Choi believes that this growth was made possible by the “Chinese House Church” system. Because there were no churches, people gathered in homes; and because there were no clergy, laity became leaders.<sup>55</sup>

### **Biblical Foundations**

Choi refers to Matthew 28:19-21, Mark 3:13-15, and Ephesians 4:11-12 as scriptural support for the House Church.<sup>56</sup> In Matthew 28:19-21, believers received the command to “go”, “make disciples,” “baptizing them,” and “to teach them.” Their role was not to simply wait, but to “go” and “teach” what Jesus had taught them, making them disciples as well. The reality, however, is that there are not many nonbelievers that Christians can reach out to. It is difficult for the church to extend its hand to nonbelievers when there are so many believers who knock on the door. Due to these reasons, Choi decided not to accept any more believers, but strictly focused on evangelizing to nonbelievers.<sup>57</sup>

In Mark 3:13-15, Jesus taught his disciples through showing them the truth rather than just speaking it. By sharing their lives together for three years, Jesus taught them how to be his disciples. Because these disciples were taught through seeing Jesus and how he lived, the House Church also focuses on sharing each other’s lives rather than simply Bible study.

Ephesians 4:11-12 teaches how each person can uniquely contribute in ministry. The pastor discerns what the spiritual gifts of the congregation are, and trains them so that they can serve the church with their gifts. Accordingly, the laity should be

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<sup>55</sup>Ibid., 42-43.

<sup>56</sup>Ibid., 46-60.

<sup>57</sup>Choi says that Houston Seoul Baptist Church is a church plant because all house churches are led by laity, just like church plants. Ibid., 67-68.

responsible for all the church's outreach services such as evangelism, fellowship, and counseling.

### **Three Core Ministries**

Choi believes that a church must help the laity, develop a loving community, and be equipped with prayer in order to be an effective church.<sup>58</sup> Therefore, the first ministry in the House Church is that of one led by laity. One lay leader is responsible for shepherding ten other laymen. The church delegated the work of pastoring, which was once reserved for clergy, to the laity. This ministry is done through laity serving other laity, laity evangelizing to other laity, so that ultimately laity trains other laity as disciples of Christ.

The second ministry in the House Church is a communal ministry. In this community, a loving relationship is most important. The aspect of love is focused because it is very influential in reaching out to people outside of the community.

The third House Church ministry is prayer ministry. Prayer is absolutely essential because the goal of House Church is to evangelize to nonbelievers. Prayer is also necessary within the House Church community because they have many needs. Therefore, prayer is a core ministry in House Church.

### **The House Church Meeting**

A House Church leader must understand the mechanisms of the church well, share the vision of the clergy, have a heart to serve neighbors and Christ, and must be appointed by other members as a leader. The House Church meetings focus on sharing each other's lives and usually meet every Friday evening. The meeting begins with having dinner together, singing praise, having a short Bible study,<sup>59</sup> sharing lives, praying for each other, and praying for the missionaries and their families.

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<sup>58</sup>Ibid., 63-66.

<sup>59</sup>Because the objective of the House Church meeting is sharing, the Bible study sessions are

The key members of the House Church consist of the shepherd, who is the leader of the House Church; a shepherd trainee, if the members of the House Church exceed twelve people; a Bible study teacher; a mission leader, who takes care of the mission ministry; a praise leader; and a fellowship leader, who manages the meal. These positions are not simply labels, but actual ministries that people must be a part of. The House Church emphasizes the work of reaching out to nonbelievers as much as sharing each other's lives. Their goal is to share the Gospel based on their relationship with nonbelievers. The whole House Church prays and works together to save one soul. Therefore, there is less pressure on each individual and it is easier to evangelize.

In conclusion, Houston Seoul Baptist Church is made up of small House Churches that consist of less than twelve people. In this House Church, members share each other's lives and focus on life transformation. Growth is not done by more believers joining the church, but rather through evangelizing to nonbelievers. Most importantly, clergy and laity have their own duties while the laity is also involved in serving in ministry. There are more than 400 people who have been baptized since Choi became the senior pastor in 1993. The attendance rate of the House Church is greater than that of the Sunday service, indicating the stability in the House Church structure.<sup>60</sup> Through June 2011 there have been 76 House Church seminars and 46 House Church conferences that have influenced pastors, churches, and believers in US, Korea, and Japan.<sup>61</sup>

### **A Model for the Korean Church of Dallas**

KCD has already begun training laity for ministry through Bible study groups since 2006. Now, the church is prepared to delegate ministerial authority to spiritually mature laypersons. Because the goal of this project is to establish a foundation for

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limited to 20 minutes. More in-depth Bible study sessions are done at separate times.

<sup>60</sup>Ibid., 19-22.

<sup>61</sup>Houston Seoul Church, "Seminars and Events" [on-line]; accessed 25 July 2011; available from <http://www.housechurchministries.org/html/seminar/seminar02.htm>; Internet.

laypeople shepherding, KCD is planning to appoint two core ministries to laity: one-on-one Bible studies, and small groups.

Up until 2011, only the clergy was allowed to lead Bible study classes. However, the church has decided to have lay members, who have completed the three year Bible study course, lead a class according to their spiritual gifts. They will lead the Bible study program through a one-on-one format for fifteen weeks. Also, they will be asked to lead a small group for fifteen weeks. Small group leaders will be responsible for praying, being available, discipling, and caring for other believers.

### **Conclusion**

The word *λαός* includes not only the clergy but also the laity (cf. Exod 19:4-7; Deut 7:6-12; Eph 1:3-10; 1 Pet 2:9). In the Bible this word means “one people” to express God’s special relation to an ethnic group. In the Old Testament, it refers to the people called by God. In the New Testament, it indicates the Israelites. The word includes all who were called by God.

The word, however, changed to “two people” or “two statuses,” namely the clergy and the laity in the medieval age, as opposed to ‘priest.’<sup>62</sup> The church was no longer a community of ‘one people.’ The role of the laity was not to teach, but to be taught.

The laity movement was first led by monasteries and religious leaders. Yves Congar, Hendrick Kraemer, John Stott, and Paul Stevenson continued the laity movement. However, in the conservative Presbyterian Church, the clergy still holds the authority while the laity is regarded simply as a helper to them.

Three churches that actually delegated ministerial authority to the laity. Two are Presbyterian churches in Korea, and the other is a Baptist church in Houston: the CAL (Called to Awaken the Laity) Ministry of Sarang Community Church (Presbyterian,

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<sup>62</sup>Congar, *Lay People in the Church*, 2; Kraemer, *A Theology of the Laity*, 50.

Seoul, South Korea), the Shepherding Elders' Ministry of the Hosanna Church (Presbyterian, Pusan, South Korea), and the House Church Ministry of the Houston Seoul Baptist Church (Baptist, Houston, TX, USA).

Sarang Community Church was the first Korean church to adopt the biblical model of delegating ministry to the laity. Most Korean Christians think of Sarang when they hear the word “discipleship” as a result of their well-known discipleship training program that is led by laity. The CAL ministry of Sarang Community Church was founded upon the belief that “the church is a community that is sent to the world to serve other people”.<sup>63</sup> Their statement clearly focuses on the apostolic calling of the church. This shed a new light on the role of the laity, who was already a part of the world compared to the clergy. Oak, leader of CAL ministry, stated that the goal of the ministry is to challenge the laity to become disciples of Christ; to be sent into the world. (Eph 4:11-12). Thus, the role of the clergy is to challenge the laity and send them into the world, while the role of the laity is to be a disciple of Christ and serve other people in the world.

The Shepherding Elders' Ministry of the Hosanna Church is a good example of how the laity can become the center of ministry despite being in a traditional and conservative Presbyterian church. Choi's pastoral philosophy of the Church is “the duty of the elder is to shepherd the laity.”<sup>64</sup> In a typical Korean church, the elders make the important decisions, have the highest authority in the church, manage the church's budget, and assist the senior pastor. Hosanna Church, however, changed the responsibility of the elder in humbly serving other believers through discipleship training and prayer. The core idea of “Shepherding Elders' Ministry” is to personally meet and serve other believers.

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<sup>63</sup>Oak, *Called to Awaken the Laity*, 78.

<sup>64</sup>Choi, *Elders*, 132.



The House Church Ministry of the Houston Seoul Baptist Church was a traditional Korean church faced with four obstacles: the difficulty to develop genuine relationships, the lack of involvement in ministry as one church, the limitations of growth through the influx of believers rather than evangelism to nonbelievers, and the lack of proper equipment in the church.<sup>65</sup> Choi, the senior pastor, found the solution from the Chinese “House Church.” The House Church strictly focuses on evangelism and outreach to the unbelievers, and lay members serve the church as leaders according to their spiritual gifts.

Biblically, and etymologically there is no distinction between the clergy and laity. However, the distinction in their function, which was necessary throughout history, became a discrimination of status in the church. There have been many efforts to resolve this incorrect discrimination, as biblical truth shows that laity is the subject of ministry.

Based on biblical ecclesiology, Sarang Church stresses that laity must be the center ministry of pastoring. Hosanna Church’s elders are not only responsible for administrative duties, but also pastoral ministries through “the Shepherding Elders’ Ministry.” Houston Seoul Baptist Church delegates even more authority to the laity so that they are leaders of small House Churches. All three churches have in common the central philosophy that laity is not the object of ministry but the subject. The fruits of these ministries have been influential and positive. There is undoubtedly a historical and practical value in entrusting laity with pastoral authorities and allowing them to be the subjects of ministry.

Based on these biblical, theological, historical, and practical truths the Korean Church of Dallas also plans to delegate pastoral authorities to the laity upon training. Their responsibilities will be leading Bible study classes, and pastoring small groups.

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<sup>65</sup>Choi, *The House Church*, 33-37.

While these changes may be quite basic, it is still significant in a conservative Presbyterian church.

## CHAPTER 4

### EMPOWERING SPIRITUALLY MATURE LAYPERSONS IN MINISTRY

This chapter describes the execution of the fifteen-week project at the Korean Church of Dallas in Carrollton, Texas. The purpose of this project was to encourage and empower spiritually mature laypersons of the Church to participate in ministry such as leading Bible study classes and shepherding small groups. The chapter consists of two parts: (1) preparation for the project, and (2) a detailed description of the development of the project. The project was carried out from August 21, 2011 to November 27, 2011.

#### **Preparation of the Project (Weeks 1 and 2)**

The preparatory steps were laid out from August 21<sup>st</sup> to the 28<sup>th</sup> (2 weeks) and the actual ministry plan unfolded from September 4<sup>th</sup> to the 27<sup>th</sup> (13 weeks).

#### **Reviewing the Teaching Materials**

During the two weeks of preparation, spiritually mature laypersons went through a mandatory reviewing session of the teaching materials. Twelve Bible study leaders reviewed the book once again although they had already studied it. The book review took ten hours in total, five hours each on August 21<sup>st</sup> and 28<sup>th</sup>. The book had ten chapters and it took about one and a half to two hours as they went through icebreaking, praise, Bible study, and prayer for each chapter.

## **Teaching or Shepherding**

Spiritually mature laypersons were assigned to either a teaching ministry or a shepherding ministry according to his/her spiritual gift. In KCD, such delegation of authority to individuals was a new endeavor. Therefore, the ministry had to be somewhat regulated. This delegation took two forms: first, one-on-one Bible studies and second, shepherding church members as small group leaders. There were twelve eight leaders who participated in the 15-week project. Among them, twenty three spiritually mature laypersons took part in this project. The twelve of them led Bible studies and the eleven led small groups.

The one-on-one Bible study was held once a week for two hours in each leader's home. *Growing Disciples* by Sam Ji Chung was the textbook. The small groups met once a month in homes for worship and fellowship. They also met every other week between 11:30am and 12:30pm for prayer and encouragement. The small group leaders' training, along with mentoring, feedback and prayer, took place once a month on Friday night between 7:30pm and 9:30pm.

### **Description of the Project (Weeks 3 to 15)**

The thirteen-week journey started with an orientation session on September 4<sup>th</sup>. Pre-survey, orientation, ten Bible study classes and mentoring, post-survey and interview were the contents of this project. The following is a description of each week's activity. There was a pre-planned curriculum for one-on-one Bible studies so it was easy to describe what happened in each Bible study session. However, the small group shepherding ministry took different forms at each leader's discretion so it was difficult to explain in detail what took place in each group meeting.

### **Pre-survey and Orientation: Week 3**

The 28 spiritually mature laypersons had been trained in the past five years. On September 4<sup>th</sup>, they met at the church and had an orientation and a pre-survey. The

actual ministry project was carried out on from September 4<sup>th</sup> to November 27<sup>th</sup>. The 13 week ministry concluded on November 27<sup>th</sup> by conducting a post-survey and an interview.

Before and after the project, all disciplined laypersons took pre-and-post surveys, in which they were asked about their spiritual life, satisfaction, and confidence. The survey, as found in the appendix, is divided into two sections. Its purpose is to obtain demographic and spiritual information. The pre-survey was done on September 4<sup>th</sup> and the post-survey was done on November 20<sup>th</sup> after the 15-week ministry.

Twenty-eight people took the survey and among them were 5 people who were not part of the “spiritually mature layperson” group.<sup>1</sup> Although they had not been trained through the Bible study program, the 5 were selected as leaders because of the need for more layleaders. They were included in the survey along with the 23 leaders who had been thoroughly trained for the past five years so that the difference between the two groups could be identified after the 15-week ministry.

In summary, 28 people took the survey. Among them, 23 were mature laypersons and 5 were untrained laypersons. Among the 23, 12 led one-on-one Bible studies and 11 led small groups.

### **First Week Class and Group Meeting for Mentoring: Week 4**

The twelve leaders led their first one-on-one Bible studies on September 11<sup>th</sup>. The most important aspect in one-on-one Bible study was “personal spirituality training” such as Bible reading, daily devotionals, prayer and Bible verse memory. These were emphasized because they are the foundation of spiritual growth.

The leader and trainee read more than 4 chapters of the Bible a day (or 28 chapters a week). At this pace, each person could read through the entire Bible once a

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<sup>1</sup>“Spiritually mature layperson” refers to people who have completed more than three levels of the KCD discipleship curriculum.

year. Each week, they were trained to pray 30-minute for at least three times, memorize more than two Bible verses, and do their devotionals at least three times. It is through the personal training that individuals grow spiritually.<sup>2</sup>

The theme of the first Bible study session was the “Assurance of Salvation.” Even if a person hears the gospel and believes it, he may still feel insecure about his salvation. Unless it is confirmed through the Scripture, the joy of salvation could fade away at any moment. However, when his salvation is founded upon the Word of God, he is able to live out a disciple’s life. Therefore, the purpose of the first session was to confirm one’s assurance of salvation by the truth of the Scripture.<sup>3</sup>

First, each person gave a 10-minute pre-conversion testimony such as, how he/she was saved, and how his/her life changed after the conversion. Second, there was a discussion on the common misunderstanding of how “no one knows who’s saved and it can always be revoked.” Third, through the following Scriptures, they learned that on the basis of God’s love our salvation is steadfast and cannot be revoked: God’s promise in John 10:28-29; God’s election in Ephesians 1:3-6; Christ’s redemption in Hebrews 9:11-14; and Romans 8:33-34. Finally, they prayed and gave thanks for their unshakable salvation and prayed that God would help them abide in His Word.

On September 11<sup>th</sup> (Sunday) between 11:30am and 12:30pm, all small groups had a lunch meeting for prayer and fellowship. The leaders listened to their small group members sharing their lives, encouraged them and prayed with them. Each small group members was updated on prayer requests and needs of the missionaries they were supporting and prayed for them.

This Sunday meeting had no specific plan or agenda. Each small group decided on the time and place where they would meet together to worship once a month.

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<sup>2</sup>Greg L. Hawkins and Cally Parkinson, *Reveal: Where are You?* (Chicago: Willow Creek Resources, 2008), 42-60.

<sup>3</sup>Sam Ji Chung, *Growing Disciples* (Seoul: Jeja, 2007), 17-23.

Each small group had different schedule, but most of them met on the last weekend of every month.

On September 16<sup>th</sup> (Friday) from 7:30pm to 9:30pm, the eleven small group leaders had a meeting at church. They shared Psalm 133:1 and Hebrews 10:25 and talked about “Fellowship in one body.” They shared their small group situations and difficulties and prayed for the members they were shepherding. There was also a sharing and discussion time on each leader’s weaknesses. The purpose of this discussion was to change their thoughts from “managing” the small group to “shepherding” it.

### **Second Week Class and Feedback: Week 5**

The second meeting was held on September 18<sup>th</sup> with the theme “Enjoying the Salvation”; Luke 15:11-24 was shared. Believers who are certain about their salvation experience joy in their spiritual lives. Therefore they are delighted when they come to worship God. In contrast, those who are legalistic cannot taste the joy of salvation. Therefore, it is important to affirm the believers with the assurance of salvation for them to experience the joy of salvation to the full extent.<sup>4</sup>

Each class started by checking the progress of “personal spirituality training” – Bible reading, daily devotionals, and 30-minute prayer. One of the most important goals of this class was to create a habit for personal spirituality training. Even the leaders continued to practice the training so that they would not fall into mannerisms but continue to grow.

The conversation began by asking, “Is salvation the final destination or the starting point of a spiritual life?” First of all, they thoroughly investigated the Parable of the Lost Son in Luke 15. Second, they observed how the broken relationship was restored by the father’s initiative. They confessed that it was the Father’s love for the lost

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<sup>4</sup>Ibid., 27-33.

and they shared their experience about God's love touching their lives. Third, through the passage that depicted salvation as a feast, they learned that believers' lives should be full of joy. Fourth, they shared their thoughts on how they could enjoy their salvation and prayed that the Holy Spirit would help them to fully enjoy it. Finally, they were assigned homework to write how their thoughts changed before and after the meeting.

### **Third Week Class and Small Group Meeting: Week 6**

The third class was held on September 25<sup>th</sup> with the theme "Status and Standing" (Zeph 3:17). The purpose of this meeting was to share the basis for their adoption as God's children. Most Christians live in fear of God although they are His children. Korean Christians, in particular, have such tendency because they often misunderstand that God adopts His children based on their "standing." The purpose of this session was to make them enjoy their privilege as God's children by confirming that God looks at our "status" and not our "standing."<sup>5</sup>

The meeting began by sharing the previous week's homework, which was a short essay on their changed thoughts. Then leaders checked each other's progress on Bible reading, devotionals, and Bible verse memory. They also shared their thoughts on how this personal spirituality training was affecting their lives. First, they discussed the privileges that God gave to the believers. They observed how numerous and diverse the God-given privileges were. Second, they talked about the difference between a life based on "status (as God's children)" and a life based on "standing (achieved by deeds)." They agreed that there is a fundamental difference between the two. The focus of a life based on standing is self. However, the focus of a life based on status is God. One can believe that he is accepted by God as a son not because of his deeds but because of His love. With a grateful heart for His grace, one strives for holy living.

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<sup>5</sup>Ibid., 37-42.



Third, the class observed that in order to maintain a natural and normal spiritual life, one must shift from “self evaluation” to “God’s evaluation.” Finally, everyone reflected on their spiritual lives and shared whether they lived a life based on status or standing.

Many people wrote in their feedback that this session was helpful. Most Koreans are influenced by Confucianism and Buddhism that emphasize self-control and self-discipline. Because of this, even after conversion, they put much emphasis on self effort, self deeds and self sacrifice. Because they rely on deeds instead of God’s grace, they usually feel guilty because their sacrifice for God is insufficient. A great number of people gave feedback that they were relieved from such guilt after studying this chapter.

On September 25<sup>th</sup>, from 11:30am to 12:30pm, each small group held separate meetings at church. They shared their lives, prayed for each other and missionaries, and had a table fellowship. Although it is ideal to hold more than one meeting a week, KCD has held small group meetings only once a month for the past forty-five years. It was difficult to change this tradition in the beginning. Now, the church is in a transitional period. As usual, small groups meet once a month at homes, and also meet every other week at church. When the church is ready, there will be a small group meeting every week. As for now, they meet twice a month at church and once a month at home, a total of three meetings a month.

On the last week of September, small group meetings were held at home. In each small group meeting, five to seven families gather to worship, pray, share lives and have fellowship. In the past, small group meetings focused on table fellowship that followed a short worship session. However, through this project, small group leaders attempted to change the focus of the meetings. Instead of focusing on fellowship, they emphasized shepherding by means of worshipping, sharing lives, praying for people’s needs, and loving each other. At first, both the leaders and the members felt

uncomfortable. Soon, however, they saw genuine life-sharing taking place and lives being touched. Small group members gave positive feedback about the new system.

#### **Fourth Week Class and Group Meeting for Mentoring: Week 7**

The fourth class was held on October 2<sup>nd</sup>, focusing on the theme “Treatment of Sin.” John 13:1-11 and Romans 5:6-11 were the main passages. Believers who experience the joy of salvation also face confusion because they find themselves still sinning even after being saved through faith in Jesus Christ. The purpose of this chapter is to teach them how to treat the problem of sin that still persists after conversion so that they can live victorious lives.<sup>6</sup>

First, everyone shared their progress on “personal spiritual training.” Second, after it was confirmed through the Scripture that all sins were forgiven, they confessed their experience of receiving forgiveness from God. Third, through Romans 5:6-11, they observed man’s sinful condition before the forgiveness and the basis for forgiveness. Fourth, they studied what the Bible said about the forgiven (Heb 8:12, Ps 103:12). Fifth, they became aware that believers could sin again; were instructed to stay away from sin; learned how to receive forgiveness; and learned that they could overcome sin by living by the Spirit. Finally, they were assigned homework to write about their joy of forgiveness.

On October 7<sup>th</sup> (Friday) between 7:30pm and 9:30pm, there was a mentoring meeting for small group ministry. For the first twenty minutes there was a table fellowship; then for the next half an hour there was a Bible study on Luke 15:7 “Searching for the Lost.” The small group leaders shared their ministry experience for the next fifty minutes. They had already understood what the four main ministries of a small group leader were: praying, being available, discipling, and caring for other believers. The purpose of this meeting was to encourage and support the small group

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<sup>6</sup>Ibid., 47-54.

leaders so that they could continue with the four core ministries. Compared to the meeting on September 16<sup>th</sup>, it was clear that the leaders had attempted to do “shepherding.” However, structural problems were found as well.

KCD was founded forty-five years ago and has a long tradition. The 28 people, who were trained and appointed as leaders, were relatively young, aged between 30 and 50. Although they were trained to be leaders, it was difficult for them to receive support from the leaders of the older generation, aged between 60 and 80. Feedback pointed out that in Korean churches, seniority was a huge stumbling block. This became an urgent issue to be dealt with before preparing for 2012 ministry plans, which will be mentioned in the conclusion of this project. In spite of such difficulty, the meeting closed with a determination to build a healthier church.

### **Fifth Week Class and Group Meeting for Mentoring: Week 8**

The fifth class was held on October 9<sup>th</sup> “Normal Spiritual Life” (Rom 12:1) was the theme.<sup>7</sup> Keeping balance is important in spiritual life. Without balance, it is hard to live a powerful and an abundant life. The purpose of this chapter is to challenge people to live balanced, fruitful and powerful lives by using the Navigator’s wheel illustration.<sup>8</sup>

First, everyone diagnosed their spiritual lives by using the wheel illustration. The vertical elements that connect God and self are prayer and Word. The horizontal elements that connect other people and self are testimony and fellowship. By diagnosing the four elements, one can see if his life is balanced or not. A balance means that his life is healthy and mature.

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<sup>7</sup>Ibid., 60-65.

<sup>8</sup>The Navigators, “The Wheel” [on-line]; accessed 12 November 2011; available from [http://www.navigators.org/us/resources/illustrations/items/the\\_wheel](http://www.navigators.org/us/resources/illustrations/items/the_wheel); Internet.

Second, they diagnosed whether the hub of the wheel was Jesus or themselves. For non-believers, they sit on the throne and the Lord stays outside the rim. For immature believers, the Lord stays inside the rim but still they are sitting on the throne. For mature believers, the Lord stays inside the rim, sitting on the throne and they bow before Him. A great number of believers accept Jesus as their savior, but not as their Lord. For this reason, their lives barely change or have influence on others. The hub provides the direction and the power to rotate the wheel. Accepting Christ as the Lord is the beginning of a healthy life.

Third, the importance of the wheel's four dimensions was observed. The most fundamental element is the Word of God. Only when one's life is accompanied by the Word of God, he can live a healthy and mature life. Reading, listening, studying, memorizing, and meditating of the Scripture were recommended. The second element is prayer. When the Word is strong but the prayer is weak, it is like having strong bones but no flesh. A person who lives a healthy spiritual life experiences God's power through prayer. The third element is fellowship. A genuine fellowship in a community that protects and encourages each other enriches our lives. The last element is testimony. Believers are called so that they can testify to others.

Fourth, they talked about their strength and weaknesses. In addition, they talked about what they needed to improve so that their lives could function as balanced wheels. Finally, they thanked God for enlightening them on the balanced life and prayed that they could live balanced lives. For the next meeting, they were assigned to read the first six chapters of the book "Healing for Damaged Emotions" by David Seamands.

### **Sixth Week Class and Feedback: Week 9**

The sixth class was held on October 16<sup>th</sup> with the theme "Healing of a Broken Heart and Self-esteem" based on Isaiah 53:5. Man was created in the image of God but sin destroyed it. Man now lives with a broken and wounded heart. He receives a new

life through salvation but his broken heart does not heal automatically. Encountering Jesus has eternal value but just because he has met Jesus doesn't mean that his emotional wounds will be healed as well. Therefore he must first identify what his wounds are and ask the Holy Spirit to heal him. Unhealed wounds can endanger one's relationship with God and people. It can also influence one's self-esteem.<sup>9</sup>

First, members shared their thoughts on "Healing for Damaged Emotions" by David Seamands. They also answered the following questions: "What's the most painful wound in my heart?" "How does it influence my present life?" "Specifically how does it show up in my life?" Each person confessed their problems about low self-esteem, perfectionism and guilt.

Second, they studied the Bible to see from where wound, conflict, and pain originated. Through Genesis 3:7, 10, 12-13; 4:5, 8, they learned that sin caused "fear," "abandoned feeling," "wrath," "wounded heart," etc. Sin destroyed the relationship with God, people and nature and caused the vicious cycle of hurting each other.

Third, they studied Isaiah 61:1-3 and Luke 4:18-19 and saw that the Messiah's ministry was to heal the wounded, set the captives free, and comfort the downcast. Fallen human beings became separated from God. They cannot enjoy the abundant life in God. When emotional pain is not truly healed, the pain becomes greater as time passes. Jesus Christ came to fix this problem.

Fourth, they shared how their hearts were healed after knowing Jesus. Fifth, based on Numbers 13-14, there was a discussion on low self-esteem and its side-effects. Low self-esteem is not the same as humility, as it can drive one's life towards failure. Christians need to find a good balance between humbling oneself and being too prideful. They discovered that restored self-esteem keeps the relationship with God and people right.

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<sup>9</sup>Chung, *Growing Disciples*, 70-82.

Finally, they were assigned homework to check and see if their family members had been hurt by them; and ask for forgiveness if they found any. The next meeting was to visit a rehabilitation center.

### **Seventh Week Class and Small Group Meeting: Week 10**

The seventh class was held on October 29<sup>th</sup> from 4:00pm to 5:30pm. All members visited the Carrollton Health and Rehabilitation Center in Carrollton, Texas. In fact, different groups from KCD visit this place every month. During this visit, members spent time worshipping, singing, serving food and talking with seniors. Small group members had prepared food and practiced singing at church to get themselves ready for this visit.

The first six classes were focused on learning the Bible and sharing each other's lives. This visit, however, was a time to practice what they had learned. Through this training, they learned to understand and love each other. It was also a valuable time to learn about the person and works of Jesus Christ.

After the visit, there was a time for feedback and prayer for the training sessions to come. There were people in the rehabilitation center who had to rely on wheel chairs. By serving them, volunteers pictured their own future and determined to serve God more faithfully. One of the seniors swore too much and made people feel uncomfortable. A volunteer who had observed the senior closely said that he realized how his wrong behaviors could destroy his relationship with others. Everyone encouraged and prayed for each other. Many people confessed that the past ten meetings had gone well because of God's grace.

Small group meetings were held at homes on the weekend evenings. They worshipped, praised and prayed for each family. They prayed for the issuing of visa for two missionary families – the “H” missionary family who was sent to Iraq and the “S” missionary family who was sent to Indonesia. Traditionally, small group meetings

focused on table fellowship but it has been gradually changing to a spiritual fellowship where people open up their hearts to share their faith and pray for each other. However, there were still some people who felt uncomfortable about such changes.

### **Eighth Week Class and Feedback: Week 11**

The eighth meeting was held on October 30<sup>th</sup>. The theme of this meeting was “Spiritual Warfare” and the main passages were Ephesians 6:12 and 1 Peter 5:8-9. Spiritual life is fundamentally a spiritual warfare. Becoming a Christian means to live as a spiritual soldier. However, there are many Christians who don’t realize that spiritual life is a spiritual warfare. Their lives are peaceful and relaxed. The purpose of this class is to awaken people to see that Christian life is a spiritual warfare against the evil power.<sup>10</sup>

First, members shared their own thoughts on spiritual warfare. They also talked about their understanding of the diverse ministry of the Holy Spirit. Second, by studying Luke 8:26-39, the presence of Satan in our lives was affirmed. Through the study, they were convinced that although Satan had great power, believers could defeat him by the power and authority given by Jesus Christ.

Third, by studying Ephesians 6:11-12, they learned that our fight is not against flesh and blood but against the evil spiritual forces. At this point, they realized how much they had misunderstood. They were used to fighting against people, but not against evil spirits. They had forgotten who their real enemy was.

Fourth, through Ephesians 6:10-11, they learned what was necessary to fight against Satan. They had to be strengthened by receiving the power from the Lord Jesus Christ. They had to put on the armor of God. They had to stop giving opportunities for the cunning enemy to gain a foothold in their lives.

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<sup>10</sup>Ibid., 119-24.

Fifth, Ephesians 6:14-18 taught them about the weapons they could use to fight against Satan: the belt of truth buckled around the waist, the breastplate of righteousness in place, the feet fitted with the readiness that comes from the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God. Along with these, pray in the Spirit on all occasions. After learning about these weapons, each person shared what his weakest weapon was and how he could reinforce his weakness.

Finally, they learned about the strategies that Satan uses to tempt God's people: the ways of this world and the cravings of our sinful nature (Eph 2:2-3). They ended the session by praying that the Lord would guide them as they depended on His power.

On October 30<sup>th</sup> (Sunday) between 11:40am to 12:30pm, small groups held their meetings at church. Each person shared their lives and prayer requests and everyone prayed for each other. After praying, each small group talked about the Christmas project for the missionary they were supporting. All the missionaries that KCD support live in Muslim areas. Each small group worked out a plan to send cards and gifts to the missionaries before Christmas.

### **Ninth Week Class and Group Meeting for Mentoring: Week 12**

On November 6<sup>th</sup>, the ninth class meeting was held. The theme for this meeting was "Sharing and Serving" and the main passage was Luke 6:38. All believers have the "privilege of being called and the mission of being sent." The reason God called us out of the world is because He wanted to send us back into the world. In this sense, believers are stewards who must avoid self-centered thinking and selfish life-style. By this, believers show that they are "different" not that they are "better" than the world.<sup>11</sup> The purpose of this chapter is to teach that they must share their talent and wealth in

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<sup>11</sup>NEWSNJOY, "Korean Churches and Society" [on-line]; accessed 28 November 2011; available from <http://www.newsjoy.us/news/articleView.html?idxno=2682>; Internet.



order to serve others.<sup>12</sup> God wants us to serve others. When we use our talents, wealth and lives to serve others, our joy multiplies and God is glorified.

First, members were asked what they thought about the fact that all believers were called to serve. They reflected on their lives to see if they were really serving. Second, they studied Luke 22:24-27 and learned that God wanted them to serve. The world likes being served, but the Scripture acknowledges those who serve. Jesus Himself was the supreme example. During the session, members discussed common excuses why they didn't want to serve even though they knew they should. They made a specific list of things they could do to serve in the church or at home and decided to practice them.

Third, they studied the principles of serving that are introduced in 1 Peter 4:9-11: "without grumbling," "using God-given gift as a steward," "as if serving God," "with the strength God provides," and "give glory to God." They reflected on their attitude of serving and talked about anything they had done wrong in the past. They determined to get rid of boasting, pride, and seeking rewards.

Fourth, they studied Acts 2:42-47 and saw how the early church believers served: "had spiritual fellowship," "had table fellowship," "sold their possession and good to fill others' needs," and "had glad and sincere hearts." Based on the Scripture, they reflected on what they could share and they prayed what they had determined.

Small group leaders' meeting for mentoring was held at the church on November 11<sup>th</sup> (Friday) from 7:30pm to 9:30pm. The majority of the leaders came straight to the church from their job so the meeting started with a dinner fellowship between 7:00pm and 7:40pm. After the meal, members talked about "life that practices serving" from Matthew 20:26-27 and 1 Peter 4:10. Small group leaders talked about how they had performed the four leader's duties in the past month.<sup>13</sup>

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<sup>12</sup>Chung, *Growing Disciples*, 129-33.

<sup>13</sup>Four ministries for the small group leaders are "praying, being available, discipling, and caring for other believers."

The conflict that occurred in October between the new and old leaders had remained unresolved. It became a crucial issue that needed to be settled in order to plan the upcoming 2012 ministry. There was much feedback that the concept of the “shepherding ministry,” which was once foreign, had become more familiar than in October. There was a suggestion to collect written “shepherding reports” so that the small groups might function more effectively and that the leaders might receive help and encouragement.

### **Tenth Week Class and Feedback: Week 13**

The last meeting was held on November 13<sup>th</sup>. The main theme was “Giving Life” from Matthew 6:20-21. Jesus said that man could not serve both God and money. However, believers constantly struggle with money in their spiritual lives. Many people care about “what and how much they possess.” To a believer, however, it is more significant to ask “what he does with what he has.” The purpose of this chapter is to establish a Christian worldview of money so that they can practice a “giving life.”<sup>14</sup>

First, members learned who held the ownership of money. They were divided into two: those who said it belonged to God and others who said it belonged to themselves. Second, two themes were provided from the example of David in 1 Chronicles 29: “Why did people give joyfully, willingly, and whole-heartedly? (1 Chr 29:9)” and “Why did David pray like he did in 1 Chronicles 29:10-13?” Through these questions, members studied how David and the people viewed money and possession. They gave because they had received it from the Lord, and they knew that it was not theirs but God’s entrustment. Observing the attitude of David and people, members took some time to reflect on their own. Finally, all members shared how they wanted to

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<sup>14</sup>Chung, *Growing Disciple*, 137-41.

change the way they spent money. They also promised to go home and talk with their families about their offerings to God.

#### **Post-Survey: Week 14**

On November 20<sup>th</sup>, there was a post-survey session for the twenty eight leaders who had participated in the project. The survey session went well. After the survey, there was a one-on-one interview with the twelve leaders for fifteen minutes each. Interview results were difficult to present statistically, therefore it will not be discussed in this chapter but will be used for future ministry purposes.

#### **Evaluation: Week 15**

On November 27<sup>th</sup> from 1:30pm to 3:30pm, the last evaluation meeting was held at the church; all twenty eight leaders attended the meeting. The leaders were generally satisfied about the meetings they led for the past fifteen weeks. They commented that the shepherding ministry allowed them to take a deeper step into people's lives and spirituality, whereas the role of a small group leader was limited to preparing for worship and table fellowship in the past. They also said that they discovered many weaknesses among themselves. A good number of leaders felt uncomfortable with shepherding ministry because it was a new system, but the greatest difficulty was their conflict with the old leaders.

Those who led Bible studies expressed their concern about the continuity of the class. The classes were definitely meaningful in progress, but they were concerned how they could maintain their spiritual-high after the classes were over. Assigning homework was suggested as a solution, and there was also a request for making the contents more relevant to everyday life.

## **Conclusion**

Twenty-eight leaders participated in the fifteen-week project. Among them, 12 served by leading Bible studies, and 11 served by shepherding small groups. This was the first stage of delegating authority to the laity, which at this point disregarded each person's spiritual gift. Nevertheless, the project was executed smoothly and the leaders were satisfied.<sup>15</sup> They provided helpful feedback for the next step. Throughout the project, there was adequate communication between the project supervisor and the leaders.

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<sup>15</sup>See chap. 5 for more details.

## CHAPTER 5

### PROJECT EVALUATION

The purpose of this chapter is to summarize the pre and post-surveys of the 15-week project by a 5-step evaluation and offer implications for future study. First, the research data will be presented and evaluated. Second, the project with its four goals will be evaluated. Third, how this project impacted the ministry will be shared. Fourth, the evaluation on the KCD ministry will be presented. Fifth, the strengths and weaknesses of the project will be summarized. Finally, implications for future study will be suggested.

#### **Evaluation of Research Data**

In Appendices 1 and 2, pre-and-post surveys of the past fifteen weeks were conducted and interviews followed after the completion of the project. The purpose of the surveys was to convey how much of the four goals of the project were achieved.

The pre-survey was handed out before the project commenced. Part 1 included questionnaires for demographic information and part 2 examined spiritual life. The post-survey was conducted after the project was completed. The first two parts of the survey were identical as the pre-survey, but the post-survey added a third part. Part 3 was designed to measure the effectiveness of the project.

A total of 28 people participated in the two surveys. Among them, 5 did not complete the third level of the discipleship program from KCD, but were still appointed as leaders as they showed sufficient qualification for leadership. In other words, 23 leaders were appointed after completing the third level of the discipleship program.

Among these leaders, 12 conducted one-on-one Bible studies, and 11 served as small group leaders.

### **Personal Spiritual Training**

Questions no.4 to no.6 in the first survey ask leaders about their personal spiritual training such as Bible reading, Q. T., and prayer. “Group A” consists of the 5 leaders who did not complete the third level discipleship program; “Group B” consists of the 12 leaders who led one-on-one Bible studies; and “Group C” consists of the 11 leaders who served as small group leaders. Table 1, Table 2, and Table 3 show that all leaders were diligent in their spiritual training. Although there was not much difference before and after the project, leaders continued to train themselves spiritually. An interesting fact is that all 28 participants replied that they prayed “a few times a week” or “everyday” (see Table 3). This well represents the spirituality of the Korean Church, namely the passionate prayer movement like early morning prayers.

Table 1. Survey data for Bible reading

	Pre-survey			Post-survey		
	Everyday	A few times a week	A few times a month	Everyday	A few times a week	A few times a month
Group A	1	3	1	2	2	1
Group B	7	5	0	8	4	0
Group C	5	5	1	4	4	2
Sum	13	13	2	14	10	3

Table 2. Survey data for quiet time

	Pre-survey			Post-survey		
	Everyday	A few times a week	A few times a month	Everyday	A few times a week	A few times a month
Group A	1	3	1	1	3	1
Group B	3	9	0	4	8	0
Group C	4	6	1	4	5	2
Sum	8	18	2	9	16	3

Table 3. Survey data for prayer

	Pre-survey			Post-survey		
	Everyday	A few times a week	A few times a month	Everyday	A few times a week	A few times a month
Group A	3	2	0	4	1	0
Group B	12	0	0	12	0	0
Group C	7	4	0	8	3	0
Sum	22	6	0	24	4	0

### Spiritual Life: Part 2

Part 2 included 14 questions that surveyed the spiritual lives, which leaders could answer using a 5 point scale. The response of leaders ranged from 1 (strongly disagree) to 5 (strongly agree) for each question for a total of 70 points. As Table 4 shows, the average of all three groups increased from 58.5 to 60.3. This demonstrates that the project had a positive influence on the spiritual lives of each of the 28 leaders.

While the average of all three groups increased, Groups B and C showed greater improvements. Groups B and C scored 61.5 (pre-survey)/63.5 (post-survey) and 56.9 (pre-survey)/60.2 (post-survey) respectively; an increase of 2 points and 3.3 points. On the other hand, Group A averaged 57 (pre-survey) and 57.2 (post-survey); a 0.2 point increase.

Some noticeable differences between the groups were present. Group A, who did not receive the three year discipleship training from KCD scored relatively lower than Groups B and C. Not only was the average score of Group A lower than the other two groups, the marginal growth was lower as well. This seems to indicate that the KCD discipleship program has a positive effect on the spiritual lives of its members.

Table 4. Survey data for examining spiritual life

	Pre-survey Average	Post-survey Average
Group A	57.0	57.2
Group B	61.5	63.5
Group C	56.9	60.2
Average	58.5	60.3

Tables 5 to 7 compare the survey results on a personal level. Nineteen leaders increased their average score, while 9 scored less than their first survey. Two from Group A, 5 from Group B, and 2 from Group C scored worse on the post-survey than the pre-survey. Among these 9 leaders who saw a decrease in their average, only 1 leader decreased each from Groups B and C scored lower than the average of Group A. This also can be a positive aspect of the discipleship program.

Table 5. Survey data for the pre-and post-survey points of Group A

Member	1	2	3	4	5
Pre-survey	57	63	48	59	58
Post-survey	59	62	47	59	59
Shift	+2	-1	-1	0	+1



Table 6. Survey data for the pre-and post-survey points of Group B

Member	1	2	3	4	5	6	7	8	9	10	11	12
Pre-S	59	59	60	58	65	66	68	57	53	62	67	64
Post-S	67	66	65	70	61	61	65	54	59	64	70	60
Shift	+8	+7	+5	+12	-4	-5	-3	-3	+6	+2	+3	-4

Table 7. Survey data for the pre-and post-survey points of Group C

Member	1	2	3	4	5	6	7	8	9	10	11
Pre-S	58	54	53	62	53	54	54	67	52	64	55
Post-S	60	64	64	65	55	58	55	70	54	63	54
Shift	+2	+10	+11	+3	+2	+4	+1	+3	+2	-1	-1

If all 14 questions of Part 2 are answered as “agree,” the total score would be 56. Ideally, a spiritually healthy leader will score above 56. Among the 28 leaders, only 6 scored lower than 56 on their post-surveys.<sup>1</sup> Thus, the remaining 22 leaders could be considered to be spiritually healthy leaders.

### Post-Survey: Part 3

Part 3 consists of 10 questions. Among the 28 leaders, 5 from Group A, 12 from Group B, and 9 from Group C participated in this survey. Because 2 leaders from Group C did not respond to the survey, their results were excluded from the analysis of Part 3.

When asked the question “How much did you prepare for each session?” Thirty-eight percent responded “less than 2 hours” and 54 percent responded “2-4hours” (see Table 8).

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<sup>1</sup>One leader from Group A, another leader from Group B, and 4 leaders from Group C scored lower than 56.

Table 8. Survey data for preparation time

	Less than 2 Hours	2-4 Hours	5-6 Hours
Group A	2	3	0
Group B	3	7	2
Group C	5	4	0
%	38%	54%	8%

When asked “How often did you pray for your student (members)?” Twenty-three percent responded “everyday,” 42 percent said “3-4 times a week,” and 31 percent said “1-2 times a week.” Leaders from Group B spent the most time in prayer (see Table 9).

Table 9. Survey data for prayer time

	Everyday	3-4 Times a Week	1-2 Times a Week	Rarely
Group A	0	1	4	0
Group B	3	9	0	0
Group C	3	1	4	1
%	23%	42%	31%	4%

When asked “How often do you meet?” Eighty-one percent of the leaders replied “once a week.” When asked “Do you believe your student (members) matured in faith?” Twenty-seven percent replied “strongly agree,” 42 percent answered “agree,” and 31 percent said “maybe.” Again, 10 out of 12 leaders from Group B responded positively to the questions. In comparison, Group A answered “maybe” most frequently, while Group C’s response was normally distributed (see Table 10).

Table 10. Survey data for matured in faith

	Strongly Agree	Agree	Maybe
Group A	0	2	3
Group B	5	5	2
Group C	2	4	3
%	27%	42%	31%

In response to the question “Did you have a stronger relationship with your student (members)?” Sixty-nine percent answered “agree,” 19 percent said “strongly agree,” while 12 percent replied “maybe.” When asked if there was a “spiritual connection,” 54 percent said “agree,” 19 percent answered “strongly agree,” and 19 percent replied “maybe.” Interestingly, 8 percent answered “no.”

According to Table 11, more than 88 percent were satisfied with the overall project. Also, Table 12 shows that more than 92 percent agreed to the question “Has serving souls helped you mature in faith?” In Table 13, more than 88 percent said “yes” to the question “Do you hope to be involved in this ministry in the future?”

Table 11. Survey data for overall satisfaction

	Very Satisfied	Satisfied	Dissatisfied
Group A	0	5	0
Group B	3	8	1
Group C	1	6	2
%	15%	73%	12%

Table 12. Survey data for leaders' spiritual growth

	Strongly Agree	Agree	Somewhat
Group A	0	5	0
Group B	7	5	0
Group C	3	4	2
%	38%	54%	8%

Table 13. Survey data for re-involvement in the future ministry

	Strongly Agree	Agree	Somewhat
Group A	0	4	1
Group B	6	6	0
Group C	3	4	2
%	35%	53%	12%

### Evaluation of Four Goals

This section will evaluate the 15-week project based on the four goals which were established in the beginning of the project. The first goal was to be involved in ministry that cares for other laypersons. The second goal was to delegate authority to spiritually mature laypersons. The third goal was to help the leaders grow spiritually. The final goal was to reduce stress in ministry on the part of minister.

#### Caring for Other Laypersons

The fundamental responsibility of a leader is to care for other souls. The first goal of this project was to invite spiritually mature lay-leaders to ministry. Table 14 displays the results of questions no. 7 and no. 11 of part 2 of the pre-and post-surveys. The percentage that answered "Agree" to the question "Did you develop a genuine love for other souls?" increased from 86 percent to 97 percent. On the other hand, any change was not happened in the number of leaders (93 percent) that replied "Agree" to the

question “God called me to serve other souls.” Although any increase was not occurred, the majority of the leaders who participated in this project agreed that they need to care for other souls. The fact that spiritually mature laypersons need to take care of other souls was confirmed through these leaders.

Table 14. Survey data for questions no.7 and no.11 of Part 2

		Strongly Agree	Agree	Uncertain
Question #7	Pre-survey	29%	57%	14%
	Post-survey	36%	61%	3%
Question #11	Pre-survey	39%	54%	7%
	Post-survey	43%	50%	7%

### **Delegating Authority**

The second goal of this project was to delegate authority to spiritually mature laypersons. Twelve leaders were given the authority to lead one-on-one Bible studies, while 16 leaders were appointed to lead small groups. The result of this project was quite positive.

First, all leaders enthusiastically participated and no one dropped out during the project. Second, 15 percent of the participants were “very satisfied,” while 73 percent were “satisfied” with the project (see Table 12). Only 12 percent were “not satisfied.” Third, 35 percent responded “strongly agree” to the question “Would you participate in this project again in the future?” and 53 percent said “agree.” Twelve percent of the participants replied “somewhat,” while no one answered “no” (see Table 13). Based on these facts, the task of delegating ministerial authority to leaders through Bible studies and small groups was successful.

## **Leaders' Spiritual Growth**

The third goal of this project was to help leaders grow spiritually. To simplify the evaluation process of the leaders' spiritual development, the results of the two surveys were used.

First, comparing the pre and post-surveys, 19 leaders saw an increase in their total score, while 9 saw a decrease (see Tables 5, 6 and 7). Second, the average score increased from 58.5 to 60.3 (see Table 4). Third, when asked the question "Did your faith grow?" Thirty-two percent answered "strongly agree," 54 percent said "agree," and 14 percent were "uncertain" in the pre-survey. A slight increase was happened in the post-survey as 36 percent said "strongly agree," 50 percent said "agree," and 14 percent replied "uncertain." Eighty-six percent of the leaders agreed or strongly agreed to the question in both surveys. Although the increase was small, it has significance in that their faith did not weaken. Finally, more than 92 percent replied that this project helped them mature spiritually (see Table 12). In this sense, the leaders' faith grew during this 15-week project.

## **Reduce Stress in Ministry**

The last goal of this project was to reduce stress in ministry on the part of minister. If ministerial duties such as Bible studies and small groups are delegated to lay-leaders, workload and stress on the part of minister will naturally be reduced. The spare time and energy will be used to develop new projects in ministry. Currently, however, ministry is still unstable in delegating. Perhaps this is due to the fact that ministry delegation has not been fully established. Yet, it is still true that ministry delegation is right in a biblical and theological sense as it was explicated in Chapter 3.

This new step in ministry will be easier as leaders now understand their role in the church. Furthermore, leaders will mature spiritually when they work together in ministry. Also, a positive change in the church's attitude will be soon; resulting in a

growth in faith and number (see Table 13). These are the reasons that stress in ministry on the part of minister will be reduced.

### **Personal Reflections**

More than 88 percent of the participants were satisfied with the project (see Table 11). Over 92 percent agreed that their faith matured as a result (see Table 12). Eighty-eight percent agreed that they would participate again in ministry that serves other souls (see Table 13). Most of these statistics suggest that this project was a success. Certainly, strong satisfaction was given from the project.

At the same time, it was a challenging process to prepare, execute, and evaluate the new ministry. It was especially difficult when faced with opposition from the leaders who did not understand and approve of delegation of authority to the laity. During those times, it was so stressful because of this thought ‘Perhaps delegation is not the answer.’ Despite the adversities, it is right to continue to delegate ministerial responsibilities to leaders and work with them. It would be called whatever stress that ministers may experience during this process “hopeful stress,” for it gives ministers hope for the future.

### **Evaluation of the KCD Lay-equipping Ministry**

The delegation ministry of KCD is based on the philosophy of the three churches as discussed in Chapter 3. First, there are similarities with Sarang Community Church’s statement that “The church is a community sent to the world to serve other people.” Second, KCD is consistent with Hosanna Church’s belief that the role of the leaders is not to rule but to serve others. Finally, KCD follows Houston Seoul Baptist Church in appointing spiritually mature laypersons as leaders according to their spiritual gifts.

The result of the 15-week ministry project was successful and meaningful. This project demonstrated that even a conservative and traditional Korean Presbyterian

church with 45 years of tradition can delegate ministry to the laity. Not only was it proven for churches in Korea, but for Korean immigrant churches as well. Not only was it a test-case for Baptist churches, but also for Presbyterian churches. It is validated that even in a Presbyterian church, deacons can and should have ministerial authority.<sup>2</sup>

First, this project demonstrated the potential of delegating authority to the laity in a conservative and traditional Presbyterian church. The congregation of a Baptist church would respond differently to this change from a congregation of a Presbyterian church. Provably, the Baptist churches will be more accepting of appointing leadership ministries to the laity.

However, this project proved that ministry delegation to the laity is also possible in a “conservative and traditional Presbyterian church.” Although there were indeed oppositions to the new shift, as mentioned in the conclusion, all 28 leaders expressed that they would participate in the future ministry again (see Table 13). Furthermore, most of leaders were satisfied with this project (see Table 11), and replied that they did mature spiritually (see Table 12). While KCD was not able to fully delegate authority to the leaders, compared to Seoul Baptist Church who appoints leaders to serve “House Church,” this project was successful in demonstrating the possibility of ministry delegation in a Presbyterian church.

Second, the project was successful in that it provides hope to other immigrant churches. All of the 28 participants endured until the completion of the project, while most replied positively when asked if they would participate again (see Table 13). Also, participants matured spiritually through the project (see Tables 4, 5, 6, and 7). These facts prove that it is possible to delegate ministry to spiritually mature laypeople in immigrant churches in America. This result, provably, offers hope to other Korean Diaspora Churches in other parts of the world.

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<sup>2</sup>Among the 28 participants of this project, one was an elder and the remaining 27 were deacons.



Finally, this project showed that it is possible to delegate authority to deacons as well as elders. The Hosanna Church only delegated ministry to the elders. On the other hand, Seoul Baptist Church appointed only the deacons. However, this project confirmed that ministry can be delegated to both elders and deacons. As mentioned before, one elder and 27 deacons participated in this project; and both groups received this project position. In conclusion, this project successfully demonstrates the potential of delegating ministry to the laity in a conservative and traditional Presbyterian Church in an immigrant context.

### **Strengths and Weaknesses of the Project**

This segment reflects on the strengths and weaknesses of the project. Furthermore, an area which needed to be revised is addressed.

#### **Strengths of the Project**

Generally, “delegation of authority” is not well agreed in the Presbyterian Church. Therefore, it is meaningful that this project was executed in a “conservative and traditional” “Korean-American immigrant” “Presbyterian” Church that has a 45 year history. It is true that there have been many successful cases of delegation of authority in Korean churches or Korean-American immigrant Baptist Churches. However, it is not common to see this kind of delegation within the context of a Korean-American immigrant Presbyterian Church. This project is even more exceptional in that it was attempted in the first Korean-American church in Texas.

The second significant fact of this project was that the results were successful. As the pre and post-surveys show, this project achieved all four goals. This is positive news to churches that are debating the possibility of authority delegation or involving laypeople in ministry. Even within KCD, this project helped develop a mentoring and discipleship system.

Finally, this project was noteworthy in that authority was delegated only after the laypeople were trained for last 6 years. It is crucial to train spiritually mature leaders through a discipleship program before giving them the authority to disciple other people. This project was developed on an existing foundation, which is KCD's 3 step discipleship program: "Four-levels of Bible study", "Shepherding ministry", and "Serving the world". These facts indicate that this project was executed with a clear philosophy and definite structure; therefore, was able to achieve meaningful results.

### **Weaknesses of the Project**

No difficulty in leading was happened the 15-week project with the 28 leaders. This was due to the fact that there had been discussions of "authority delegation" since 2006, and the leaders were also aware of this philosophy. Therefore, the execution of the project was a practical application of what the leaders already believed in and discussed about for some time.

However, there were a few other difficulties. The first was a psychological resistance from the leaders. For example, some would argue "Pastor, this is not my responsibility. The church is paying you to do this ministry. Why should I be doing your work?" Others questioned their own abilities saying "Can an inexperienced person like me, who has no seminary training, be leading this ministry?" These difficulties arose because of the conservative and traditional culture of the Korean-American Church. These struggles not came from the 28 who participated in the project, but other laypeople. It is probably that these thoughts will continue for a while.

The second difficulty was conflict between two leaderships. This can also be attributed to the Korean-American Church culture. In 2012, two different leadership groups were in KCD: leaders who had been serving the church for a long time, and leaders who were recently appointed in 2006 and afterward. The participants of the project were those of the latter group. Although KCD is a Korean-American Church, it

also has traditions based on Confucianism. The younger members of the church respect the elders and generally follow their opinions. However, conflict arose whenever the younger leaders disagreed with the elders during the project.

The project's final weakness could be found in the structure. KCD does not have a system in place where spiritually mature laypeople can be easily involved in ministry. Rather, the church structure is developed so that the center of ministry is the senior pastor and elders. Thus, many activities need to be reviewed and authorized by the senior pastor or elders, limiting the involvement and leadership opportunities of laypeople.

One aspect I would like to do differently in this project is the "object" of ministry. The main reason I began this project was to answer the question "What is the church, who are disciples?" I proceeded with the project based on my belief that "the church and disciples are sent by God to the world to serve the world." Because this project was the first of its kind in KCD, I encouraged the leaders to find value in "serving" itself. It was necessary to ease the stress of the leaders, who were pressured by the project's goal of having to "serve other people." Therefore, instead of trying to reach out to people in the world, I changed the project's object to people within the church. In this way, the leaders served others within the church, where they were comfortable.

As my definition of the church was "a community sent to serve the world," the initial focus of the project was not just serving people within the church, but people in the world. However, due to practical reasons discussed above, the project was limited to serving other members of the church. If I were to lead this project again, I would like to focus on serving people outside the church: in the business world and in non-believing families. I want to see how spiritually mature laypeople can use their spiritual gifts to share the Gospel with the world and serve others.

The project is complete, but a task force team of 10 people have been preparing for the next stage since January 2012. This team is made up of 2 pastors, 2

university professors, 2 businessmen, and 2 housewives. The team is balanced with members who are more comfortable in speaking Korean and Korean culture, and members who are fluent in English and are accustomed to the Korean-American culture. These members will develop a specific plan on how to serve people biblically in the workplace and in families. Based on the team's advice, KCD will create a database on how to serve others, non-Christians in the world.

### **Implications for Further Study**

After this project, more challenges for future ministry were discovered. First, the focus of ministry should not be members of the church but those outside the church. This view is based on the belief that Christians are called to the world, not the church. Therefore, the goal in ministry should ultimately be people who are not yet part of the church.

“Spiritual life” should not be limited to “church life.” In fact, it should involve every aspect of daily living. However, the world focuses on “Work on Monday” rather than “Church on Sunday.” Therefore, the targets of the project that leaders must care for are the unbelievers of the world.

Second, leaders should be appointed tasks according to their spiritual gifts. For this project, only two ministry opportunities (one-on-one Bible study, small group leader) were delegated to the leaders. As this was the first trial, spiritual gifts were not considered when choosing the type of ministry. However, it was determined that it is necessary to develop ministry projects according to the spiritual gifts of the appointed leaders.

Finally, it was found that it is necessary to restructure the church government. As of 2011, KCD is a 45-year old church. In other words, it is a conservative church that holds on to an old tradition. However, the 28 leaders that were appointed were aged from 30 to 50. Despite their training and qualifications as leaders, it was difficult to receive

support from the older leaders who are more accustomed to traditional way of thinking. This was the common complaint received from Group C leaders during the interview.

The results from Groups B and C prove this point as well (see Table 4). The overall average of all three groups was 60.3. Compared to this number, the average of Group B was 63.5, while Group C was only 60.2. There were 5 people from Group B who scored lower in the post-survey than the pre-survey, but 4 of these leaders scored close to or slightly higher than the overall average (see Table 6). On the other hand, 6 out of 11 leaders from Group C scored lower than the overall average (see Table 7). This indicates that the leaders from Group C experienced more difficulty than others. After reviewing the interviews and feedback from the leaders of Group C, it is clear that there is a need to reconstruct the governing system.

APPENDIX 1  
PRE-SURVEY QUESTIONNAIRE

**Research Instruments**

**I. Pre and post-survey questionnaire for the trained leaders**

**Agreement to participate**

The research in which you are about to participate is designed to empower you the authority of the pastors through leading Bible study class and shepherding souls. This research is being conducted by Jeongbin Kwak for the purpose of collecting data for a ministry project. In this research, you will simply answer the questions before you start leading the class and shepherding souls and you will answer the same questions after we complete the class and shepherdship. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses.

**Part 1. Questionnaire for demographic information**

1. Your name: \_\_\_\_\_

2. Circle the number of years since you came to faith in Christ:

1. 1-5 years              2. 6-10 years              3. 11-15 years              4. Over 20 years

3. Age:

1. 30-40              2. 41-50              3. 51-60              4. Over 61

4. How often do you read the Bible?

1. Every day    2. A few times a week    3. A few times a month    4. Rarely

5. How often do you have Quite Time?

1. Every day 2. A few times a week 3. A few times a month 4. Rarely

6. How often do you pray?

1. Every day 2. A few times a week 3. A few times a month 4. Rarely

## Part 2. Questionnaire for examining spiritual life

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1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

- ( ) 1. Jesus Christ is my Lord?
- ( ) 2. My faith is strong?
- ( ) 3. The Bible gives me my direction in life.
- ( ) 4. Prayer is a central part of my life.
- ( ) 5. I have committed my life to Christ.
- ( ) 6. I love God with all my heart.
- ( ) 7. I have a genuine love for souls.
- ( ) 8. I am actively involved in small groups.
- ( ) 9. I regularly tithe.
- ( ) 10. I regularly evangelize.
- ( ) 11. God called me to serve other souls.
- ( ) 12. I am satisfied with serving in the church.
- ( ) 13. My faith is growing.
- ( ) 14. The church pastors have a positive effect on my faith.

APPENDIX 2  
POST-SURVEY QUESTIONNAIRE

**Research Instruments**

**I. Pre and post-survey questionnaire for the trained leaders**

**Agreement to participate**

The research in which you are about to participate is designed to empower you the authority of the pastors through leading Bible study class and shepherding souls. This research is being conducted by Jeongbin Kwak for the purpose of collecting data for a ministry project. In this research, you will simply answer the questions before you start leading the class and shepherding souls and you will answer the same questions after we complete the class and shepherdship. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses.

**Part 1. Questionnaire for demographic information**

1. Your name: \_\_\_\_\_

2. Circle the number of years since you came to faith in Christ:

1. 1-5 years              2. 6-10 years              3. 11-15 years              4. Over 20 years

3. Age:

1. 30-40              2. 41-50              3. 51-60              4. Over 61

4. How often do you read the Bible?

1. Every day    2. A few times a week    3. A few times a month    4. Rarely



5. How often do you have Quite Time?

1. Every day 2. A few times a week 3. A few times a month 4. Rarely

6. How often do you pray?

1. Every day 2. A few times a week 3. A few times a month 4. Rarely

## Part 2. Questionnaire for examining spiritual life

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1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

- ( ) 1. Jesus Christ is my Lord?
- ( ) 2. My faith is strong?
- ( ) 3. The Bible gives me my direction in life.
- ( ) 4. Prayer is a central part of my life.
- ( ) 5. I have committed my life to Christ.
- ( ) 6. I love God with all my heart.
- ( ) 7. I have a genuine love for souls.
- ( ) 8. I am actively involved in small groups.
- ( ) 9. I regularly tithe.
- ( ) 10. I regularly evangelize.
- ( ) 11. God called me to serve other souls.
- ( ) 12. I am satisfied with serving in the church.
- ( ) 13. My faith is growing.
- ( ) 14. The church pastors have a positive effect on my faith.

### **Part 3. Questionnaire for Post-survey only**

1. How much did you prepare for each session?  
1. Less than 2 hours    2. 2-4 hours    3. 5-6 hours    4. More than 6 hours
2. How many weeks did you meet?  
1. 10-12 weeks    2. 13 weeks    3. 14-15 weeks    4. More than 15 weeks
3. How often did you pray for your students?  
1. Everyday    2. 3-4 times a week    3. 1-2 times a week    4. Rarely
4. How often did you meet with your students?  
1. Everyday    2. Once a week    3. Once or twice a week    4. Rarely
5. Do you believe your students matured in faith?  
1. Strongly agree    2. Agree    3. Maybe    4. No
6. Do you have a stronger relationship with your students?  
1. Strongly agree    2. Agree    3. Maybe    4. No
7. Did you have a spiritual connection with your student?  
1. Strongly agree    2. Agree    3. Maybe    4. No
8. How is your overall satisfaction?  
1. Very satisfied    2. Satisfied    3. Dissatisfied    4. Displeased
9. Has serving souls helped you mature in faith?  
1. Strongly Agree    2. Agree    3. Somewhat    4. No
10. Do you hope to be involved in this ministry in the future?  
1. Strongly Agree    2. Agree    3. Somewhat    4. No

## APPENDIX 3

### LESSON 1: THE ASSURANCE OF SALVATION

1. 10-minute testimony: Share how you were saved and how your life changed after the conversion.
2. What does the Bible says about the principal agent of salvation? (John 10:28-29)
3. What is the purpose of salvation we have received? (John 10:28)
4. God is the eternal defender of our salvation. Study the following text and be confirmed. (John 10:29)
5. Look for the truths about God's election. (Eph 1:3-6)
6. God's election took place regardless of our works under His sovereignty. Therefore our works does not affect our salvation. Verify it by studying the following text (Rom 9:10-13).
7. What did Jesus do for our salvation? (Heb 9:11-14)

8. What is the assurance gained in Christian life by the complete redemptive works of Jesus Christ? (Rom 8:33-34)
9. What are the blessings we received because of grace of God regardless of our works? (Rom 8:33-34)
10. Where do you place the evidence of salvation between grace of God and your works?  
Do you still think you cannot be certain about your salvation and it is possible for you to lose it?
11. Thanks giving prayer: give thanks for the security of salvation and pray for continuous walk in the Word of God.

## APPENDIX 4

### LESSON 2: ENJOYING THE SALVATION

1. Share daily works such as Q.T., Bible reading, and prayer with each other.
2. Is salvation the final destination or the starting point of a spiritual life?
3. What is the result of prodigal son's life according to the flesh? (Luke 15:11-24)
4. Wrong decision brings suffering to life and suffering demands a decision. What is the problem area that you have to overturn just like the prodigal son?
5. Broken relationships are being restored. Who is responsible for that restoration? How does it appear in life?
6. Text talks about a love of the father who lost his son. Share your experiences of receiving the love of father God.
7. Father threw a feast after he found his son. What is the reason for the feast?
8. It is natural for God's children to sing and enjoy the salvation of God. Who is our God? (Isa 12:2-3)
9. Christians praised with acclamation after being saved. What should a believer do in daily life with joy?
10. What is having no joy in life? What is the reason for joyless life?

11. Pray together: ask the Holy Spirit to help them to fully enjoy their salvation.

12. Write down how your thoughts changed before and after this meeting.

## APPENDIX 5

### LESSON 3: STATUS AND STANDING

1. Share how your thoughts changed before and after the second meeting with each other.
2. Jesus guarded against hypocritical prayer. What is the characteristic of hypocritical prayer? (Matt 6:5-15)
3. Why is hypocritical prayer wrong?
4. What is the reason for gentiles talk empty phrases? (Matt 6:7)
5. What did Jesus teach about place and object of our prayer? (Matt 6:6)
6. Normal Christian life becomes possible when we make a shift of evaluating ourselves from our perspective to God's perspective. How do you think God will think about you?
7. How does God think of your current life? (Zeph3:17)
8. What should the posture of our heart be when we come to God? (Eph 3:12)
9. What is the difference between Christian life based on status rather than on achievements?

10. Make assessment on your past as a Christian if you lived as a Christian based on your status or your achievements.



## APPENDIX 6

### LESSON 4: TREATMENT OF SIN

1. How did you come to recognize all your sins are forgiven by the redemptive works of Jesus Christ on the cross?
2. What is the difference between a “shower” and a “foot washing”? (John 13:1-11)
3. What is the condition of men before his sins were forgiven? (Rom 5:6-11)
4. What is the basis on which men’s sin can be forgiven? (Rom 5:8-9)
5. Why must be there shedding of blood for forgiveness of sin? (Heb 9:22)
6. How do you think God will treat your sins after you believe in Jesus Christ? (Heb 8:12)
7. How does God treat the sins of those who are forgiven? (Heb 8:12; Ps 103:12)
8. Is there a conflict you have on the sins you have committed after you have believed in Jesus Christ? Share the sins which are not dealt with.
9. What should a born again Christian should recognize on the issue of sin? What must take place after sinning? (1 John 1:8-9)
10. What should you do if you still have a struggle even after confessing your sins and be forgiven?

11. Put the joy of forgiveness of sin in writing.

## APPENDIX 7

### LESSON 5: NORMAL CHRISTIAN LIFE

1. Express your Christian life by drawing a wheel on a paper and share your wheel with each other.
2. Who is the center of your wheel?
3. How about your prayer and reading the Bible?
4. How about your fellowship with others and evangelism?
5. In order for a wheel to roll efficiently it must be balanced. What is lacking in your life? What are the areas of your life you must improve?
6. A prayer of commitment for balanced life.
7. Read a book “Healing for Damaged Emotions” by David Seamands from chapters 1 to 6.

## APPENDIX 8

### LESSON 6: HEALING OF A BROKEN HEART AND SELF-ESTEEM

1. Share your thoughts with others on “Healing for Damaged Emotions” by David Seamands.
2. What is the most painful wound in your heart? How does it influence on your present life? Specifically how does it show up in your life?
3. What causes us to hurt each other?(Gen 3:7; 10; 12-3; 4:5-8)
4. What does the Bible talk about the ministry of coming Messiah?(Isa 61:1-3)
5. Do you have an experience of being healed of your pains and sufferings after meeting Jesus Christ?
6. What is the adverse effect of low self-esteem?(Num 13-14) Don't you have a too low view of yourself?
7. Did you ever hurt your family members without knowing? Check with your family and ask for their forgiveness.

## APPENDIX 9

### LESSON 8: SPIRITUAL WARFARE

1. What are your thoughts on our lives essentially being a spiritual battle? (1 Pet 5:8-9)
2. Bible recognizes the existence of evil spirits. What are the limits of their ability and who can we defeat them? (Luke 8:29)
3. What is the object of our fight? (Eph 6:11-12) Aren't we perhaps more familiar with fighting against each other rather than against evil spirits?
4. What are the things we have to do in order to fight against the devil? (Eph 6:10-11)
5. What are our spiritual weapons to achieve victory against the devil? (Eph 6:14-18)
6. What is your weakest spiritual weapon? What is required to make improvements on that weapon?
7. What is the secret of achieving spiritual victory? (Mark 16:17; Rev 12:11; Eph 6:10-11)

## APPENDIX 10

### LESSON 9: SHARING AND SERVING

1. What is your opinion on the fact that Christians are called for service?
2. Are you practicing serving in your lives?
3. What is the difference between leaders of this world and the people of God?
4. What does God want? (Luke 22:24-27)
5. What is the principle of service Bible talks about? (1 Pet 4:9-11)
6. When you look at the areas of service on the Bible, what are the areas you need to examine?
7. How did the first church share their lives? (Acts 2:42-47) What can you share with other people?

## APPENDIX 11

### LESSON 10: GIVING LIFE

1. Who has the rights of your possessions?
2. How is David's attitude before he built up the temple of God? (1 Chro 29:1-5)  
What are your reflections on his life?
3. How did David think about the possessions of his and his people? (1 Chro 29:14-17)
4. What are your thoughts after observing the offering life of David and his people?
5. What did Jesus band in Matthew 6:19-21 and what is his reason?
6. It is appropriate to say one's faith is represented by how their wealth is used.  
What did Jesus specifically say about that? (Matt 6:21)
7. What are the things you need to correct in your offering life?
8. Spend time with your family talking about correct offering life.

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## ABSTRACT

### EMPOWERING SPIRITUALLY MATURE LAYPERSONS IN MINISTRY AT THE KOREAN CHURCH OF DALLAS, CARROLLTON, TEXAS

Jeongbin Kwak, D.Min.  
The Southern Baptist Theological Seminary, 2012  
Faculty Supervisor: Dr. Sanghee M. Ahn

The purpose of this project was to encourage and empower spiritually mature laypersons of the Korean (Presbyterian) Church of Dallas, Carrollton, Texas.

Chapter 1 describes the ministry context of the Korean Church of Dallas. This includes three background aspects of this project: the history, the current situation and context of the church, detailed demographic data and a growth pattern of KCD.

Chapter 2 examines the biblical and theological basis for this project. It examines in detail Exodus 18:13-26, Ephesians 4:11-12, 1 Peter 5:1-4, and John 21:15-17. These texts emphasize the importance of empowering spiritually mature laypersons to shepherd other laypeople.

Chapter 3 interacts with the theoretical and practical aspects of this project. This chapter discusses three churches, two Presbyterian churches and a Baptist church. These three churches have been researched to find the most suitable ministry method for KCD.

Chapter 4 describes the 15-week project in detail: preparation, the process of Bible study classes and small group ministries, post-and pre-project surveys, and individual interviews.

Finally, chapter 5 evaluates the effectiveness of the project.

## VITA

Jeongbin Kwak

### PERSONAL

Born: May 25, 1972, Goheung, Korea  
Parents: Dooshik Kwak and Guiyeop Han  
Married: Mira, November 16, 1996  
Children: Hannah H., born October 24, 1997  
David J., born May 9, 1999

### EDUCATIONAL

B.A. Chung-Ang University, Seoul, 1996  
M.Div. Chong-shin Theological Seminary, Seoul, 2001  
Th.M. Soong Shil University, Seoul, 2005  
Th.M. Dallas Theological Seminary, 2009

### MINISTERIAL EXPERIENCE

Children/Youth Pastor, Hyun-Ri Church, Hyun-Ri, Korea, 1998-2000  
Associate Pastor/Young Adult, Dong Dae Moon Joong-ang Church, Seoul,  
2001-2003  
Associate Pastor/Small Group Ministry and Young Adult Group, Joong Lim  
Church, Seoul, 2004-May 2006  
Associate Pastor/Discipleship and Bible Study Programs, and New Believers,  
Korean Church of Dallas, Carrollton, Texas, September 2006 -