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AN ANALYSIS OF THE GA-JUNG CHURCH'S
EVANGELISTIC STRATEGIES AND THEIR
IMPACT ON CHURCH GROWTH

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

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

by
Joon Huh
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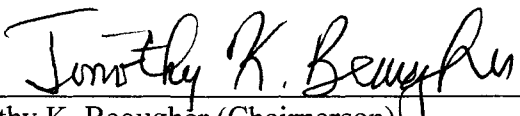
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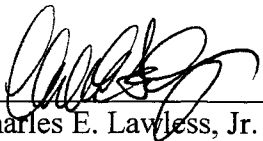
AN ANALYSIS OF THE GA-JUNG CHURCH'S EVANGELISTIC STRATEGIES AND THEIR IMPACT ON CHURCH GROWTH

Joon Huh


Read and Approved by:



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Charles E. Lawless, Jr.



Michael David Sills

Date October 23, 2008

To Kin Huh,
my dear father,
and to
Jung-Hee In,
my lovely mother

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PREFACE

The completion of this dissertation was made possible by the significant contribution of certain people. First and foremost, I want to thank my family for their support and encouragement. My father and mother prayed for me and provided a great influence on my life from South Korea. My sisters, Joo Hyun Huh and Joo Hae Huh, additionally helped me with prayer and support. I wish to acknowledge the encouragement and the endurance of my wife, Won Chung, who supported me and understood my preoccupation with this dissertation. She has patiently stood by me during the many months of work required for the completion of the dissertation as well as during many years of course work. Our dear and lovely children, Min, Jin, and Sol, have provided me with precious moments since their births.

Dr. Timothy K. Beougher, my mentor and supervising professor, has always guided me with indescribable kindness and encouragement. Under his tutelage I was introduced to, and became interested in, serious study of evangelism and American revival movements. This dissertation never would have been finished without his guidance. Dr. Chuck Lawless also aided me with great insights into the subject during the academic process. Dr. Michael David Sills furnished me with kind and necessary advice concerning my academic agenda. Young G. Chai has offered me beneficial interviews and correspondence, and hundreds of pages of pertinent material. He is the primary reason I remained convinced that the best days of the Ga-Jung churches are still

ahead. Being the first attempt at compiling an analysis of the Ga-Jung church's evangelism strategy, this work is based largely upon primary sources, much of Young G. Chai's writings. Accordingly, Korean documents are extensively used along with English sources.

Joon Huh

Louisville, Kentucky

May 2008

CHAPTER 1

INTRODUCTION

Korean churches face the important task of renewal and growth at the start of the twenty-first century. The Korean church is experiencing a standstill or decrease in membership despite its numerical growth over the last thirty years. After the Presbyterian Mission Board in America sent Horace Grant Underwood as the first Protestant clerical missionary to begin mission work in Korea in 1884, it took two years before the first convert in 1886.¹

During its first century, the Korean church grew exponentially. Most notably, 600,000 members were added in 1983. Four thousand churches were established each year during the mid-1970s.² However, church growth has declined since 1990, and

¹Horace G. Underwood, *The Call of Korea: Political, Social, and Religious* (London: Fleming H. Revell Company, 1908), 105-06, 151. Underwood came to Korea on April 5, 1884, which was Easter Sunday. His first convert, Mr. No, was baptized July 11, 1886.

²John Oak, *Called to Awaken the Laity*, 3rd ed. (Seoul: Disciple Making Ministering International Press, 2006), 22-23. John Oak's well-known Korean name is Han Heum Oak. He has a reputation for leading disciple training in Korea. Oak retired from Sarang Community Church, which is one of the Korean megachurches, in 2003. He is now serving as the president of Disciple Making Ministering International, which provides the necessary resources for training and equipping church members to become lay ministers or leaders in Korea.

church planting has become difficult work in Korea.³ Some Christians concerned about church membership decline are questioning its cause. There is another difficulty, though. The Korean church seems exceptionally indifferent to analysis of the cause and principles of its growth. It seems to be content with the memory of its past achievements and glory, and expects to keep growing in number.

Furthermore, Koreans seem focused merely on increasing membership, instead of on performing a broad diagnosis and evaluation regarding previous church expansion. The Koreans' growth-oriented approach and lack of developing meaningful self-examination hinder them from identifying the causes of past growth. They have not formed a plan for their churches' future based on careful analysis. In addition, overemphasis on numerical growth tends to cloud the problem's true nature.

Meanwhile, the Ga-Jung evangelistic cell-group church model⁴ is experiencing a tremendous growth among Korean-American churches in North America and Korean churches in South Korea. The Ga-Jung church is interpreted as "home or house church."

³"The Korea Churches Are Possessed with the Illusion That Christians Are 1,200,000 in Korea," *MokHaesisa Sukarep* 207 (September 2006): 8. The National Statistical Office announced that the Christian population has been reduced 1.6 percent for ten years. The Christian population in Korea numbers 876,000, which is 14,400 less than it was ten years ago. During the same time period, the Buddhist population in Korea increased its membership total by 3.9 percent (10,726,000), and Roman Catholicism increased 74.4 percent (514,600). Proper names and terminologies have been transliterated as closely to their original sound as possible.

⁴Ralph W. Neighbour, Jr., *Where Do We Go from Here?: A Guidebook for the Cell Group Church* (Houston: Touch Publications Inc., 1990), 194-96. Neighbour indicates that a cell group church is formed from two basic structures: the cell and the congregation. The cell is the basic Christian community and the congregation is the sum of the cells. "Everything in the church is an extension of the cells and flows from their combined strength." The cell group church is typically formed for equipping or worship. The Ga-Jung church also includes both small, home-based groups which are similar with cells and the congregation, which also cluster for equipping or worship.

Its small, home-based, evangelism-oriented group called *Mokjang* means a ranch system. These churches are approaching lost people in different ways. In addition to traditional methods, these churches are evangelizing their lost neighbors within a wholistic, home-based ministry. Both those who are inside and those who are outside the Christian church are noticing this paradigm shift. Their efforts are becoming more popular for Korean churches. This church model emphasizes lay ministry and wholistic small-group communities.

Young G. Chai is the founding pastor of Ga-Jung church⁵ in Houston Seoul Baptist Church in Texas. He pioneered the Ga-Jung church patterns by hammering out the details during numerous years of trial and error. A study of his church reveals an initial three-year period when church membership doubled twice.⁶ The 1990s were a time when most Korean churches struggled with plateaued or declining membership, but the influence of the Ga-Jung church produced growth not only in various Korean-American churches in North America but also in Korea.

The public became aware of Ga-Jung church patterns following the 1996 publication of Chai's first book, *Change Your Zone Meeting Church to Ga-Jung Church*,

⁵Ga-Jung church represents a specific type of Korean house church. This dissertation will use the term Ga-Jung to describe this particular model. The Ga-Jung model churches use individualistic proper names to identify and distinguish their churches. For examples each Ga-Jung model church includes the Houston Seoul Baptist Church, Atlanta Korean Baptist Church, Sunchun Bukbu Church, St. Louis Banksuk Baptist Church, etc.

⁶Young G. Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change Your Zone Meeting Church to Ga-Jung Church) (Seoul: Compass House Publishers, 1996), 6. The five books he had published by 2006 are included in this dissertation's bibliography.

of which thousands of copies have been printed.⁷ The numerous printings of this book indicate that many people would like to know more pertaining to the Ga-Jung church. This book covers the Ga-Jung church's origin along with its church planting process and development. Chai describes Ga-Jung ministry philosophy and the fruits of its ministry. Thus, in the book, he presented the basic, necessary work for making the Ga-Jung church known to the public. The book's popularity reveals the achievement of his purpose.

The Ga-Jung church model has since flourished. Conferences and seminars—such as "Ga-Jung Church Conference," "Ga-Jung Church Seminar for Ministry," and "Ga-Jung Church Seminar for Laypeople"—are conducted throughout the United States and South Korea for Korean churches.⁸ Currently, there are one hundred fourteen Ga-Jung pattern-based churches in both North America and Korea.⁹ Additionally, hundreds of other Korean churches worldwide have become familiar with this church model. This evangelistic pattern is attracting attention and growing interest from Korean churches.

Statement of the Problem

The first edition of Young-G. Chai's book, *Establish the Lay Ministry through the Ga-Jung Church*, was printed in 1999. It was printed twenty times during the next

⁷Ibid., cover page. This book has been printed sixteen times.

⁸Seoung Hyun Sung, "The Address of the Ga-Jung Churches in the World" [on-line]; accessed 15 January 2008; available from <http://www.seoulbaptist.org/esbch/Seminar/HChurchList.aspx.html>; Internet. I attended the twenty-ninth Home Church (*Mok-Jang*) conference from February 7 through February 12, 2006. There were 167 ministers from all over the world, including Japan, China, Indonesia.

⁹Ibid.

four years.¹⁰ The continued printings of this work demonstrate the appeal of Ga-Jung churches to Korean churches. This book and *Change Your Zone Meeting Church to Ga-Jung Church* describe content and values.

Both of these works are foundational in informing readers about the Ga-Jung church, its necessity, and the fruit of its works. Pastor Chai confesses that he did not originally intend to create this church pattern. Rather, it evolved naturally. He tries to involve every church member in establishing the ministry as a church body.¹¹ Through the entire book, though, the author attempts to develop the Ga-Jung church pattern in accordance with the early New Testament church's example.¹²

His second book includes his motivation for starting a Ga-Jung church and identifies its beginning, lay ministry, and biblical background. The author encourages all church members—especially laypeople—to become involved in evangelism by asking questions from the nonbeliever's viewpoint about church life and becoming a Christian. This is one of the Ga-Jung church's most vital strategies. Chai formulated the Ga-Jung evangelistic method to meet such needs of nonbelievers.¹³

¹⁰Young G. Chai, *Ga-Jungkohaelo Saewigineun Pyeosindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church) (Seoul: Durano Publishing Company, 2004), cover pages. The information was collected through telephone conversations with representatives of Durano Publishing Company, in November 2006.

¹¹During the interview with Pastor Chai, he mentions that he is willing to move beyond the Ga-Jung church if God wants him to do something else. Ga-Jung church is the product of his ministry and prayer life, but Ga-Jung church itself is not the goal. October 2005.

¹²Chai, *Ga-Jungkohaelo saewigineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 3-4.

¹³*Ibid.*, the cover pages. Chai earned a doctorate in engineering, has served the Korean Baptist Church of San Jose as a layperson for ten years, and carefully developed his philosophy about the Ga-Jung church.

During 1993 through 2007, a statistical study indicated that Houston Seoul Baptist membership growth was almost the same as the rate of baptism; this means that most church growth has been accomplished by conversion growth instead of by transfer growth.¹⁴ Thom S. Rainer categorizes the evangelistic church as a church with a baptismal ratio (resident members/baptisms) of less than 20:1, with an accompanying twenty-six or more baptisms per year. Consequently, every twenty church members reach at least one nonbeliever per year.¹⁵ In other words, the research presents conversion growth as relative to the membership.

Rainer understands the conversion growth church to be an evangelistic church. According to his study based on the baptismal ratio among the evangelistic churches, the Houston Seoul Baptist Church qualifies as an evangelistic church. This conclusion gives hope to current Korean churches which struggle to reach nonbelievers.

An evangelism rate and conversion rate certainly do not have to be the same because evangelism does not always produce conversion growth; however, a church that is not actively engaged in evangelism is not fulfilling its mission. Evangelism is

¹⁴Seoung Hyun Sung, "The Ga-Jung Church Survey," House Church Ministries International, January 15, 2008. In the following list, each year is followed by the number of baptisms received for that year, and the cumulative membership total for SBCH is given in parenthesis. 1993- 61(472), 1994- 65 (537), 1995-47(584), 1996- 65(649), 1997-67(716), 1998-92(808), 1999-110(918), 2000-119(1037), 2001-132(1169), 2002-163 (1332), 2003-152(1484), 2004-126(1610), 2005-119(1729), 2006-195 (1924), and 2007-175(2099).

¹⁵Thom S. Rainer, *Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't* (Nashville: Broadman & Holman, 1996), 6. Rainer researched almost 40,000 Southern Baptist churches. Nearly 1,400 churches attained a baptismal ratio of less than 20:1. I use the statistic of the American example because it is difficult to find Korean examples of evangelistic rate and growth standard.

becoming a neglected task among Korean churches. Bong-Gi Chung's dissertation researched the growth rate along with the believer's baptismal rate of the General Assembly of the Presbyterian Church in Korea, which was the largest Korean denomination between 1984 and 1995. The rate indicates continual growth of the baptismal rate and numeric growth rate among the Korean Presbyterian churches. The rate has declined since 1994, however, especially among young people.¹⁶ Chung thinks that one of the key causes of growth decline is the absence of an evangelistic strategy and outreach method for nonbelievers.¹⁷

This lack of evangelism is what is occurring among Korean churches. Why does evangelism not happen? Rainer feels that one of the principal reasons American Christians do not reach unchurched people is that the majority of Christians in America are members of churches that are not encouraging evangelism.¹⁸ Ralph W. Neighbour, Jr- who is one of the leading cell-group church proponents- additionally claims that the various instances of present church growth are the result of baptism of members' children, transfers from other churches, or a minimal evangelistic harvest from among church

¹⁶Bong-Gi Chung, "A Study of Church Growth Strategy through Evangelism: With Special Reference to Seeun Church" (D.Min. diss., The Fuller Theological Seminary, 1998), 72-76. During 1980-1990, the growth rate was 67.4 percent; during 1990-1994, the growth rate was 12.5 percent, however. He found 0.01 percent growth from 1993 to 1994 for adults, but the growth of youth members and children decreased. Therefore, he understands that the churches have been experiencing decline since then. Because Bong-Gi Chung's study does not provide a category for an evangelistic church or a growth standard for Korean evangelistic churches, this dissertation will use the baptismal ratio as represented by Rainer's study of Southern Baptist churches for a standard of an evangelistic church.

¹⁷Ibid.

¹⁸Thom S. Rainer, *The Church Next Door: Understanding Faith Strategies as Keys to Sharing Your Faith* (Grand Rapids: Zondervan, 2003), 230.

members.¹⁹ Hence, he describes current churches' lack of strategy for touching the unchurched.

A similar cause will likely apply to Korean church situations. One of the key reasons for Korean churches' decline is that the church members do not reach unchurched people. *The Ecumenical Press* conducted research randomly among Protestant churches' leadership to determine why Korean churches grow or decline. The number one variable is Christians' commitment to the task of evangelism, which is closely related to church growth.²⁰ This research indicates that many Korean church members are not involved in evangelism, even though they would like for their churches to experience numeric increase.

Moreover, some churches experience slight growth from transfer rather than from conversion. Such growth indicates another significant sign of the absence of outreach for nonbelievers among Korean churches. A Korean Gallup Research Study indicates that 59.7 percent of Korean-church members have transferred to another church. Two hundred ninety million Christians transferred to another church more than three times, and the average Korean Christian experience in transferring churches was approximately two times.²¹ Thus, research confirms that frequent believer transfers occur

¹⁹Neighbour, Jr., *Where Do We Go from Here?*, 84.

²⁰In Ho Kim "Survey of the Reason for Korean Church Growth and Decline," *The Ecumenical Press* 1 (January 2005): 12 [on-line]; accessed 17 November 2006; available from <http://www.iepn.co.kr/index.html?type=board&id=508&mtype=view&page=1&bid=508&num=3805&seq=201284&replynum=3802>; Internet. Twenty-seven and seven-tenths percent of Christians provide the answer of evangelism as the cause of church growth.

²¹Korean Gallup, *The Investigation of Korean Protestant's Church Members' Involvement and Religious Awareness* (Seoul: Korean Gallup, 1998), 57.

in current church life. Ga-Jung churches, however, present not only an example of conversion- oriented evangelism, but also their achievement of church growth with conversion oriented evangelism. In addition, their understanding of evangelism is connected with comprehending the church growth concept that, in turn, impacts defining church growth and measuring growth.

The word "growth" is easily defined, chiefly in numerical terms, so the definition of church growth necessarily emphasizes numbers. The question is: should church growth exclusively emphasize numbers because it is easily evaluated by numbers, or are numbers the product of other principles? Should only the principles be stressed, or do both principles and numbers require emphasis? Consequently, the qualitative and quantitative natures of church growth are closely related with these questions.

Other scholars have examined the nature of church growth. Donald A. McGavran understands that church growth possesses both qualitative and quantitative aspects. He denies any necessary conflict between them, and concentrates on their interactive relationship with each other.²² It will be hard, however, for those who overemphasize the quantitative characteristics to balance these two interactive relationships. Thus, this situation necessitates a framework for understanding the definition of church growth to maintain a balanced relationship. Larry McSwain claims that a broad definition of church growth requires development if church growth theory depends on a framework of biblical theology.²³

²²Donald A. McGavran, *Understanding Church Growth*, ed. C. Peter Wagner, 3rd ed. (Grand Rapids: Eerdmans, 1990), 15.

²³Larry L. McSwain, "A Critical Appraisal of the Church Growth Movement," *Review & Expositor* 77 (1980): 525.

He offers a few definitions of church growth and focuses on the theological framework and doctrinal soundness of the Christian faith in the definition of church growth. McSwain suggests that the most balanced church growth definition is that of Latin American missiologist Costas, which includes conceptual growth, organic growth, incarnational growth, and numerical growth.²⁴ Other prominent church growth theorists have made similar contentions.

For example, Southern Baptist theorists Charles Chaney and Ron Lewis distinguish biological growth, transfer growth, and conversion growth from one another. They explain, though, that detailed research is required concerning the degree to which present church growth actually is the result of conversion.²⁵ I will further study the definition of church growth through a discussion of the nature of both qualitative and quantitative growth.

Furthermore, it is easy to measure the numerical form of church growth. While numerical data represent quantitative increases, can such data represent qualitative growth as well? C. Peter Wagner concludes that Jesus is a "success" because His followers grew in number from twelve people to 120 individuals in approximately three years, which

²⁴Orlando Costas, *The Church and Its Mission* (Wheaton, IL:Tyndale House Publishers, Inc., 1974), 90. First, conceptual growth is "the degree of consciousness that a community of faith has with regard to the its nature and mission to the world." Second, organic growth is "the internal development of a local community of faith" and "the system of relationships among its members." Third, incarnational growth is "the degree of involvement of a community of faith in the life and problems of her social environment." Last, numerical growth is the incorporation of individuals into a local community of persons for the kingdom of God by calling them to faith in Christ.

²⁵Charles L. Chaney and Ron S. Lewis, *Design for Church Growth* (Nashville: Broadman, 1977), 37.

translates into a phenomenal annual growth rate of 115 percent.²⁶ In addition, Wagner evaluates church growth in the Acts of the Apostles to be at the rate of 222 percent.²⁷ The increase in this time period could stand for all conversion growth, but can all of today's growth represent conversion growth?

Similarly, Biddy and Brinkerhoff provide three new member categories through reviewing the growth patterns of several arbitrarily selected evangelistic churches: reaffiliating (transferring membership from another congregation, or returning after a lapse); profession of faith by children of evangelical parents; and proselytism (gaining new members who are unrelated to the church).²⁸

Therefore, which one is the biblical meaning of church growth? Can it be said that transfer growth increases the total number of Christians, or merely affects the numeric growth of one local church while diminishing the numerical growth of another? The same is true among Korean churches. The question is: can one perceive church growth in any other way besides conversion growth? The chapter 2 of this dissertation, which includes a church growth definition, deals with this question.

Ga-Jung churches, though, recommend a specific solution for the previously mentioned growth problem, and experience conversion growth-oriented evangelism.

²⁶C. Peter Wagner, *Your Church Can Grow* (Glendale, CA: Regal Books, 1976), 165.

²⁷Ibid., 31, 161-62.

²⁸McSwain, "A Critical Appraisal of the Church Growth Movement," 526. During the five-year period, 72 percent of the growth was from reaffirmation; 18 percent of the growth was from birth-type conversion, and 9 percent was from proselyte-type conversion.

Moreover, the Ga-Jung church emphasizes a lay ministry involving all members of the church body in evangelism. The objective is achieving a primary focus on conversion growth instead of on transfer growth. Therefore, in analyzing the definition of church growth and Ga-Jung church's evangelistic strategies which follow a particular principle of conversion growth-oriented evangelism, this dissertation is to show that the true nature of church growth happens by conversion growth and to offer implications for the evangelism strategies needed to be developed based on this principle.

I have so far identified only a few articles that furnish segments of information regarding the Ga-Jung church, even though it effectively approaches unchurched people and leads to conversion growth. None of these articles thoroughly evaluates the Ga-Jung church and its implementation of evangelistic strategy. As a result, I see the value and benefit of starting initial research on--and analysis of--the Ga-Jung church and its evangelistic strategy as one of the ways to help solve the problems of Korean churches. The thesis of this study is that the nature of true church growth happens based on conversion growth, evangelism strategy is built up based on this nature, and the Ga-Jung church is one of the valuable models. I will present Ga-Jung as a model for church growth through conversion growth.

Hence, this dissertation's main purpose is investigating Ga-Jung church evangelistic strategies in light of the understanding of church growth's nature and demonstrating the impact of the Ga-Jung church's growth through the principles and methods of evangelism. This will be done by focusing on verification that the scriptural church growth principle of evangelism occurring by means of conversion growth. I will analyze the meaning of church growth and propose the Ga-Jung church as an alternative

model for renewing the Korean church growth concept. I also will present the early New Testament church as a growth model, and apply it in diagnosing the growth problem that is at issue in today's Korean churches. Additionally, I will illustrate the way in which the Ga-Jung church serves as a leader in exemplifying evangelism involvement as all church members' inevitable responsibility.

Background of the Dissertation

My interest in Ga-Jung church originated with *Prepare Your Church for the Future* by Carl George. He suggests that the future church will pursue small, home-based, ongoing relational gatherings, through which members learn how to care for one another.²⁹ Along with the church's structure, the author describes three other visible future-church dimensions: a lay minister who leads the home-based group, a discipling of lay ministry through the pastor, and corporate celebration.³⁰ George expects that the church gradually can be transformed into what God wants it to be through these three models.

According to George, ideal future-church images are laypeople being disciplined for church-ministry leadership; small, home-based groups assuming the lead in church life; and every church member willingly and responsibly participating in all kinds of church ministry, especially evangelism.³¹ He realizes that lay members become the most

²⁹Carl F. George, *Prepare Your Church for the Future* (Tarrytown, NY: Fleming H. Revell Company, 1991), 151-59.

³⁰*Ibid.*

³¹*Ibid.*

strategic key to the evangelization of the world. He encourages building a church which will motivate, recruit, and train men and women to do the job of evangelism.

Comparable images characterize the Ga-Jung church. Its ministry does not separate small, home-based groups and the mother church where they have a worship celebration. The whole church ministry works together based on small groups. The Ga-Jung church is concerned with the health of the church itself and of the small, home-based groups which are led by laypeople rather than by clerical ministers. A servant lay leader for a small group becomes such a leader in order to practice the example of love in an intimate setting. In addition, laypeople have become an evangelism-oriented community. All members prioritize soul-winning. Likewise, the Ga-Jung church encourages each one of its members to take part in evangelism.

Scores of books in the areas of equipping laypeople for ministry focus on relationships becoming a rising concern in current church life. Various churches have introduced courses related with these areas into their teaching curriculum. Thus, researching the Ga-Jung church will produce useful ideas pertaining to how most laypeople become involved in the evangelistic approach to nonbelievers through a servant- oriented and love-oriented relationship.

Limitations and Delimitations of the Study

This study is limited or delimited in four factors. First of all, the Ga-Jung church principles' introduction to the public has been recent. Many such churches still are in the beginning stages of development. Consequently, it will take more time to investigate how the Ga-Jung church penetrates traditional Korean churches and plants its

roots into the Korean church. Limited material and survey are available for this dissertation due to this fact.

Second, only Korean congregations exemplifying Ga-Jung church principles are the objects of this research—not all Korean churches. The Houston Seoul Baptist Church, with Pastor Chai, will be provided as the best model for this study. I will include those churches that concur with Ga-Jung church principles, too.³²

Third, I will present Young G. Chai's style of a small, home-based group church. This model is different from China's small, home-based group church. Fourth, this work will not serve primarily as an analysis of Korean church's growth, which would constitute a complete dissertation in and of itself. Instead, this work is intended to be simply a brief study of the perspective of Korean church's growth concept.

Methodology of Analyzing the Problem

This dissertation's thesis is based on several premises which will be discussed. First, the Ga-Jung church and small, home-based groups (*Mokjang*) are not newly created prototypes. They are based on the example of the early New Testament church. Robert Bank identifies the home-based church's origin early in the New Testament.³³ Second,

³²"The Address of the Ga-Jung Churches in the World." These churches share at least such statements: (1) They agree with the statements of the Ga-Jung church. (2) They use the same terminologies as the Ga-Jung church, such as Mokjang, Mokja (home-based group men's leader), and Mokyeo (home-based group women's leader). (3) They use Living Life as the teaching material for new believers. (4) The attendance at the worship service for the last three months passes 70 percent of the attendance at the Mok-Jang meeting. (5) The group meeting involves nonbelievers and invites them.

³³Robert Bank and Julia Bank, *The Church Comes Home* (Peabody, MA: Hendrickson Publishers Inc., 1998), 24-27.

the Ga-Jung church type is suitable to a model that possibly recovers the essence (nature) of the church and supports the qualitative church-growth concept. Moreover, the Ga-Jung church is directed toward conversion growth and an objective for the evangelism-oriented community based on serving and loving others. Third, lay ministry became a core ministry of the Ga-Jung church. Fourth, the Ga-Jung church principle shares numerous common aspects with other cell principles. The Ga-Jung church, however—while similar to other cell-based churches—can be distinct from them as well.

The first methodology of this dissertation is analyzing various Ga-Jung church literature, such as books, articles, dissertations, and documents investigating churches that practice the Ga-Jung church model. Advocates may provide insights and fact analysis of data, but—currently—few books and dissertations with regard to these topics are available. I additionally may try to evaluate leading church growth scholars' writings about different points of view concerning the biblical concept of church growth.

I discovered the basic Ga-Jung church principles and background that are related to ministry philosophy in the writings of Young G. Chai, who is the Ga-Jung church founder. I will investigate how today's Christians can discover Rev. Chai's perspective on the renewal and church growth concept by reviewing Ga-Jung-church literature.

I also will utilize seminars, Ga-Jung church conference materials, and other Ga-Jung church literature as secondary sources. Several especially helpful informational sources were both 2006 and 2007 seminars and a research study in 2008 in Houston, Texas. The study's publicity materials indicate that the seminar emphasized Ga-Jung principles and overall information as well as interaction with leaders of the Ga-Jung

church. The seminar facilitated preparation of this dissertation. Video and audio materials, which Ga-Jung church leaders offer, comprise a third dissertation resource. These preliminary resources have become the foundation this dissertation, which employs the prescribed methodology.

Conclusion

As noted above, evangelism is becoming a neglected task among Korean churches. Ga-Jung churches, however, recommend a possible solution for the previously mentioned growth problem, and experience conversion-oriented evangelism. I am certain that a look at the principles of the Ga-Jung church's evangelistic strategies provide valuable insights for today's believers and leaders of the church. This look at the Ga-Jung church begins with a discussion on church growth as it relates to the priority of conversion growth. This study now turns to the issue of comprehending church growth that includes the definition and measurement of church growth.

CHAPTER 2

THE MEANING OF CHURCH GROWTH

Introduction

The study of the definition of church growth would be incomplete without investigating the meaning of the term "growth," the term "church," and the composition of church growth. The process of defining the two words as well as their relationship to each other will precede an understanding of the definition of church growth. Studying the definition of church growth will start an inquiry into the phenomenology of the dynamic nature of growth and the nature and mission of the church. Each word's natural and imperative nature, and the relationship between them, impact the determination of the definition of church-growth.

The purpose of this dissertation's second chapter is investigating the meaning of church growth based on the study of each word, including many scholars' definitions of church growth according to the relationship between the two words. I will investigate the biblical understanding of church growth. In addition, I will present a reasonable answer for the question near the end of this chapter: Should church growth exclusively emphasize numbers because it is easily evaluated by numbers, or are numbers the product of other principles? Should only the principles be stressed, or do both principles and numbers require emphasis?

The Definition of Growth

"The term "growth" includes two sets of biological and biochemical processes. In the first process, growth leads to the increase in mass of a single organism; in the second process, growth leads to the increase in the number of individuals in a population of organisms."¹ The growth process requires a few basic things. The first requirements are raw materials from which the constituents of the individual cell--which lives as an independent microorganism--can be constructed, and "chemical energy for carrying out the synthetic processes."² Therefore, the growing process needs the elements of individual cells and energy.

The word "growth" possesses a dynamic nature. First of all, growth is a dynamic phenomenon of the life process.³ Second, growth is described as a relative term.⁴ Third, growth is considered to be a complex phenomenon.⁵ Fourth, growth can

¹Mark Cummings, ed., *Encyclopedia Americana: International Edition*, s.v. "Growth."

²Ibid.

³"Growth is a dynamic term. It is a word that suggests mobility. Literally it means increase, development, expansion, enlargement. It is thus an antonym of stagnation, inertia, sluggishness, static-ness." Orlando E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World* (Wheaton, IL: Tyndale House Publishers, 1974), 87-88.

⁴Growth's precise meaning can be realized only in light of its context. "To say that something is growing is meaningless unless one explains how or in what sense it is growing. There are different kinds of growth: physical, emotional, intellectual, social, etc." Ibid., 88.

⁵Growth occurs at various levels and in different ways. "It is multidimensional. Consequently, it cannot be appraised superficially, nor can it be understood apart from its concrete historical manifestations." Ibid.

occur solely where life exists;⁶ dormancy cannot experience growth. In sum, the nature of growth tends to increase or even reproduce life. So, any word used with growth is supposed to have the dynamic characteristic of the nature of life process.

The Definition of Church

The English term "church" means the group or assembly of true believers⁷ called together by God for all time.⁸ This definition of "church" indicates that God started it because He called true believers. All true believers included have been saved by

⁶Life is a continual process until it stops, and--because an organism is essentially a living body or a structure created to carry on the process of life--"an organism that does not grow is in reality dead." Ibid.

⁷Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan Publishing House, 1994), 856. This definition of church presents the church as composed of all those who are truly saved. Wayne Grudem, however, understands that the visible church throughout the world will always include some unbelievers, and individual congregations will include some unbelievers, because we cannot view hearts as God sees them. Paul speaks of "Hymenaeus and Philetus, who have wandered away from the truth" (2 Tim 2:17); and "The Lord knows those who are his" (2 Tim 2:19). George Stewart, *The Church* (New York: Associated Press, 1938), 15-16. Here I am describing the church universal. According to Stewart, "The church universal is essentially the extension of the life of Christ in the world and embraces all who are in union with Christ. The church is the body of Christ and the blessed company of all faithful people, whether in heaven or on the earth." Stewart, states as well that "the local church is a local fellowship of all who profess and call themselves Christians. A denomination is an organization of larger or smaller groups of local churches based on agreement in doctrine, polity or service." Ibid.

⁸Grudem, *Systematic Theology*, 853. Grudem considers the church to be "the community of all true believers for all time." He emphasizes the characteristic of the church's continuation from the past, based on God's plan, to the future until the Lord fulfills His purpose. This pattern of the continuation process was established by God in the Old Testament, in which He called the people to assemble for worshipping Him. Grudem understands that gathering, the purpose of worship in the Old Testament, is the indication of the previous type of church.

Christ's death both in the New Testament and Old Testament.⁹ God reveals the great plan that He has exalted Christ to a position of highest authority for the sake of the church.¹⁰ Even though Jesus claimed "my church" and promised, "I will build my church" (Matt 16:18), one must understand this church as also the Father's church, according to His plan *through* Christ.¹¹

If the church consists of people called by God, what is the reason He calls them? The calling needs a purpose. This purpose defines the continuing process of God's plan for the church. Wayne Grudem understands the church's purpose in terms of ministry to God, believers, and the world.¹² Among the three purposes, the third purpose

⁹Ibid. Grudem argues that the time of the inception of the church began in the Old Testament era. Millard Erickson recognizes that "the church did not start until Pentecost because Luke did not use the word "church"(*ekklesia*) in his gospel, but uses it twenty-four times in Acts." Erickson concludes that Luke did not regard the church as present until the period covered in Acts. For this reason, Erickson understands that the church began after Pentecost. Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Academic, 1998), 1058. However, I accept Grudem's contention. He claims that "Luke did not use the word 'church' to speak of the people of God during Jesus' earthly ministry probably because there was no clearly defined or visible group to which it could refer during Jesus' earthly ministry." Thus, Grudem realizes that the true church did exist in the sense that it consisted of all true believers in Israel during that time, but "this was such a small remnant of faithful Jews (such as Joseph and Mary, Zechariah and Simon, and others like them)." Grudem, *Systematic Theology*, 854-55. Because I agree with Grudem's argument, I will employ his definition of church as a basis to develop my comprehension of church in this dissertation.

¹⁰Reference verse is Eph 1:22: "And God placed all things under his feet and appointed him to be head over everything for the church" (NIV). Unless otherwise noted, all Scripture citations are from The New International Version.

¹¹Grudem, *Systematic Theology*, 853.

¹²Ibid., 867-68. First, ministry to God is the primary way of worshiping Him. He has appointed us "to live for his glory" (Eph 1:12). The church, as a community of believers, accomplishes the purpose to live for His glory through worship. Second, ministry to believers is to indicate "an obligation to nurture those who are already are believers" and build them up into mature believers in Christ (Col 1:18). Third, ministry to

of the church became plain after God's plan of salvation to reconcile sinners had been fulfilled through Christ. In particular, the community Jesus formed during His early ministry provided the basis for the Christian church formed after the Pentecost. Thus, the church was shown to be an eschatological community of salvation.

The community of the called not only should continue to carry on ministry to God and believers, but the community of the called needs to continually evangelize the lost too. Pentecost offers a clearer and more visible realization of the church's continuity as an eschatological community of salvation. Before Pentecost, the church of believers called by God demonstrated two purposes based on Scripture that evidence ministry to God: "The people I formed for myself that they may proclaim my praise" (Isa 43:21); and ministry to believers: "Love your neighbor as yourself. I am the Lord" (Lev 19:18). I am not arguing that the Old Testament does not demonstrate God's mission to the world. Walter C. Kaiser points out that, in a sense, God's purpose for mission to the world is a central theme in Old Testament.¹³ After Pentecost, though, the third purpose based on the category of Grudem's church was clearly made known as ministry to the world. Consequently, although the "church"—in the sense of the group of all those who truly believe in God—did exist before Pentecost, the church—as an eschatological community

the world is presenting missions and evangelism based on Jesus' Great Commission (Matt 28:19). There is no way to say that any one purpose of the ministry is more important than the others. However, this dissertation is directly related to the third purpose of the church, based on Grudem's understanding. Thus, most discussions will concern the church's third purpose, instead of discussing the other two.

¹³Walter C. Kaiser, *Mission in The Old Testament: Israel As a Light to the Nations* (Grand Rapids: Baker Books, 2000), 36-38.

with a mission to keep proclaiming messages to the world—became clear after Pentecost.¹⁴

Paul's letters illustrate that "church" may be applied to a local assembly or to a gathering of Christians in a particular location. This gathering refers to all believers included in a particular home or a house church.¹⁵ The term "church" can apply to gathering as small as a house congregation or to as large a group as all believers in a particular region or city (Acts 9:31), and all believers can be referred to as the "church" (Eph 5:25).¹⁶ So, the church is considered to be the community of the called by God at any level, from local to regional to all believers.

The Biblical Meaning of the Word "Church"

The concise understanding of the nature of church starts with the Scriptures. It turns to specific words that the New Testament writers employed in describing the Christian community. Among the specific words that describe the church in the New Testament, these words include special meaning for recognition of the church's biblical nature. The two best-known words that the New Testament utilizes for church are *ekklesia* and *koinonia*.

Ekklesia appears 112 times in the New Testament. The term is derived from *ek* (out of) and *kaleo* (call)--*ekkaleo*, "called out." When the Old Testament was translated

¹⁴Grudem, *Systematic Theology*, 855.

¹⁵Ibid., 857. On occasion, a whole congregation—from a small village to one city—might be small enough to meet in one place as a group of true believers.

¹⁶Ibid. Scripture verses indicate examples of church levels. Acts 9:31: "So the church throughout all Judea and Galilee and Samaria had peace and was built up." Romans 16:5: "A house church is called a "church" thus, biblical references refer to church as a community of true believers. Any level, from local to universal, can be recognized as a church instead of just indicating a building structure.

into the Greek (Septuagint),¹⁷ the word *ekklesia* was rendered from the Hebrew word *qahal*. When this word is used in Hebrew, the root word of *qahal* comes from *qara*, meaning "call." The word *qahal* is interpreted "to call out." This word has come to describe the community, or assembly, of God's faithful people.¹⁸ *Qahal*, as used in the Old Testament, originally did not refer to an assembly or a community of a religious nation because the term "Israelite" already was designated to represent the congregation of the Hebrews when they gathered for religious meetings and, in particular, when they gathered to hear the Law. They did not require any other word to indicate themselves, except that of Israelites. After the Exile, however, when the Israelites started to experience and live as a diaspora, *qahal* began to describe the community, or assembly, of God's people.¹⁹

In Deuteronomy, *qahal* means primarily the congregation members summoned by Yahweh, who had the covenant relationship at Sinai (Deut 9:10; 10:4). *Qahal* means that the Israelite people were bound by a God-given covenant, in which their participation was maintained by obedience.²⁰ Thus, *qahal* has become an indication of a religious element present at the gathering of a religious community, in addition to meaning a special, solemn general assembly. In the Judeo-Christian heritage, the word *qahal* more

¹⁷Ibid., 853. The Septuagint translates the Hebrew word for "gather" (Hebrew, *qahal*) as the Greek word *ekklesia*, which is the term translated as "church" in the New Testament.

¹⁸Verlyn D. Verbrugge, ed., *The NIV Theological Dictionary of New Testament Words: An Abridgment of New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan Publishing House, 2000), s.v. "*qahal*."

¹⁹Ibid.

²⁰Ibid.

often indicates the assembly of God, instead of a general assembly. People used *ekklesia* to render *qahal* at that time because it is similar to *qahal* in religious meaning and element.²¹

Ekklesia is often used in Paul's letters to render *qahal*. He used the word *ekklesia* more than did any other New Testament writers because the majority of his epistles were letters addressed to certain local gatherings of believers. The term includes the indication of a specific reference to a community of believers in a particular city.²² Therefore, it is not surprising to find Paul's letters addressed to "the church of God in Corinth" (1 Cor 1:2; 2 Cor 1:1), "the churches in Galatia" (Gal 1:2), and "the church of the Thessalonians" (1 Thess 1:1). This local sense of the church is evidently intended in the vast majority of the occurrences of the word *ekklesia*.²³ Its meaning developed into that of Christian congregation because Judeo-Christian use this word.²⁴

Qahal is the assembly of Israelites gathering together in God's name. *Ekklesia* is composed of those whom God calls out through Christ. Both words, when used in reference to God's people, indicate a religious community summoned by God. *Ekklesia* can be understood in a similar line of connection with the meaning of the term *qahal*.

²¹R. W. Kicklighter, "The Origin of the Church," in *What Is the Church?* ed. Duke McCall (Nashville: Broadman, 1958), 30-31. Its meaning developed into that of Christian congregation because Judeo-Christians use this word

²²Ibid.

²³Ibid. When one surveys the Septuagint's Greek words for translating these Hebrew terms, *ekklesia* is frequently utilized to render *qahal*. *Ekklesia* is a primary source of understanding the New Testament church concept.

²⁴Ibid.

This relationship, depicting the church as the continual community called by God, can be traced back to its origins in the Old Testament.

The specifically Christian usages of the concept of *ekklesia* vary considerably in the New Testament. First, used in analogy to the Old Testament, it sometimes indicates meeting in local places, as when Paul refers to the Christians in Corinth: "when you assemble as a church" (1 Cor 11:18).²⁵ This verse implies that Christians are God's people, especially when they are gathered in His name. Second, in texts like Matthew 18:17, Acts 5:11, 1 Corinthians 4:17, and Philippians 4:15, "church" describes the entire group of Christians living in one place. Sometimes, a Christian congregation is characterized by its particular locality, such as in the phrases, "the church in Jerusalem" (Acts 8:1), and "in Corinth" (1 Cor 1:2).²⁶

Third, in other texts, this case indicates a small unit of churchlike house assemblies of Christians called churches, like those in the "house of Priscilla and Aquila" (Rom 16:3). Fourth, throughout the New Testament, the indication of the "church" represents the universal church, to which all believers belong (Acts 9:31; 1 Cor 6:4; Eph 1:22).²⁷ Consequently, the word *ekklesia* does not indicate any organization or building structure, but stresses gathering for God.

²⁵Jurgen Moltmann, *The Church in the Power of the Holy Spirit* (New York: Harper and Row, 1977), 317-18.

²⁶Reference verses are Matt 18:17: "If he refuses to listen to them, tell it to the church"; Acts 5:11: "Great fear seized the whole church"; 1 Cor 4:17: "For this reason. . . I teach everywhere in every church"; and Phil 4:15: "Moreover, . . . not one church shared with me in the matter of giving."

²⁷Reference verses are Acts 9:31: "Then the church throughout Judea, Galilee and Samaria"; 1 Cor 6:4: "Therefore, . . . appoint as judges even men of little account in the church"; and Eph 1:22: "God placed all things under his feet and appointed him to be head over everything for the church."

While *ekklesia* is a representative concept for understanding the New Testament church, it is inseparable from another New Testament word, *koinonia*. While contemporary Christianity has frequently implemented the English word *fellowship* to define *koinonia*, the word suggests a much deeper meaning than casual associations or meetings. Its usage in the New Testament implies that *koinonia* is closely related to the covenant, emphasizing a dual partnership with God and other people.

The *koinonia* relationship begins with God.²⁸ In 1 Corinthians 1:9, Paul claimed that Christians have *koinonia* with the Father and the Son. Paul even referred to the relationship of *koinonia* with the Holy Spirit in two passages (2 Cor 13:4; Phil 2:1). Biblical evidence presents the term *koinonia* as God's plan to reconcile His broken relationship with men through saving faith in Christ and the Holy Spirit's guidance.²⁹ As a result, Paul emphasized that the *koinonia* relationship should start based on a relationship with the Trinitarian God.

Koinonia represents the nature of Christ's church, which is furnishing a real means of communion.³⁰ *Koinonia* demonstrates that the church experiences a dual relationship of communion, including individuals who experience a relationship with Christ and with one another. The love that is received from Christ must be offered to the whole church and penetrate the entire world. Without expressing the nature of *koinonia*, the dual-communion relationship, the church will not possess genuine communion.

²⁸Ernest F. Scott, *The Nature of the Early Church* (New York: Charles Scribner's Sons, 1941), 152-53.

²⁹Moltmann, *The Church in the Power of the Holy Spirit*, 317-18.

³⁰Kicklighter, "The Origin of the Church," 38-40.

Koinonia focuses on the need for extension. This extension to others becomes a required mission of the church. So, *Koinonia* becomes a clarifying task of the church. This task becomes a mission of the church. This mission based on a dual relationship distinguishes the church as a fellowship community from a secular one. Furthermore, the church's witness is identified in servanthood. Based on Christ's example, the church exercises the "form of a servant" by feeding the hungry; clothing the naked; and caring for the sick and imprisoned (Phil 2:7; Matt 25:31-46).³¹ The New Testament refers to the word *diakonos*, which does not indicate an official church group as much as it is utilized to describe the faith community's servant role. This role's significance has been amplified by Jesus' example of a service role, to which He called His disciples (John 13:1-17). The church extends its service role even to those who reject and repudiate its witness. The church's most Christlike witness is evident in love and service to its enemies.³²

In sum, the studying of these two words' biblical meanings describes the New Testament church. It presents the essential element for recognizing the nature of church in that the church, *ekklesia*, has been considered as a visual assembly of individuals who have faith in Christ. The church calls out for the continuing process of God's plan at any level, from local to universal. The church, *koinonia*, represents the dual-communion relationship: the church begins the relationship with God and expands the same relationship to others. Paul's letters provide a clearer understanding of these words related to the church's nature.

³¹Ibid.

³²Ibid.

The Church in Paul's Letters

Paul's writings illustrate how this word is employed in the New Testament. It has been claimed that whenever *ekklesia* appears by itself, it is to be identified as an abbreviation for the original term, *he ekklesia tou theou* ("the church of God"), in 1 Corinthians 1:2; 10:32; 11:22; and Galatians 1:13.³³ Accordingly, the genitive of God is not just an appendage that defines more precisely the preceding word "church," but it is considered to be part of an original fixed formulation. "The church of God" is the self-designation of the early Jerusalem church (1 Cor 15:9), which was thought to be the eschatological community of salvation. The full expression, "the church of God," came to be applied to other congregations as well (1 Thess 2:14), including those in the Gentile mission ("the church of God which is at Corinth," 1 Cor 1:2).³⁴

The genitive of God indicates that He is the source of church life and existence.³⁵ He calls men and women to Himself, through the gospel message of Christ, and forms them into His *ekklesia* as an eschatological community.³⁶ On occasion, Paul referred to Christ in connection with the term *ekklesia* ("The church of Christ greets you," Rom 16:16). However, this verse does not imply that Christ has replaced God as the source of church life. God's act of founding the *ekklesia* is mediated, instead, through

³³Daniel G. Reid, ed., *The IVP Dictionary of the New Testament* (Leicester; England: InterVarsity Press, 2003), s.v. "The Church of God." References are 1 Cor 1:2: "To the church of God in Corinth"; 1 Cor 10:32: "Do not cause anyone to stumble, . . . or the church of God"; 1 Cor 11:22: "Do you despise the church of God?"; and Gal 1:13: "I persecuted the church of God."

³⁴*Ibid.*

³⁵*Ibid.*

³⁶*Ibid.*

Jesus Christ and His gospel. First Thessalonians 2:14 ("You became imitators of the churches of God in Christ which is in Judea") also means that churches are God's congregations in Christ—the church in Jesus Christ.³⁷ Thus, it concentrates on the connection of the church of God in Christ. God reconciles sinners due to His love and grace. Christ has fulfilled God's plan. The church (*ekklesia*) announces that God has reconciled the world to Himself through Jesus Christ. Therefore, God has called the church to continue this eschatological reconciliation mission.

In addition, this does not mean that Christ's role is considered to be only an assistant for God's salvation plan. By His personal call through Christ, the *ekklesia* is the fulfillment of God's election in Christ (Rom 8:29-30). For this reason, when Paul can speak of the *kletoi*, "the called," which is the Christian community, his focus is always on Christ Himself (Rom 1:6-7; 1 Cor 1:2).³⁸ Paul discussed the *ekklesia* in individual letters with different emphases, yet his starting point and main focus were mainly Christ's proclamation. When individuals receive the salvation message in faith, Jesus becomes present and real in their experience.

Though the church is called out from the world, it exists in the world as a witness to Christ's love. The church, however, is not merely a community of individuals who witness to their personal faith, but the church itself is the witness. Thus, proclamation to the world among the called by God became the church's immediate task. Paul stressed the nature of the church, *ekklesia*, as an eschatological community of

³⁷Ibid.

³⁸Verbrugge, *The NIV Theological Dictionary of New Testament Words*, s.v. "*kletoi*."

salvation. He understood the nature of *ekklesia* as related to the church's world mission. The church also discovered a powerful directive for its mission to the world in the brief biblical passage known as the Great Commission, which is Matthew 28:18-20. The church is an evangelist, telling the story of Jesus and making disciples throughout all nations.³⁹ The church calls out for people to fulfill the Great Commission, which is the church's mandatory mission. Being an evangelist is not optional.⁴⁰ This mission defines the church's nature. Therefore, the church is a missionary community, which must fulfill its assigned mission to the world.

Consequently, the church is an eschatological community of salvation. Paul's letters clearly indicate that the church, *ekklesia*, is constructed based on God's salvation plan, and it is required to keep implementing that plan by accomplishing His Great Commission. In sum, the words, *ekklesia* and *koinonia*, help explain the church. They define what the church is as well as what the church should be.

The Church's Relationship with Christ

The church's very basic nature starts with Jesus Christ. No one can lay any foundation other than the one that already has been established, which is Jesus Christ (1 Cor 3:11). According to Jurgen Moltmann, "There is only a church if and as long as Jesus of Nazareth is believed and acknowledged to be the Christ of God."⁴¹ God originated the church through Jesus, and Christ is the Head of the church. The church

³⁹Ibid.

⁴⁰Ibid.

⁴¹Moltmann, *The Church in the Power of the Holy Spirit*, 66.

derives its authority from Jesus. There is no church without Christ. Its nature is inseparable from Christ's ministry and life.

Consequently, the church as an individual community of faith recognizes Christ's work of salvation and proclaims His work of salvation's message to the world. The church represents not only divine intention and work, but the community of believers' faith and mission in Jesus' name, too.

Additionally, Christ's example of a loving relationship presents the true nature of the community relationship in the church. The church should be developed through the community's relationship with Christ. Even though the Jewish community members in Christ's time outwardly professed their love to God, they barely focused on their fellow men. Community with one another was contingent upon the Law, not a true loving relationship. Based on Jesus' example, which is the true meaning of love, it is possible for Christ's followers to exercise true loving relationships with one another.

The Church's World Mission

Likewise, the nature of the church and its mission to the world are both related to Christ. Jesus called people to be associated with Him in His Great Commission. Thus, it is reasonable to ask what intention Jesus may have had with respect to community. He realizes that God's passion is that the peoples of the earth know and praise Him. He has a passion to be exalted among the nations. His passion for the nations led Him to leave the glories of heaven to provide redemption for a lost world.⁴² So, Christ's Commission is a

⁴²Jerry Rankin, *Empowering Kingdom Growth to the Ends of the Earth: Churches Fulfilling the Great Commission* (Richmond, VA: International Mission Board of the Southern Baptist Convention, 2005), 28.

call to extend God's kingdom by making disciples of all nations. The Great Commission became a mission for fulfilling God's passion. It is impossible to exalt God's glory without this mission. Consequently, Jesus expects His followers to engage in this mission, which should be an ongoing mission until all nations become disciples to exalt God's glory.

Christ's followers must constantly and repeatedly address this mission. Naturally, this mission has become the primary mission, given the purpose of Christian congregations since Jesus commissioned His people. As a result, Christ's Commission clarifies the church's world mission. Hence, the church's mission to the world is closely related to Christ.

Additionally, the church did not start with an organizational structure, but it was vital for the church to organize its structure according to its mission of the Great Commission. The church must have institutions and structures that are adaptable and expandable according to the ways they assist the church in achieving its mission.⁴³ The church requires organization. Some institutionalization is almost inevitable for implementing its mission. The church should be organized for supporting those individuals to participate in this task as a community. This task defines the church's organizational structure; the organizational structure does not define the task.

In order for the church to fulfill its world mission, there must be structures through which this mission can be accomplished. Glenn Hinson comments that

⁴³James Larry Haun, "Toward an Understanding of the Nature and Mission of the Church in Fredericksburg, Virginia" (D.Min. project, The Southern Baptist Theological Seminary, 1991), 11.

"structures are related more intimately to what the church does than to what it is and that they belong to its essence chiefly insofar as the church is in essence mission."⁴⁴ Thus, the church needs to frequently re-evaluate what it is doing based on its identity.

In sum, what is the church? It is difficult to answer in brief. It is a historical community that begins with God's plan and is fulfilled in Jesus Christ. This community needs to worship to God's glory, experience loving communion with one another, and witness Jesus' message to all the world.⁴⁵ A study of the church's meaning and nature magnifies essential elements for recognizing the biblical mandate and their mission as it relates to the Great Commission. This nature and mission of the church provide significant information to help us realize what the church is, and what it should be.

Conclusion

In brief, studying the two words, "church" and "growth," presents each word's definition and nature. One needs to comprehend the relationship between the two words. The church is viewed as an organism, which has the potential for life and growth. Any word used with growth should possess characteristics of a dynamic nature. Without God, however, there is no church growth. He is the only One who can prepare the ground, plant, and grow the church. This process requires energy to support all preparation and labor. God uses believers as His instruments in this process of labor. He requires His instrument's commitment, time, and effort.

⁴⁴E. Glenn Hinson, *The Integrity of the Church* (Nashville: Broadman, 1978), 98.

⁴⁵Bill Leonard, *The Nature of the Church* (Nashville: Broadman, 1991), 14.

Therefore, church growth can be expected as the result of combining two important factors: the working of God and the faithful community of believers who carry out the labor process. Hence, the relationship between the two words, and the individual meaning and nature of each word being composed into one compound word result in the church-growth definition.

Definition of Church Growth

Based on the understanding of the nature of the words "church" and "growth" as well as their relationship, I will analyze how the word "church growth" is understood. Comprehension of church growth has suffered under a burden because different people view church growth differently. Confusion concerning the precise meaning of the words "church growth" is due in part to the fact that this phrase is used so generally. Thus, for understanding the challenge of a comprehensive approach to church growth, it is necessary to examine the definition of the Church Growth Movement's founder, Donald A. McGavran, and of his successor, C. Peter Wagner. The investigation of both men's definition will be the framework for understanding church growth. In addition, I will add Thom S. Rainer's definition of church growth because he is regarded as an outstanding representative of CGM's third generation. Wagner says, "He [Rainer] did not study under McGavran or Wagner. He has no degree from Fuller Seminary. He began his observation of the CGM as a neutral practitioner in the field who had a deep desire to see souls won to Christ and to see churches multiplying."⁴⁶

⁴⁶Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 1993), Preface.

Therefore, Rainer's observation of church growth will serve as a comparison for the previous understanding of church growth's definition. The church growth movement started with the work of Donald McGavran in India. His book, *The Bridges of God*, published in 1955, represents the birth of the Church Growth Movement.⁴⁷

McGavran's Understanding of the Term "Church Growth"

Donald McGavran's definition of church growth provides the foundation upon which church growth's idea is developed. Though the church growth movement started in 1955, with the publication of *The Bridges of God*,⁴⁸ McGavran's idea of church growth already had been published in 1936 in *Church Growth and Group Conversion*. He describes the terms *church growth*:

By "church growth" we mean a process of spiritual reproduction whereby new congregations are formed. The Church in New Testament times grew in this fashion. New congregations by the score sprang up where there had been none before. In our use of the term, a Church "grows" when it multiplies its membership and its congregations and then with ever increasing power takes into itself converts in a widening stream.⁴⁹

⁴⁷Donald A McGavran, *The Bridges of God* (United Kingdom: World Dominion Press, 1955).

⁴⁸Ibid. The debate centered on this book is critical. Both positive and negative discussion continually followed for years. The analysis of McGavran's church growth idea is beyond the scope of this dissertation. Instead, it will focus on his understanding of church growth's definition.

⁴⁹J. W. Pickett et al., *Church Growth and Group Conversion*, 5th ed. (S. Pasadena, CA: William Carey Library, 1973), 98. McGavran was born in India to missionary parents. He came to America to earn his college and post-graduate education, and then returned to India as a missionary. After twelve years of missionary experience, he began to study church growth. The Mid-India Provincial Council asked McGavran to investigate Indian churches' lack of growth. The result of this work was published, *Church Growth and Group Conversion*. This book was originally published under the title of *Christian Mission in Mid-India* in 1936, but later it was published with a new title.

The definition of church growth indicates McGavran's interest in the advance and expansion of the church. His church growth definition focuses not only on multiplying a local church membership and the growing of congregations, but McGavran observed that multiplying membership results in the worldwide expansion of Christianity by conversion. Consequently, the priority of church growth in his definition is conversion-based evangelism.

According to McGavran, "There is growth in grace and growth in wisdom. . . . When we speak here of 'church growth,' however, we do not mean the spiritual or intellectual advance of existing members of static central station churches. Our study is concerned with the expansion of Christianity."⁵⁰ He clarified that conversion growth impacts the total members of Christianity, while transfer growth affects only an individual church. What he meant by the growth object in church growth focuses on prospective believers. Though believers' spiritual maturity is an important process in church growth, spiritual reproduction is considered growth's focal point in church growth.

McGavran's Conversion Philosophy

McGavran's philosophy of the growth concept, which is based on kingdom extension, became the foundational church growth movement idea. It necessarily means that church growth depends on conversion growth. In McGavran's understanding of the growth pattern, his primary emphasis is on conversion growth.

Rainer, *The Book of Church Growth*, 33.

⁵⁰Pickett et al., *Church Growth and Group Conversion*, 97. McGavran emphasizes, "Are we not forgetting that growth, and perhaps the most important growth, has nothing to do with numerical increase at all?"

McGavran's conversion philosophy supports his church growth idea as well. He claims, "It has been assumed, since the days of the apostles, that conversion meant turning from sin and other gods or none, to Jesus Christ the Savior, following him obediently into the waters of baptism and walking in the way so clearly taught in the New Testament."⁵¹ McGavran recognized the biblical concept of conversion, representing the newborn self as different from the past sinful nature. He recognized that the nature of church growth must happen based on this concept.⁵² Hence, McGavran's commitment to conversion-based evangelism is evident in his church growth idea.

Emphasis on Effective Evangelism

McGavran's understanding of the church growth concept describes the kingdom extension that resulted in his emphasis on evangelism. When McGavran used the word "evangelism," he stressed that it must be *effective* evangelism.⁵³ It simply means exercising evangelism the effective way. Thus, evangelism was the core passion of his ministry. His idea of effective evangelism additionally develops the innovation of a new church growth phrase, "discipling," which was introduced in 1955 in his book *The*

⁵¹Donald A. McGavran, *Eye of the Storm: The Great Debate in Mission* (Waco, TX: Word, 1972), 14.

⁵²This dissertation is limited to the investigation of McGavran's basic understanding of the growth concept and how his philosophy of growth influences the definition of church growth. As a result, criticism of McGavran's theological principles, pragmatic methodology, and other adaptations of his CGM idea are beyond this dissertation's scope.

⁵³Donald A. McGavran, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 10, no. 2 (April 1986): 58.

Bridges of God.⁵⁴ He even utilized this concept in describing church growth. The interesting point is that McGavran presented discipleship as an essential element in effective evangelism along with initial proclamation work. McGavran writes:

It (discipling) was used to describe the initial conversion of *individuals* in a nominally Christian society. A person was disciplined when he was led to belief in Jesus Christ as Lord and Savior and baptized membership in His Church. . . . The word was used for the later states of the process by which an individual Christian becomes an informed, illuminated, thoroughly dedicated follower of Jesus.⁵⁵

McGavran believed strongly in Christians' spiritual growth. McGavran recognized that when Christians prioritize initial evangelism and discipleship in the church, growth is the result. He developed his two new church phrases: effective evangelism and discipleship, which became the foundation of church growth ideas.

McGavran declared his understanding of "effective evangelism," including proclamation of Christ's gospel message as revealed in the Bible, and persuading Christians to become His disciples and responsible members of His church (Matt 28:19-20).⁵⁶ Therefore, McGavran recognized that the goal of church growth starts with kingdom extension, based on conversion growth and the expectation of becoming a responsible member of a missional community as discipleship's consequence. For this reason, the church growth concept began to develop based on the relationship of conversion-based evangelism and discipleship. This concept became the foundation of the church growth movement's idea.

⁵⁴Donald A. McGavran, "How about That New Verb 'To Disciple'?" *Church Growth Bulletin* (May 1979): 265.

⁵⁵*Ibid.*, 267.

⁵⁶Donald A. McGavran, *Church Growth and Christian Mission* (New York: Harper and Row, 1965), 231.

The Relationship Mission, Effective Evangelism, and Church Growth

McGavran synonymously employed the terms mission, effective evangelism, and church growth. He plainly identified the term 'effective evangelism' as the same as church growth.⁵⁷ Moreover, McGavran considered mission to be in the same light as church growth. The principle of mission's intention describes the proclamation of the message revealed in Scripture and the main command of Christ's Commission, which is making disciples. He notes, "It became increasingly clear to me that the word *mission* must be understood as essentially those activities that multiply churches that win the lost, that disciple unreached people--namely, church growth."⁵⁸ Consequently, these three words are closely related when McGavran defines church growth's meaning. It will be impossible to comprehend church growth's real meaning without understanding the three words' true nature and their relationship.

McGavran's Theological Foundation in Church Growth

McGavran's theological foundation of church growth is derived from his recognition of God-led missions and the church's responsibility. He explains God-led mission:

The Church is tremendously concerned with those at home and abroad who have not seen the Son and are groping for the Way. Christ is still tremendously concerned with them. He still fares forth, seeking and saving all who turn to Him in faith. Therefore, Christ-filled men and women in the churches go themselves or send

⁵⁷Donald A McGavran, *Effective Evangelism: A Theological Mandate* (Phillipsburg, NJ: Presbyterian and Reformed, 1988), 89. He states, "A concern for church growth--effective evangelism--was being aroused in denomination after denomination, in seminary after seminary, and in Bible college after Bible college."

⁵⁸McGavran, "My Pilgrimage in Mission," 58.

others to being God's Children into life-giving contact with the Savior, the Unchanging Christ. That is what missions mean. That is the Christian world Mission.⁵⁹

Hence, McGavran was convinced that God will not stop calling lost men and women into churches until the church continues this mission to the world's end. Christ's ongoing work to seek the readiness of people who respond to God's calling will result in the church's multiplication. He contends that "the readiness of many of these people to receive Christ means that there may exist churches that can grow tremendously and that many new congregations can be established."⁶⁰ McGavran certainly expected that the church will experience a conversional increase based on God's continuous salvation work. This will result in the multiplication of the church.

McGavran illustrated God's sovereign will for individuals to become open to the gospel. He emphasized the believers' responsibility to make disciples based on the biblical command. He inquires, "Why should anybody seek to win his unbelieving neighbors or go to a foreign land and learn a foreign language unless it is indeed true that He to whom all authority in heaven and earth is given has commanded us to disciple all the people?"⁶¹

McGavran recognized that evangelism is a task delegated to all God's people and churches, as His communities everywhere, for communicating a message from the

⁵⁹Donald A. McGavran, *The Church in a Revolutionary Age* (St. Louis: Christian Board of Publication, 1955), 40.

⁶⁰Donald A. McGavran, *How Churches Grow* (Santa Rosa, CA: Friendship Press, 1959), 1-2.

⁶¹Donald McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1980), 245.

Creator to rebellious mankind as widely as possible. Evangelism is a basic part of the Christian calling. His comment regarding the church describes the church's responsibility:

The Church is God's instrument of salvation. Through the Church He intends to redeem the peoples of the world. The Church is the means by which the sacrifice of Christ on Calvary becomes known. . . . God has set His Church in the world to achieve His purpose of redemption.⁶²

In addition, McGavran recognized that the Great Commission is the focal point of the church's responsibility. Jesus is the Head of the church; His Great Commission became an absolutely important task for the church to carry on. This command defines the church's identity and mission. According to McGavran,

These are the last words which our Lord spoke during His earthly ministry. His last words! His last, supremely an important message to His church! He might have said, Love one another, abide in me, obey my command, relieve suffering, organize the Church and serve it. All these are of prime importance. Yet our Lord devoted the last precious moment to one of them. Instead He focused the attention of the Church for all time on the unsaved of every tribe and people. All authority has been given me. All nations and peoples are mine. Go disciple them. Baptize and organize them into churches, and teach them whatever I have commanded you. This takes the matter out of our hands. To disciple the tongues and tribes of the world are God's will. It is our Lord's command. It is the central world mission of highest priority.⁶³

Thus, McGavran's commitment to effective evangelism and his realization of the church's responsibility as God's mission community came to a conclusion that resulted in the foundation of his understanding of church growth. This church growth idea led to the development of the optimistic future of the Church Growth Movement. His comprehension of church growth was based on this nature.

⁶²McGavran, *The Church in a Revolutionary Age*, 3.

⁶³Ibid., 5.

Additionally, McGavran's commitment to evangelism led to untiring, responsible research into the effectiveness of the evangelistic process. Although his strategic research additionally assumed an important role in alignment with a methodological pragmatism in CGM, it should not be equated with the priority of effective evangelism/mission/church growth. In sum, Donald McGavran's theology and philosophy of effective evangelism, which primarily focus on his understanding of spiritual reproduction and the idea of discipling, furnish his comprehensive understanding of the church growth concept.

C. Peter Wagner's Understanding of Church Growth

Rainer indicates that while McGavran continued to make noticeable contributions to CGM, his influence on church growth was not as great beyond 1970. Rainer maintains, "To say that the McGavran era ended in 1970 with the publication of *Understanding Church Growth* is in no way a contention that McGavran's influence is not strongly felt."⁶⁴ Rainer divides the American Church Growth Movement into three eras. The first era began with McGavran's *The Bridges of God* until the time that his outstanding influence still strongly impacted CGM (1955-70). McGavran was a unique figure as a primary spokesman for CGM during this time.⁶⁵ The second era was termed the Identity-Crisis Era (1970-81). The first faculty members at Fuller's School of World Mission were the group most clearly connected with CGM at this time. This decade was

⁶⁴Thom S. Rainer, "An Assessment of C. Peter Wagner's Contributions to the Theology of Church Growth" (Ph.D. diss., The Southern Baptist Theological Seminary, 1988), 47.

⁶⁵Ibid., 48. See Table of Contents.

a period during which numbers of critics debated and discussed CGM.⁶⁶ Rainer describes this era: "Despite the abundance of writings about and influences on church growth, the movement failed to establish a clear identity. Church growth material began to be published from so many different perspectives that it was difficult to answer the question: who speaks for church growth?"⁶⁷

The third era started with C. Peter Wagner's publication of *Church Growth and the Whole Gospel*. He became renowned as the leading spokesman for CGM (1981-). Wagner's active role primarily focused on teaching and leading various seminars around the world that were quickly recognized in CGM.⁶⁸ By 1985, more than 1,150 American clergy members had been trained under Wagner in church growth through Fuller's doctor of ministry program.⁶⁹

Among the American church growth pioneers, Peter Wagner promoted the Church Growth Movement in America. After joining Fuller's faculty in 1971, he and McGavran together taught American church growth. Through Wagner's efforts, especially by his books, American pastors and churches received the notion of church growth. Furthermore, he has published more than seven hundred works since 1956, including almost forty books, such as *Your Church Can Grow* (1976); *Your Church Can*

⁶⁶Ibid. The first faculty members of Fuller's School of World Mission were McGavran, Ralph Winter, Arthur Glasser, Charles Kraft, Allen Tippet, and C. Peter Wagner.

⁶⁷Ibid., 53-54.

⁶⁸Ibid., 67-68.

⁶⁹Gary L. McIntosh, ed., *Evaluating the Church Growth Movement: 5 Views* (Grand Rapids: Zondervan, 2004), 18.

Be Healthy (1976); *Church Growth and the Whole Gospel* (1981); and *Leading Your Church to Growth* (1984).⁷⁰ When the Church Growth Movement was established by books and organizations like the American Society for Church Growth, American denominations began adopting it.⁷¹

Hence, because the term church growth is so commonly used, some attempts have been made to simplify its definition. Wagner, however, defines the precise meaning of church growth. For example, he comments, "Church growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with him and into responsible church membership."⁷² Wagner's church growth definition is a simplified version of McGavran's definition, which restates spiritual reproduction by evangelism; however, Wagner places significant emphasis on discipling church members to participate in spiritual maturity. Wagner's definition of church growth places equal value on initial evangelism and discipling. As a result, internal growth that leads to responsible church membership becomes a significant object of church growth.

⁷⁰Rainer, *The Book of Church Growth*, 57. According to Rainer, "Donald A. McGavran was the pioneer of the CGM, but C. Peter Wagner has been its salesperson." Rainer, *The Book of Church Growth*, 74.

⁷¹David L. Cook, "The Americanization of the Church Growth Movement," *Journal of the American Society for Church Growth* 11 (Fall 2000): 20, 33. Before the 1970s, McGavran's church growth concept aimed at a world-mission dimension, instead of at an American application. "With the publication of his book *Understanding Church Growth*, Americans were ready to accept CGM on their soil. As many people started to ask about Americanized principles of church growth, CGM leaders responded to their questions."

⁷²C. Peter Wagner, *Your Church Can Grow*, rev. ed. (Ventura, CA: Regal Books, 1984), 14. Wagner understands this definition as one of the standard operational definitions of church growth, which has become publically popular. C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Ventura, CA: Regal Books, 1987), 114.

Internal growth based on discipling indicates not only individual members becoming mature spiritually, but the corporate body grows strong as well.

The Relationship between Evangelism and Church Growth

Wagner realizes that evangelism is the main church growth method. He claims that conversion growth is "virtually synonymous with evangelism. Most books on evangelism are books on conversion growth."⁷³ Wagner points out that conversion growth cannot happen without evangelism.

Evangelism and church growth are closely related for Wagner. Evangelism and church growth are not easy to separate because their objectives are the same. He presents a different view, however, about how people perceive that evangelism is described. Based on the understanding of the views, Wagner explains the relationship between evangelism and church growth. He presents three major descriptions of evangelism: presence, proclamation, and persuasion. The adoption of each view does not completely reject the other two. The first view of evangelism's description is called presence. Few hold this view, compared with the others. Advocates of this view understand that helping others and social mandates are part of evangelism, and the success of evangelism is measured by making an effort to assist others.⁷⁴

The other two views, proclamation and persuasion, are supported more generally. Proclamation advocates claim that evangelism's purpose is making the gospel message known to unbelievers. This viewpoint's evangelistic objective is sharing the

⁷³Wagner, *Your Church Can Grow*, 30.

⁷⁴Wagner, *Strategies for Church Growth*, 117-23.

gospel message verbally, so that unbelievers can hear it and possibly comprehend the message.

Wagner thus describes this perspective: "If people come to a stadium or answer the telephone or converse across an airplane seat, and especially if they respond by raising a hand or singing a song or praying a prayer, then evangelism as evangelism has been accomplished. While other ministry such as 'follows up' is yet needed, the evangelism has been done according to this view."⁷⁵

The third view of evangelism's description is persuasion. Wagner recognizes that church growth leaders have not adopted either the presence or the proclamation view of evangelism's description; instead, they argue for the persuasion view.⁷⁶ He understands that evangelism's objective for church growth is persuading unbelievers to become Christ's followers along with becoming responsible members of a Christian church as well. This does not imply that Wagner does not consider proclamation and presence to be necessary evangelistic elements. However, his point of view is that church growth leaders should recognize that evangelism's purpose in church growth is convincing people until they become responsible church members by discipleship. He professes, "No matter how many times they hear the gospel, if they do not become confessing and practicing disciples of Jesus Christ they are still regarded as being unevangelized."⁷⁷

It is difficult to say which perspective is a correct view of the theological aspect of the evangelism's description. The study of all three evangelistic descriptions,

⁷⁵Ibid., 27.

⁷⁶Thom S. Rainer, ed., *Evangelism in the Twenty-First Century: The Critical Issues* (Wheaton, IL: Harold Shaw Publishers, 1989), 27.

⁷⁷Ibid.

though, indicates that the vital viewpoint is how church growth is closely related to the work of evangelism. Therefore, Wagner understands that church growth and evangelism are closely related as long as the objective is the same. However, when the objective is different, church growth and evangelism cannot find a close relationship.

The Relationship between Church Growth and the Great Commission

Wagner relates his realization of the Great Commission's purpose to supporting his view of evangelism's objective in church growth. Wagner believes that making disciples is the objective of the Great Commission and CGM. He, moreover, recognizes that the Great Commission is a CGM focal point. Wagner claims that the Great Commission is a mandate for making disciples:

Many attempts at planning strategies for evangelism break down precisely at this point. They take only a partial look at the Great Commission and conclude that it is fulfilled only by preaching or witnessing or by sending missionaries. All of these ministries are necessary, but the Great Commission is fulfilled only when disciples are made.⁷⁸

Consequently, the primary focal point of CGM ---the Great Commission---naturally became a CGM goal. Wagner's emphasis on discipleship in church growth results in developing a test to discern the true nature of discipleship. He inquires, "If knowing whether or not people are becoming disciples is necessary to test the validity of a chosen strategy, how can we be sure when we have one that is valid?"⁷⁹ Wagner demonstrates one particular test for determining the true nature of discipleship, which is implemented by the CGM. He writes:

⁷⁸Wagner, *Strategies for Church Growth*, 51.

⁷⁹Ibid., 53.

But the test used through the years by the Church Growth Movement is responsible church membership. A person's commitment to Christ may be invisible, but the same person's commitment to the Body of Christ is visible and measurable. If a person who professes to be a Christian is not a responsible church member, I need at least to raise questions about the validity of the profession. By this assertion, I do not mean that church membership saves anyone. Only faith in Jesus Christ can save. But strategically speaking, we need to measure the outcome of our activities in some way, and responsible church membership is a reasonable measurement.⁸⁰

Wagner realizes that true Christians should be characterized by their fruits.⁸¹

He utilizes responsible membership as a discipleship requirement. The Christian as a responsible member needs to be involved in discipling to participate in the Great Commission. As a result, Wagner's integration of a theological understanding of discipling in the Great Commission makes the goal of church growth the making of disciples.

Discipline with Science in Church Growth

Wagner's emphasis on discipleship further indicates church growth's definition.

Wagner utilizes the North American Society for Church Growth to present a lengthy definition of church growth:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God's commission to "make disciples of all people" (Matt. 28:18-20). Students of church growth strive to integrate the eternal theological principles of God's Word concerning the expansion of the church with the best insights of contemporary social and behavioral science, employing as the initial framework of reference the foundational work done by Donald McGavran.⁸²

This definition includes a discipline with social sciences related to God's

⁸⁰Ibid., 54.

⁸¹Ibid. "By their fruits you will know them" (Matt 7:20).

⁸²Ibid., 114.

command for making disciples. This educational analysis, based on the discipline of CGM, led numerous church leaders to adopt scientific methods for creating effective strategies. Wagner is one of the advocates employing scientific methods in church growth. He mentions that "science is nothing more than an attempt to explain certain phenomena in a reasonable and systematic way. . . . Its use is *vital*ly interested in understanding and describing all the factors which enter into cases of failure and success in evangelistic efforts."⁸³

Wagner utilizes the above definition of church growth to indicate the difference in content of church growth and evangelism. Evangelism mainly concentrates on spiritual reproduction. On the contrary, church growth includes evangelism's focus, plus the emphasis on discipline. Church growth considered from this perspective is broader than evangelism.⁸⁴ Church growth's original priority of evangelism and discipleship resulting in reproduction shifted to new emphases on other characters--scientific disciplines, such as Christian nurture, new-member assimilation, healthy churches, and small groups.

There is an important observation to be made on this perspective. Even though church growth utilizes scientific practices to achieve the church growth goal, scientific discipline's accomplishment should not be the focal point. Rather, it must be spiritual reproduction. A strong emphasis on scientific discipline's achievement often blurs church growth's primary focal point.

⁸³Ibid.

⁸⁴Ibid., 115.

Evaluation of the Pragmatic Idea in Church Growth

Wagner's strong interest in the new emphasis on science-oriented discipline began to be introduced in CGM. The pragmatism principle employed in CGM is formed by a scientific analysis with creditable data. Wagner supports use of the pragmatic principle in CGM. Wagner defines his comprehension of pragmatism as "concerned with practical consequences or values." He agrees that "Christians cannot and should not be pragmatic, if pragmatic implies an 'anything goes' attitude which may harm others or offend God."⁸⁵ He thinks that the Lord is concerned with practical implementation to find the lost in the most effective and efficient way possible.⁸⁶

Wagner says that the effectiveness and pragmatic acceptability of the diagnostic research of evangelistic methodology will be acceptable as long as values are evident and this does not offend God. However, his assumption remains questionable since it is more pragmatic than theological. Wagner's understanding of pragmatism does not present a thoughtful theological process; it focuses instead on the principle's effectiveness.

It is dangerous to encourage what is not promoted in Scripture. For example, "value" should not be determined by the effective principle producing the best results in numerical growth. Instead, it should be determined based on careful theological analysis rather than pragmatism. Gathering statistical data from scientific methodology about church health, discipleship training, and the church's multiplication, tied in with the pragmatism concept that "works," is not a favorable church growth principle.

⁸⁵Ibid., 29.

⁸⁶Ibid.

The Lord's intention and the way He wants to carry out a specific matter, though, will be a standard for establishing a principle. Biblical guidance and theological analysis are necessary for setting evangelistic principles. Even though a pure motive and the best of intentions for our methodology are required, the methodology should be supported by Scriptural perspective and have a sound theological stance.

Quantitative-Approach Analysis

CGM's scientific approach concentrates on numerical growth. Because growth is easily defined chiefly in numerical terms, CGM--which values science-oriented methodology--emphasizes numbers for valuation. The numerical-growth focus results in quantitative expectations for church growth. Wagner addresses the "health" of a church by its quantitative growth. His concentration on the quantitative approach is derived from the Great Commission.⁸⁷

Wagner's understanding of the quantitative approach as it relates to the Great Commission possesses theological weaknesses. The Great Commission is a command to make disciples, but its main teaching is not an emphasis on numerical results. Although the church should train additional disciples, the priority should not be a numeric achievement. Jesus wants Christians to be involved in the disciple-making business; God is in charge of the results. Christians must focus on their responsibility to faithfully follow Christ's command.

As long as Christians take the Great Commission seriously, they will work diligently to make more disciples. Numerical results, however, cannot be the only

⁸⁷C. Peter Wagner, *Your Church Can Be Healthy* (Nashville: Abingdon Press, 1979), 15.

standard to measure Great Commission success. Hence, supporting a meaningful process of the Great Commission will be a reasonable approach to church growth instead of focusing on statistical encouragement.

In addition, a true disciple will be characterized by responsible membership based on Wagner's understanding. It is difficult, though, to establish the range of responsible membership. Responsible members can be tested by encouraging them to examine their relationship with Christ according to biblical teachings. It still is difficult for the church--as Christians on earth--to see people's hearts as God sees them. However, Jesus' disciples should be characterized by their fruits, according to the Scripture. Interpretation of the fruit is a difficult task and is varied according to each Christian's experience and knowledge. The way that responsible membership is understood is very important for church life because holding different views on responsible membership influences church practices. Additionally, making disciples involves a great deal of time. It takes some individual Christians more time to bear fruit than it takes others to do so. Making disciples takes a certain amount of time, but no specific time limit exists.

Thus, though accountability for disciple-making is implemented in church, evidence does not support numeric emphases on making disciples as part of the Great Commission. I am not opposed to numeric church growth; however, the emphasis of the Great Commission is on more than an exclusively numerical focus. Therefore, numeric results cannot be the standard for judging church growth. In sum, Wagner's strong focus on discipleship is the result of his overall understanding of the church growth idea. Hence, the primary focus of his church growth idea leads to paying more attention to discipleship than to spiritual reproduction in CGM.

**A Leader of the Third Generation of CGM:
Thom S. Rainer**

John A. Crabtree summarizes that the CGM movement in the 1990s was a time in search of its identity. He remarks, "The historic impulse at the end of the twentieth century was identity. There was, and is, an identity crisis in the contemporary CGM. This identity crisis was precipitated by a discernible shift in priorities, causing a theological dislocation to occur at the organizing center of the CGM."⁸⁸ CGM experienced an identity crisis, and the movement's direction was not clear during the 1990s. Moreover, other influences caused CGM's divergence. CGM lost its major influence when its founder, McGavran, died in 1990. Wagner's increased charismatic emphasis resulted in the closing of the Charles E. Fuller Institute for Evangelism and Church Growth in 1995, and Win Arn's Church Growth, Inc. (formerly the Institute for American Church Growth) downsized. CGM was struggling to seek its direction and its recognized leaders. CGM has persisted throughout the 1990s and into the twenty-first century despite these external decreases.⁸⁹

In this era, Peter Wagner was recognized as one of the next generation's CGM leaders. He understands that Donald McGavran's book *Understanding Church Growth* will remain as the foundational, classic work of the Church Growth Movement, but he recognizes the limitation of the book because much has been added to CGM since the book was issued.

⁸⁸John A. Crabtree Jr., "The Divergence of Donald McGavran's Church Growth Movement in North America, 1995-2000" (Ph.D. diss., The Southern Baptist Theological Seminary, 2003), 50. He summarizes a transition to American church growth with a discussion of the decades of the 1960s, 1970s, and 1980s. Crabtree presents the historic markers from these periods.

⁸⁹Ibid.

Furthermore, he recognizes that those who studied under the influence of McGavran conducted research and writing to support McGavran's work. They aided in maturing CGM, but did not write a comprehensive textbook. During this era, Rainer wrote the first CGM textbook, which is *The Book of Church Growth* (1993). Wagner describes Rainer's work: "Thom Rainer has accomplished what many of the veterans of church growth have been desiring for years, a true textbook for teaching church growth."⁹⁰ Wagner finally reached the conclusion that Rainer is "the outstanding representative of the third generation" of the Church Growth Movement.⁹¹ Rainer has earned Wagner's attention because of his careful observation of CGM analysis.

Though Rainer did not study under McGavran, Wagner, and the other faculty at Fuller Seminary, Rainer admitted Wagner's significant influence on his understanding of church growth. According to Rainer, "C. Peter Wagner has given me countless hours of interviews and correspondence, and hundreds of pages of pertinent material. He is the primary reason I remained convinced that the best days of the CGM are still ahead."⁹²

Rainer currently serves as the president of LifeWay Christian Resources.⁹³ He is the founding dean of the Billy Graham School of Missions, Evangelism and Church Growth at The Southern Baptist Theological Seminary in Louisville, Kentucky. Rainer

⁹⁰Rainer, *The Book of Church Growth*, Preface.

⁹¹Ibid.

⁹²Ibid., Acknowledgments.

⁹³Russ Ramkin, "LifeWay Trustees Approve Rainer as President-Elect" [on-line]; accessed 10 February 2007; available from http://www.lifeway.com/lwc/article_main_page/0%2C1703%2CA%25253D160889%252526M%25253D200725%2C00.html; Internet. Trustees of LifeWay Christian Resources unanimously approved the nomination of Thom S. Rainer to become LifeWay's ninth president.

has served as a church consultant and church growth conference speaker for many years and is in frequent demand as a speaker in Southern Baptist churches. He is the author of seventeen books, including *Surprising Insights from the Unchurched*, *The Unchurched Next Door*, and *Breakout Churches*. He is a member of both the Academy for Evangelism in Theological Education and the American Society for Church Growth. Rainer was founding president and CEO of the Rainer Group, one of the nation's leading church and denominational consultant organizations.⁹⁴ An analysis of Rainer's understanding of church growth's definition and his focus on other church growth elements will offer guidance for the future direction of church growth as a next-generation leader.

The Priority of Evangelism in the Church Growth Movement

Rainer points out that one of the significant reasons for a CGM identity crisis is that church growth leaders fail to acknowledge the proper definition of church growth. He holds that "church growth, if it is historically understood and properly defined, is simply evangelism that results in the growth of the church. And we who identify ourselves with church growth should recognize that the movement is in an identity crisis because of lack of clarity in this purpose."⁹⁵ Rainer requests CGM historically to test the validity of the evangelism issue while the heart of the movement is still valid. His claims

⁹⁴Ibid.

⁹⁵Thom S. Rainer, *The Great Commission and the Church Growth Movement* [on-line]; accessed 10 May 2007; available from [http://www.churchcentral.com/nw/s/id/23063/ template/Article.html](http://www.churchcentral.com/nw/s/id/23063/template/Article.html); Internet.

imply that evangelism's ultimate objective does not deviate from spiritual reproduction. Thus, today's CGM movement is necessarily refocused on spiritual reproduction that results in church growth. Rainer indicates that the problem of the identity crisis is closely related to the perception of evangelism, which is a core focus of CGM. Rainer's understanding of the commitment of evangelism in CGM magnifies a rich evangelistic heritage in CGM. He states, for the Academy for Evangelism in Theological Education and the American Society for Church Growth:

In our fascination with the methodologies, theories, and social sciences of church growth, we often lose sight of the fact that the movement was first a concern for evangelism. . . . When Donald McGavran began asking questions about church growth in the 1930s and 1940s, his primary concern was in effective evangelism's church growth, questions were largely evangelism questions. The first concern was not right methodologies, but effective evangelism.⁹⁶

Rainer asks CGM to return to a commitment to evangelism, which was the core of McGavran's church growth idea and the theological foundation of CGM. Rainer delineates that McGavran's passion was first evangelism, but evangelism results in the growth of the church. McGavran's essential key to effective evangelism in CGM, however, has been lost.⁹⁷ In addition, he maintains:

My concern is that, in our understanding of the purpose of the Church Growth Movement of today, we have remembered McGavran's heart for the church, but we have forgotten his passion for evangelism. We speak of the growth of the church, but often we speak in terms of total numerical growth rather than true conversion growth. Simply stated, evangelism is mission in much of church growth today.⁹⁸

⁹⁶Thom S. Rainer, "Evangelism and Church Growth: Siblings, Cousins, or Members of Different Families?" (address given at the annual meeting of the Academy for Evangelism in Theological Education, 6 November 1994), 1, 15.

⁹⁷Chuck Lawless and Thom S. Rainer, eds., *The Challenge of the Great Commission: Essays on God's Mandate for the Local Church* (Crestwood, KY: Pinnacle Publishers, 2005), 7.

⁹⁸ Ibid., 8.

Therefore, Rainer asks the current CGM to recover not only its passion for evangelism, but evangelism that concentrates on conversion-based results in church growth as well. Moreover, he notes that the priority task of evangelism has been replaced by a methodology of pragmatism, which results in increasing local church members instead of kingdom growth by conversion growth. He carefully observes the CGM growth pattern and concludes it must refocus on conversion growth. His re-emphasis on conversion growth results in one of his outstanding works, *Effective Evangelistic Churches*. Rainer notes, "As I read again through my rather extensive church growth library, I realized that none of the works had devoted themselves to the study of leading conversion growth churches. I am first a student of evangelism before church growth because the biblical priority is the new life in Christ rather than the relative size of a church."⁹⁹

The Relationship between Church Growth and Evangelism

According to Rainer, the definition of church growth could significantly overlap that of evangelism. The relationship between church growth and evangelism, though, depends upon one's understanding of evangelism. Rainer points out the view that the primary task of evangelism is spiritual reproduction along with conversion concerned with proclamation. However, this may or may not lead to church growth. Consequently, the church will experience growth only if a new believer continually can demonstrate other fruits of conversion as evidence that evangelism is complete.¹⁰⁰ In this regard,

⁹⁹Thom S. Rainer, *Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't* (Nashville: Broadman & Holman, 1996), 1.

¹⁰⁰Rainer, *The Book of Church Growth*, 24.

Rainer uses Lewis Drummond's definition of "evangelism" as "a concerted effort to confront the unbelievers with the truth about and claims of Jesus Christ . . . and faith in our Lord Jesus Christ and, thus, into the fellowship of the church."¹⁰¹ Drummond's definition not only contains gospel proclamation, but includes church fellowship, too. In that sense, church growth, with its purpose of making disciples into responsible members, and evangelism are close relatives. Consequently, Rainer's understanding of the relationship between evangelism and church growth is similar to that of McGavran or Wagner.

Rainer's Definition of Church Growth

Though Rainer indicates the priority of evangelism in the Church Growth Movement, his church growth definition not only incorporates gospel proclamation but additionally includes making disciples. He explains, "Church growth is that discipline which seeks to understand, through biblical, sociological, historical, and behavioral study, why churches grow or decline. True church growth takes place when 'Great Commission' disciples are added and are evidenced by responsible church membership. The discipline began with the foundational work of Donald McGavran."¹⁰²

Rainer's church growth definition is closely related to that of McGavran or Wagner.¹⁰³ Church growth starts with spiritual reproduction along with the Great

¹⁰¹Lewis A. Drummond, *Leading Your Church in Evangelism* (Nashville: Broadman, 1975), 21.

¹⁰²Rainer, *The Book of Church Growth*, 21.

¹⁰³Furthermore, Rainer presents his simple definition of church growth. He defines it simply as "effective evangelism which results in fruit-bearing disciples in the local church." Lawless and Rainer, *The Challenge of the Great Commission*, 13.

Commission until making disciples results in responsible members. Rainer claims that "since the heart of church growth is disciple making, evangelism that produces no disciples is certainly not the type of evangelism that Christ had in mind when He gave the Great Commission."¹⁰⁴ He recognizes that church growth has accepted discipleship as a worthy discipline. Evangelism in church growth is necessarily related to discipleship in the church. Hence, his understanding of evangelism extends until it results in disciples in the church--not simply in converts. In sum, Rainer reminded the church that evangelism's ultimate objective does not deviate from spiritual reproduction. Rainer emphasizes that it is necessary for the church growth movement to refocus on commitment to conversion-based evangelism, which was once the focal point of evangelism.

Conclusion

In brief, most of the definitions of church growth are closely related to doing evangelism. These facts indicate that church growth cannot be separated from evangelism work. In *Effective Evangelism*, which is one of McGavran's last written works, he asks the CGM to return to the original evangelism focus because he saw much in church growth that was not truly evangelistic. Rainer additionally recognizes that church growth broadened to the point that the term was no longer understood to be effective evangelism, but everything else under numeric-oriented growth. Rainer's re-emphasis on church growth's core values indicates that evangelism is at the heart of church growth. The common perception that church growth merely concerns numerical growth of church membership, without taking into account whether this growth is transfer

¹⁰⁴Ibid., 216.

growth or conversion growth, is a false one. Based on church growth's definition of CGM leaders, I will cover the biblical understanding of church growth in the next section.

Biblical Understanding of Church Growth

The early church¹⁰⁵ helps one to comprehend the description of the how and why of church growth. Thus, the analysis of various principles that New Testament churches demonstrated will provide church growth's scriptural foundation. Indeed, the church experienced explosive conversion-based growth during this time.

Growth Taking Place

The book of Acts describes a notable instance of church growth. There were 120 people in an upper room before the day of Pentecost, and then three thousand people turned to the Lord on the day of Pentecost. The Bible does not always describe the presence of women and children at that time. Those men possibly were influenced to share the message with their households. If that was the case, McGavran expected more than ten thousand believers to include women and children in Jerusalem in a relatively short period of time.¹⁰⁶ Believers were counted not by individuals, but by multitude. Multitude means that there was a considerable number of people.¹⁰⁷

¹⁰⁵"Early church" in this dissertation refers to the New Testament period as it pertains to the life of the apostolic ministry after Pentecost (particularly as Luke details it in Acts) and of the gospel writers, and to Paul's life and ministry.

¹⁰⁶Donald A. McGavran and Win C. Arn, *How to Grow a Church* (Ventura, CA: Regal Books, 1973), 18.

¹⁰⁷Ibid. For example, Acts 2:41 reads, "And the same day there were added to them about three thousand souls." Acts 2:47 continues, "And the Lord added to the church daily such as were being saved." Moreover, Acts 4:4 proceeds, "And the number of them which believed was about five thousand men."

The New Testament Church's Growth Phenomena

The most visual growth phenomenon in the biblical model presents that the Word of God increased (Acts 6:7), and then resulted in converts becoming disciples. The generative power of God's Word not only brought people to the Lord, but motivated believers' internal growth. Another important phenomenon is growth by multiplication, instead of by separation or by split. The early church experienced additions by multiplication day by day. The number of individuals who could be accommodated in a house-oriented church had a limitation. They chose multiplication for God's purpose, instead of finding a larger place to stay together.

Growth took place in chapter after chapter of Acts. One more distinct example is Acts 9:35; growth occurred in the whole villages of Lydda and Sharon. The Word reads that "all they that dwell at Lydda and Sharon saw him and turned to the Lord." The amount of growth is not the focal point, but New Testament church growth took place in an enormous range.¹⁰⁸

Early Church Growth Principles

The New Testament presents an enormous church growth phenomenon. What brought about such growth? McGavran notes that the primary principle is God's purpose for men's salvation. He expected that the Lord's salvation work would result in church growth, which underlies the church expansion recorded in the New Testament.¹⁰⁹ Along with God's salvation purpose, there is no question that the early church experienced unity.

¹⁰⁸Ibid., 18-19.

¹⁰⁹Ibid.

Christians held all things in common. A unity of purpose, by which the early church was totally devoted to God's purpose for saving men, became a shared goal.¹¹⁰ This objective resulted in church members becoming actively engaged in goal-centered outreach. Early church members worked toward this common purpose. They committed themselves as ready instruments for the Lord's purpose. God allowed those committed people to take part in His redemptive plan, which resulted in early church growth.

The Holy Spirit played a significant role to empower these ordinary men involved in the expansion of Christianity. The Antioch church describes an example concerning how the Holy Spirit empowers ordinary men. In the church at Antioch, some laymen without much biblical knowledge nevertheless jumped the cultural barrier to share the gospel with the Greeks, despite the fact that they were uncircumcised, but the Greeks believed. The Antioch church began to grow among the Jews as well as the Gentiles.¹¹¹ Only the Holy Spirit's work can explain this incident.¹¹² The Holy Spirit fell down on them, and they became Christians.

McGavran describes the early church's fervent faith in Jesus Christ. Christians in the church believed in Christ's coming based on God's plan; His devoted earthly ministry to save men; and Jesus' death, resurrection, and Second Coming.¹¹³ Faith in Christ generated the power in early Christian life. Christ's redemptive ministry became

¹¹⁰Ibid.

¹¹¹Ibid., 25.

¹¹²Ibid.

¹¹³Ibid., 34.

the main gospel message, which Christians shared with others. Jesus was heavily emphasized in the early church.

Early churches, moreover, paid significant attention to missional outreach. The Lord called Paul to preach the gospel message among all the Gentiles (Rom 1:1-5). The book of Acts and the Pauline Epistles present various evidence of their missional activities. Paul performed "cell planting" missional outreach in different regions (1 Cor 16:18; Acts 19:18; 1 Thess 3:1-2, 6).¹¹⁴

W. H. Ollrog has drawn sufficient attention to the significant house churches of the Pauline missional outreach. Ollrog recognizes that Paul's main objective was establishing small cells--that is, bases of operation--in these regions, and developing missional outreach from such a support base. The region itself, and then the surrounding areas, were to be reached with the gospel through this small cell-based outreach.¹¹⁵ Ollrog's local church of small cells was the Pauline mission basis. These local churches consisted of one or more house churches, which became useful sources--and the basis--of the missional enterprise in early churches.¹¹⁶

As a result, the house church played an important role in the context of the early churches' ministry by naturally opening the door to evangelism and missional outreach. A network of houses scattered throughout the area encouraged the early

¹¹⁴Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson Publishers, 2004), 180.

¹¹⁵*Ibid.*

¹¹⁶Gehring, *House Church and Mission*, 182.

church's active involvement in God's redemptive plan. Early churches' significant attention to missional outreach resulted in the planting of various churches throughout the region.

Another principle of early church growth is effective lay leadership. The institutionalization of leadership functions within the individual congregation was not present in the early church. This does not mean that early churches were entirely without leadership because Paul and other disciples exercised their authority by educating, teaching, and exhorting.¹¹⁷

Most house churches remained without the presence of the apostles' leadership, however, although the delegation of leadership to laypeople was a necessary process. Biblical evidence presents laypeople's active involvement in ministry. The effectiveness and impact of their leadership role were evident in early-church life. Common people shared the gospel message in the early church. The church growth expansion that is recorded in the New Testament period was accomplished by ordinary laypeople without formal theological education.¹¹⁸ The Holy Spirit empowered the three thousand people who were baptized on the day of Pentecost. Then, ordinary Christians, who were in living contact with other individuals, used their chance to proclaim the message. The early church started to establish lay leadership and its impact for ministry.

¹¹⁷Bengt Holmberg, *Paul and Power: The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles* (Sweden: Studentlitteratur AB, Lund, 1978), 78-80.

¹¹⁸McGavran and Arn, *How to Grow a Church*, 35. Laymen started the church of Rome. When Paul arrived there, he found four active congregations led by laymen involved in preaching, baptizing new believers, and instructing members. Hence, early churches clearly possessed outstanding lay leadership.

Barriers of Growing in the New Testament Church

One important observation is that there were barriers of growing in the New Testament churches. Jesus rebuked the Laodicean Christians for their low passion for God.¹¹⁹ In addition, Paul urged Archippus, who was at the Laodicean church, to be diligent in the Lord's business. When Paul wrote, decay may have been beginning. There was lukewarmness when John wrote years later.¹²⁰ The early churches' evidence shows that churches start to decay when Christians lose their passion for God and become lazy with regard to kingdom business.

Churches additionally cannot grow on a foundation of sin. Thyatira fell into sin (Rev 2:18-27). The Jerusalem church was disturbed by the sin of Ananias and Sapphira (Acts 5:1-11). The sin in Corinth--the jealousy, strife, and sexual immorality--damaged the church. Hence, the matter of sin has been a critical element which has prevented church growth since the days of the early church.

New Testament churches, indeed, experienced an enormous range of conversion-based growth. Growth occurred when God's Word was emphasized in early church life. Churches were united for God's purpose. God's purpose in His Word generated church members' commitment to missional outreach. The Holy Spirit's work and faith in Jesus were clearly evident during this time. Moreover, effective lay leadership and early house church structures, which promoted additional evangelistic opportunities, were significant evidence of growth. Scriptural evidence clearly presents

¹¹⁹"You are neither hot nor cold, but only lukewarm to be spewed out of the mouth" (Rev 3:15).

¹²⁰McGavran and Arn, *How to Grow a Church*, 27-28.

principles and phenomena in the growth of the early church. These foundational teachings and descriptions reemphasize how and why today's churches grow. Based on an analysis of biblical principles and other scholars' comprehension of church growth, I would like to conclude the issue of measurement of growth and how the qualitative and quantitative nature of growth is understood.

The Value of Numbering

The word "growth" is easily defined in numerical terms, so the definition of church growth necessarily deals with the value of numbering. The biblical evidence presents counting numbers very seriously. God himself commanded the first count after the Exodus from Egypt (Num 1:1-3). The number of men available for war required exact quantitative data. Again, after the wilderness wandering, God commanded the second census (Num 26:1-2). Moses only calculated Israel's people when God ordered him to count.¹²¹ This count illustrates the divine intention for guidance of His people. The numbering was an essential step for preparing to fulfill the divine purpose.¹²² This biblical example shows the way people honored the Lord by obeying His commands.

The New Testament writers considered numbers quite carefully. Luke employed numbers with great exactitude. There were 120 believers before Pentecost, and three thousand people became Christians on Pentecost. The whole number is given over to very exact counting.¹²³ Not every recorded census pleased God, though. Late in King

¹²¹Matthew Henry, *Genesis to Deuteronomy*, vol. 1 of *Matthew Henry's Commentary* (Peabody, MA: Hendrickson Publishers, 1991), 539.

¹²²Lloyd R. Railey, *Leviticus-Numbers*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing Inc., 2005), 547.

¹²³McGavran and Arn, *How to Grow a Church*, 68.

David's reign, he ordered a head count in Israel (1 Chr 21:1-7). Counting the nation's people was not sinful, but David's carnal motives were the culprit. This example contends that pride is sinful.¹²⁴ Hence, John W. Ellas comments, "Scripture reveals more than a casual attitude about the use of numbers. They are utilized in counting people in assemblies, tribes and troops; taking large population censuses. Like any other gift from God, the Bible records the beneficial use of numbers and counting, and it also records their misuse."¹²⁵

Scriptural evidence related to numbers indicates that accurately keeping records and counting numbers have some value as well as utilizing numbers as tool for evaluation, instead of for sinful activities. It is a biblical principle, however, that the motive for numbering should not be self-glorification, but it should focus on a commitment to honor God. Consequently, numbering is an inevitable process of church growth, so understanding it is a required element in the study of church growth.

There is value in numbering. A skilled diagnosis requires analysis to discover the exact symptom for applying the right treatment. Numbering is one of the necessary tools for supporting an accurate diagnosis and treatment with appropriate medication. The church benefits from advances in accurate diagnostics and better information.¹²⁶ Based on obedience to God's commandment in making a best effort to support His work, better quantitative results can be expected. Simultaneously, a numerically oriented mind can

¹²⁴John W. Ellas, *Measuring Church Growth: Research-Based Tool for Evaluating and Planning* (Houston: Center for Church Growth, 1997), 22-23.

¹²⁵*Ibid.*, 21.

¹²⁶*Ibid.*, 12.

easily lead to a false motive in numbering, which can easily cause the manipulation of figures and then to confused messages. Thus, numbering in a church growth study must be treated carefully. Church growth must be thought of in terms of obedience and faithfully following the Lord's command. A number itself never can be a goal.

Measurement of Qualitative and Quantitative Growth

Many Christians feel that bigness is a sign of the success of God's business, and that smallness is a sign of failure. McGavran maintains, "Everything starts small. We must not say smallness is a sign of failure. . . . It is not helpful to think of bigness as a mark of success, and smallness as a mark of failure. We must also look at the situation."¹²⁷ Luke records early-church progress: "So the churches were strengthened in the faith, and grew daily in numbers" (Acts 16:5). The interesting point is that this verse refers to both spiritual growth and numerical growth. The biblical reference, though, does not stress an outcome itself, but first it asks for faithfulness. Multiplication itself does not imply a status of faithfulness. There is a danger for those who emphasize the results of numeric-oriented multiplication. The problem of numeric-oriented growth is often simplifying the quality of growth.¹²⁸

The numerical result sometimes justifies the growth process. The biblical principle does not concentrate on a favorable result, but teaches believers to be always faithful, including during the middle of the process. Outcomes depend on God, not on

¹²⁷McGavran and Arn, *How to Grow a Church*, 70.

¹²⁸Larry L. McSwain, "A Critical Appraisal of the Church Growth Movement," *Review and Expositor* 77 (1980): 526.

individuals, since God is the one who empowers people to accomplish His purpose to save human beings. There is no room for self-glorification.

Before I conclude the understanding of church growth, I would like to include a brief evaluation about the way Korean churches comprehend church growth. I will focus more specifically on describing the phenomenological aspect of the Korean church's understanding of church growth, rather than on the academic field of church growth, which has not yet developed among Korean churches. This study will aid in understanding the current situation of Korean church growth.

Understanding Korean Church Growth

The Korean church's growth ideas and theories mostly are derived from Fuller School's theory of church growth, which was introduced in 1970. This theory provides a framework for church growth ideology and concrete strategy models for Korean churches.¹²⁹ In most cases, Korean churches borrow from Fuller School's church growth definition, instead of making an effort to develop a church growth definition of their own. Additionally, Korean churches utilize scientific and pragmatic methods from the Fuller School's church growth theory, and they have failed to develop a systematical process for understanding the theological and biblical meaning of church growth. Consequently, pragmatically oriented church growth emphasizes the numerical aspect of church growth, which makes the actual nature of church growth indistinct.

The Korean church's understanding and application of church growth induce

¹²⁹Won Kyu Lee, *HanKuk kyohaeyi hyunsilgwha jenmang* (Korean Church's Reality and Prospect) (Seoul: Kidok Sungseosa, 1996), 185-92.

the interest of the church's quantitative expansion to be the standard of success.¹³⁰

Scholars and regular church members alike recognize numerically oriented growth as one of the significant Korean Church problems.¹³¹ Hence, ministry success is evaluated based upon the amount of material, such as financial ability, size of the church building, and size of membership.

Another issue, the baptismal rate, indicates that the conversion- growth decrease, and a Gallup poll presented a believer's church transfer experience as 59.7 percent among Protestants in 1998.¹³² Additionally, between 1996 and 1997, the majority of Protestants experienced a 1.9 percent church-growth rate.¹³³ Even though few Korean churches experienced growth, several were impacted mostly by transfer growth.

This fact indicates that Korean church growth is significantly influenced by transfer growth along with numerically oriented growth. Korean churches should carefully analyze the status of their church growth and rethink their views on the true nature of church growth.

Conclusion

The historical definition of church growth includes the overall understanding of its relationship with evangelism. This results in spiritual reproduction as well as the

¹³⁰Joon Khwan Eun, *Kyohaesungjang gya sunsok* (Korean Church's Growth and Maturity) (Seoul: Kidok Sungseosa, 1981), 125.

¹³¹Won Kyu Lee, *HanKuk kyohaeyi hyunsilgwha jenmang*, 275.

¹³²Korean Gallup, *The Investigation of Korean Protestant's Church Members' Involvement and Religious Awareness* (Seoul: Korean Gallup, 1998), 57.

¹³³*Ibid.*, 166.

discipleship concept, which is related to the Great Commission. Church growth always begins with winning souls. The main emphasis of both church growth and evangelism never deviates from spiritual reproduction. Evangelism remains the supreme challenge for today's church. Renewal by evangelization becomes an urgent task, which the church must restore. Moreover, evangelism, as well as the biblical mandate to create disciples with faithfulness in every context, is an essential element in the foundation of church growth.

Even though there are three types of church growth—biological, transfer, and conversion growth—conversion growth is the growth most nearly parallel to true kingdom growth.¹³⁴ If a church recognizes that the true nature of church growth occurs through conversion growth, based on the church growth definition, the object of the church's evangelistic strategies will be focused on nonbelievers. If a church fails to comprehend the true nature of church growth, however, the church will plan its evangelistic method by concentrating on any type of increase that favorably produces more numerical growth. The conclusion of the understanding of church growth by biblical and other scholars will, in turn, include the evaluation of the Ga-Jung churches' evangelistic method. It significantly stresses their achievement of church growth by conversion-growth-oriented evangelism, which is the subject of the following chapter.

¹³⁴C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper & Row, 1981), 10.

CHAPTER 3

DEFINING AND EXPLAINING THE GA-JUNG CHURCH AND INVESTIGATING ITS EVANGELISM STRATEGIES

The previous chapter includes a brief discussion concerning the true nature of church growth through evangelism. At this juncture, a certain evangelistic church model, called the Ga-Jung church, is presented along with its achievement of church growth by means of conversion- oriented evangelism and church growth concepts that set an example for conversion growth. One needs to understand the Ga-Jung church's history, growing development, and major contribution, and the arguments regarding the Ga-Jung church to appreciate and analyze its evangelistic strategy. Certain theological and biblical foundations support this evangelistic model.

This chapter features a short biographical sketch of the Ga-Jung church movement's founder, Young G. Chai, including his life, ministry, and major theological beliefs as well as the Ga-Jung church's philosophy. The central focus of Chai's ministry is establishing his unique contributions to, and influence upon, current Ga-Jung church life, especially evangelistic strategy.

To present an accurate picture of Ga-Jung church life, ministry, theology, and influence, this researcher will research Chai's words to determine his ideas and thoughts and closely examine his convictions to understand the motivation for the Ga-Jung church.

After that, I will analyze the Ga-Jung church's evangelistic strategy in light of a previous conclusion pertaining to church growth.

Background of the Ga-Jung Church's Birth

Understanding the Man

Yong G. Chai was born in Seoul, South Korea, in 1944, during what could be described as precarious times. One year after his birth, Korea gained its independence from Japan (1945). The United Nations divided Korea into two regions and assigned oversight of these regions to two countries: North Korea became communistic with Chinese support, and South Korea became democratic with American support. Korea's two differing ideologies resulted in the Korean War (1950-53). South Korea counted forty-seven thousand of its people killed, while seventy thousand people were either missing or taken as prisoners.¹ This number includes Chai's parents and grandfather.²

Grandmother

Kyoung In Lee, Chai's grandmother raised him. She assumed the major responsibilities for Chai's life. He remembers his grandmother as one of the most influential individuals in his life. He described his grandmother as a quiet, stable woman

¹Leonard Lueras, *Korea: Insight Guides* (Hong Kong: Apa Productions, 1981), 54-57.

² Young G. Chai, *Kohaenun byeongwonida* (Church is a hospital) (Seoul: Yo-Dan Publishing Company, 2006), 6. Chai is the first child a family with a heritage martyr, who died during the Korean War. Rev. Suk-Mo Chai, the grandfather of Young G. Chai, was a pastor from the Korea Evangelical Holiness denomination. He and two other ministers were kidnapped during the Korean War (1950-53), and Suk-Mo Chai was martyred. Young G. Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church) (Seoul: Compass House Publishers, 1996), 35.

who was devoted in her life to the ministry of God and her grandson. In his words, "She was a very humble, gracious woman. She provided warm hospitality to whoever visited her home and showed Christian love to the persons who visited."³ The love for others that Chai has developed throughout his ministry is very characteristic of his grandmother's good qualities. Chai is gentle and kind, and he attempts to consider others before himself, too. Unfortunately, even though Chai grew up in a Christian atmosphere, he was not convinced of his salvation until he was 30.⁴

Education

During Chai's early years, it was clear that he was a gifted young man. Chai demonstrated his excellence as a student. He graduated from one of the most distinguished Korean high schools and entered one of the highest-ranked university engineering schools in Korea.⁵ However, his secular education became a problem for his faith. After Chai attended the university, he abandoned the church. He followed the

³Young G. Chai, "Ga-Jung Church" (Houston: House Church Ministries, International, February 2007), seminar lecture, *Introduction for Ga-Jung Church*, Introduction. Young G. Chai, interview by author, 21 February 2008, Houston.

⁴Young G. Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church) (Seoul: Durano Publishing Company, 2004), 23.

⁵Chai graduated from Kyoung-Ki High School and "Seoul National University." After Chai finished at the university, he went to the United States to pursue higher education. He completed his doctorate at the University of Ohio's engineering school, and then worked as a researcher at a laboratory in California. He states, "While I was working as a researcher in the 70's, it was not easy to present research in a scientific journal because limited journals existed; however, I presented research for nine years before I went to seminary." Young G. Chai, *Moksaga algosipeuon seoungdoui sokmaoum* (Believers' hidden heart which the pastor wants to know) (Seoul: KyuJang Publishing Company, 2005), 32.

pleasure-seeking life and considered the churchgoer to be a hypocrite or a weak person, who lacks sufficient confidence to succeed by his or her own ability.⁶ In addition, Chai was fascinated by Freudianism. He read numerous books about human psychology and tried to understand man through the scientific approach.⁷ His scientifically oriented lifestyle was evident for the rest of his life. Ironically, through, Chai's scientific lifestyle finally led him to Christ. Fortunately, his life-changing opportunity arrived while he was attending a U.S. graduate school.

Chai's Conversion Story

One day, Chai had a chance to meet an evangelist who was distributing a Bible. Chai thought a free copy of the Scripture could be beneficial to his life, so he brought one into his research laboratory.⁸ Chai has spent a great deal of time reading the Bible since then. According to him,

I have been to churches often, have listened to a lot of sermons, and have read books on theology; however, it was the first time then that I read the Bible from the very beginning. I thought I knew a lot about the Bible. But when I read the Bible, it felt like a new book that I never read before. It was so interesting that I read it through within three days.⁹

⁶Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 36-39.

⁷Chai, *Moksaga algosipeuon seoungdoui sokmaoum* (Believers' hidden heart which the pastor wants to know), 84-85. Chai struggled with the assertion by Sigmund Freud (1856-1939) that God, called Father in Christianity, reflects the idealized father whom man desires, yet cannot have. Chai's subconscious might agree with believing that God is just man's desire, but there is no such thing.

⁸Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 36-39.

⁹*Ibid.*, 39.

Chai confessed that he had more trouble after he read Scripture. His scientific-oriented mind could not accept Jesus' miraculous ministry. Additionally, Christ's unbelievable love was something Chai could not grasp.¹⁰ Therefore, reading the Bible even made Chai uncomfortable. There were, however, two reasons that he could not dismiss the Bible as a book of myths. Chai admits:

First, I recognize that the Bible was recorded during almost the same generation when those recorded incidents happened. In other words, it was written while people who met Jesus, saw His work, heard from Him, and were still living. I question that if the recorded incidents in the Bible were not true, would people who had met Jesus let the Bible be? How could such false claims be accepted as the truth? Thus, this fact made me involve more research about biblical truth. . . . Secondly, I could not find any person with personal defects who recorded the Bible. There was no one who became rich or gained social status due to recording the Bible. On the contrary, a lot of people died for their belief. I additionally question that "if their recording was not true, how could they die for it?"¹¹

While he still had questions, studying Christ's resurrection was the turning point of Chai's belief.¹²

Chai could not understand the persecuting rulers' reaction. He felt that if they wanted to deny or disprove what the disciples were saying, all they were required to do was show Jesus' dead body to the public, but they did not.¹³ All these things continued to

¹⁰Ibid., 41.

¹¹Ibid., 42-44.

¹²Ibid., 42-43. While Chai still had questions, he discovered a strange thing. Jesus' disciples, who all ran away at the time of His arrest, were completely changed and reappeared in less than two months. They were so afraid before, and then they courageously started preaching in the heart of Jerusalem with so many enemies. They declared, "Jesus, whom you crucified, was the son of God. As a sign, God raised Him from the dead, and we have met Jesus risen."

¹³Ibid. Chai had more questions: "Could it be possible that the apostles lied? Perhaps the disciples stole Christ's body and spread the resurrection story. Then why did the disciples lie, who once ran away to save their own lives? How did they suddenly find

bring questions to Chai. Chai struggled with his questions for a long time and, after reading several reference books describing the circumstances of that time, he confessed that he did not have any choice but to draw the conclusion that Christ's resurrection is a historical event. The only explanation of the fact that cowardice disciples had changed into courageous ones is that they had encountered the raised Jesus.¹⁴ All problems were not solved for Chai even though he accepted this truth. The next difficulty was applying his faith to everyday life.

Chai did not like the restrictions that accompany becoming a Christian. Chai did not like the burden of limiting what he liked to do or of doing what he did not want to do.¹⁵ In addition, until that time, Chai criticized all Christians as hypocrites. He was sure that he would not become a hypocrite himself.¹⁶ While Chai spent time with this problem, he mentioned that God resolved his problem through John 10:10. Through this Scripture verse, Chai started to believe that Jesus might not be burdensome, but rather rich and interesting. He was convinced that the power to live a Christian life did not come from within him, but came from God.¹⁷

After this assurance, Chai accepted the living Jesus as his Lord by saying a short prayer:

the courage to steal Jesus' body in spite of Roman soldier guards? How could everyone lie in unison, and how could they die for the lie?"

¹⁴Ibid.

¹⁵Ibid., 44-45.

¹⁶Chai, "Ga-Jung Church," seminar lecture, *Progressing for Ga-Jung Church*, 3.

¹⁷Ibid.

Jesus, I am a sinner. I did a lot of things I should not have and I did not do things I should have done. However, I believe that you have already received my punishment on the cross on behalf of me. I accept you as my Lord. Cleanse my sin. Change me to a person that you want me to be and guide me to live the life you want me to live.¹⁸

Beginning in the fall when Chai was thirty years old, he tasted how wonderful life could be with Jesus as his Lord. His new life was immediately evidenced by new habits. Chai became more serious with respect to spending time in Scripture reading, prayer, and Bible study during the next several years. His friends, who recognized his new lifestyle, requested that he lead a Bible study. Soon after, Chai started leading several Scripture studies, and he was invited to lead several lay Bible study seminars for Sunday School teachers among Korean American churches.¹⁹

Chai's unique thinking influenced his ministry. He developed his ministry by concentrating on the reason-based approach. His Bible study is one of the examples. Chai seems to have integrated his scientific ability for analysis into understanding the Scriptural message. His conversion story demonstrates his focus on the reasonable approach to comprehending the biblical message, and then he defines scriptural truth with confidence and strength. This does not mean that Chai endorses the scientific-oriented approach as the best way to know biblical truth. Instead, his emphasis is applying critical thinking to studying the Scripture. Chai's reason-based approach in Bible study seems to obtain the audience members' consent more rationally and helps them easily apply their understanding of scriptural commands and Christian responsibility in daily life.

¹⁸Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 46-47.

¹⁹Ibid., 33.

Although Chai values the reasonable approach to comprehending God's Word, the way he develops his understanding of the Lord depends not only on the reason-based approach, but additionally on his emphasis on prayer life. Chai realizes the limitation of man's reasoning ability, while God is unlimited. So, it is impossible for man's limited ability to understand the Lord unless he depends on God.²⁰ Chai recognizes that one of the essential methods of relying on Him in the Christian life is through prayer. He understands that the believer's prayer assists in building up the relationship with the Lord. The better relationship the believer has, the more understanding one has.

Simultaneously, Chai learned to obey God's will by overcoming his scientifically oriented mind. He contends that "prayer has a surprising power to lead God's ministry. Whenever I pray, God changes my prayer into His way. That is why I intentionally focus on prayer to depend on Him."²¹ Chai rises by 4:15 a.m. and devotes three hours to morning prayer time.²² Through prayer, he developed a deep relationship with the Lord and strengthened his faith. His prayer focus is evident throughout his ministry as well. I will cover more of his prayer emphasis later in the next chapter. Consequently, Chai's reason-based Bible studies and prayer emphasis result in experiencing God intensely. This led him to be involved in God's ministry by sharing the truth with lost souls.

²⁰Chai, "Ga-Jung Church," 2007 seminar lecture in Houston, *Progressing for Ga-Jung Church*, 3.

²¹Ibid.

²²Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 136.

Ministry Beginning

Chai once said, "For 30 years, I did not go to church or even if I went to church, it was only for the sake of formality." But then, at thirty years of age, he accepted Jesus as his Savior. Chai explains, " For 10 years, I quite diligently did the ministry work as a layman."²³ Chai tried to live like a minister, even though he was a layman. Ever since Chai started to believe in Jesus, he thought that not only a pastor, but a layman as well, should live an exemplary Christian life and perform the ministry work.²⁴

The Lord called him to quit the lay ministry, though, and to begin a ministry for cultivating lay leaders. He submitted to God's command by resigning from his job of nine years at the research institution. Chai entered the Golden Gate Baptist Seminary at the age of forty-one. He served as a staff minister for three years, beginning in 1985, and then served for the next four years as an educational pastor at San Jose Korean Baptist Church in San Francisco, California.²⁵

However, God finally called him to become the pastor of Seoul Baptist Church in Houston, Texas (SBCH). Chai submitted to the Lord's call and left the church that he had served as a layman and staff minister for many years. He was appointed as the pastor of the same church on January 1, 1993. Ever since Chai became a pastor, he has

²³Ibid., 11.

²⁴Ibid., 5. Chai insists that there is a greater need for a lay leader who can show the righteous life in reality than there is a need for a pastor who can describe ways to live one.

²⁵Ibid., 67. When Chai left his job, he had published twenty-five research results in well-known scientific research journals and applied for an international patent. Though it was difficult to give up these opportunities with a bright future for his secular career, Chai gladly submitted to the Lord's calling to the ministry.

cultivated his lay ministry. He maintains, "But my heart is still that of a layman."²⁶

Even though Chai did not consider there to be much difference between clerical ministry and lay ministry, he had a different goal as a pastor once he became a clerical minister. When Chai was a layman, he developed convictions for what a pastor should do and should not do. He tries to practice those convictions as a pastor now.²⁷ Moreover, Chai's dream as a pastor was to build the Ga-Jung church like the New Testament one.²⁸ These two distinctive characteristics are evident throughout his ministry.

Chai recognizes that the reality of current church life--which believers are experiencing--is different from that which the New Testament describes. He views the New Testament church as a church with fellowship in the true love of Jesus Christ, one in which both the pastor and laymen cooperate, and one concentrating on the nonbeliever's salvation.²⁹ This vision became a mother's womb for the Ga-Jung church. Chai admits that "he has tried hard to be more like a New Testament church, which has resulted in the current Ga-Jung church, instead of having a great vision for fully understanding the Ga-Jung church's structural value."³⁰

The Ga-Jung church concept was conceived while he was working as an educational pastor. The pastor commissioned Chai to start an adult Sunday School when

²⁶Ibid., 68-69. Chai confesses that his pastoral ministry is the continuation of his lay ministry, rather than that he started his pastoral ministry with a certain philosophy.

²⁷Ibid.

²⁸Chai, *Kohaenun byeongwonida* (Church is a hospital), cover page.

²⁹Ibid., 27-29.

³⁰Chai, "Ga-Jung Church," seminar lecture, *Introduction*, 1.

he was at San Jose Korean Baptist Church. At first, Chai led seven classes and then, after ten years when he resigned, the classes increased to thirty-two.³¹ The San Jose Korean Baptist Church became well-known for its adult Sunday School. This church is regarded as an expert for that subject among Korean churches. Finally, Chai was invited to offer seminars throughout the nation.³² He recognized, though, that the traditional church has three limitations. Chai began to think about ways of overcoming them, which led to the Ga-Jung church.

Three Motivations of the Birth of the Ga-Jung Church

Chai understands the three major obstacles in current church life that prevent today's church from being like the New Testament one. The effort of breaking down those barriers contributed to the Ga-Jung church formation. The first hurdle is that church-member gatherings do not represent real fellowship as recorded in the New Testament.³³

The New Testament church implies that the nature of fellowship (*koinonia*), which is receiving grace and love from God, must extend to other believers. This communion ought to illustrate the Lord's nature (John 13:35; Eph 5:1; 1 John 1:5-7). Members should share God's love and grace, and physical expressions of fellowship with

³¹Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 33. Chai started a Bible study with about one hundred members. Finally, the average attendance became four hundred people out of five hundred church members.

³²Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 26.

³³*Ibid.*, 27.

other members. Caring and meeting other members' needs are evident in Scripture. The model for their attitude is 'loving and generous', based on voluntary response.³⁴ The standard by which Christian love is shaped and energized is the example of Christ's love. It is the believers' responsibility to imitate Christ and His love when other believers are concerned.³⁵ This perspective undergirds the necessity of building up others in Christ.

Chai realizes, however, that various current church members fall short of this biblical principle and hardly present a loving and serving relationship with others. Time and space restrict current believers' fellowship. Major church activities are centered mostly on Sundays. Worship tends to become more formal, and Sunday worship is considered to be the entire religious life for many people.³⁶

Furthermore, members who disperse after such regular church meetings as Bible studies and prayer meetings usually are limited by time and space. Actually, members hardly expose their problems, thoughts, and any spiritual or physical needs, and barely have an opportunity to share real fellowship.³⁷ This trend makes it more difficult to experience the true nature of fellowship (*koinonia*). Based on this fact, Chai recognizes that a church should recover the Christian fellowship revealed in the Scripture and attempt to establish the fellowship through the Ga-Jung church.

³⁴Robert Bank, *Paul's Idea of Community: The Early House Churches in Their Historical Setting* (Grand Rapids: Eerdmans, 1980), 89.

³⁵Terry Muck, ed., *Ephesians, The NIV Application Commentary: From Biblical Test to Contemporary Life* (Grand Rapids: Zondervan, 1996), 254.

³⁶Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 34.

³⁷Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 27.

The second obstacle is limited ministry positions in current church life. The ministry is operated chiefly by those holding ministry positions along with several laypeople. It is difficult for all church members to participate in the ministry as members of Christ's body.³⁸ Church members of today hardly become the body of Christ based on the apostle Paul's teaching in 1 Corinthians 12:27. Paul enlisted every church member to serve at least as a part of the body.³⁹ While current churches welcome all members into all necessary ministry positions, realistically there are problems. Limited ministry positions make it hard for church members to serve as members of Christ's body.

Biblical references provide the church with the picture of a corporate body of Christ, and each church member fills a part by serving for the purpose of worship; experiencing God; and ministering to one another and the world. Paul, in Ephesians 4, lists the ministry names of apostles, prophets, teachers, evangelists, and pastor. For this reason, the biblical evidence clearly presents different church ministries, and the church's ministry roles remain the responsibility of every church member.

Research proves that lay-ministry involvement is a critical church growth element. The church's research reports that the higher the level of laity involvement, the more likely the members are to remain in the church as productive disciples.⁴⁰ Thom Rainer's research also emphasizes the importance of laypeople's ministry involvement.

³⁸Chai, "Ga-Jung Church," seminar lecture, *Introduction for Ga-Jung Church*, 1.

³⁹Ibid., 34.

⁴⁰Thom S. Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church* (Nashville: Broadman & Holman, 1999), 174.

He presents assimilation as effective in evangelistic churches because of ministry involvement.⁴¹

Chai thinks that the distinctive New Testament church-ministry roles are restricted to only a few members in the current church setting. As a result, he recognizes the need for creating a given condition to lead to participation for each member as part of Christ's body. Hence, Chai wants the laity to become so much a part of ministry that the church can function more dynamically as an organism. This result became one of the objectives for establishing the Ga-Jung church.

The third obstacle is conversion-oriented evangelism's lack of direction. In other words, the traditional church barely focuses on developing an evangelistic strategy based on conversion-oriented evangelism.⁴² The word 'church' (*ekklesia*), based on the original word study from a previous chapter, indicates that the church's members are called for the continual process of the Lord's plan. One of the continuing emphases on this salvation plan which is related to Christ's Great Commission became plain to church members as an evangelistic community.

Chai realizes that a large portion of the current church, however, is experiencing a standstill, or decrease in membership. Though some churches experience slight growth, their increase is transfer growth--in many cases--as compared with conversion growth.⁴³ Thus, today's church members seem not to be concerned about the

⁴¹Thom S. Rainer, *Effective Evangelistic Churches: Successful Churches Reveal What Works and What Doesn't* (Nashville: Broadman & Holman, 1996), 172 -76.

⁴²Ibid., 28-29.

⁴³Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 35.

growth pattern as long as growth itself takes place.

Chai, however, draws attention to an instance of not only conversion-oriented evangelism, but also cooperative witnessing from the New Testament. The biblical example describes the church as an evangelistic community for winning lost souls. Chai focuses on the church's need to recover the passion for evangelism in accordance with the biblical example.⁴⁴ Numeric growth alone is not presented as a biblical example of success, but a biblical church growth example is closely related to an entire community faithfully assuming a mission for God's kingdom growth. Chai's motivation for setting up the Ga-Jung church was to try to return a sense of confidence to the church's mission.

In sum, the Ga-Jung church model presents an example of conversion-oriented evangelism along with attaining church growth. In addition, the understanding of fellowship and laity-involved ministry is connected with the picture of the New Testament church. Chai recognizes the limitations of the traditional church and feels that these barriers must be overcome in order to develop a different church model. While Chai was searching for a solution to that limitation, he began to recognize the biblical principles for church life. His understanding became his motivation for establishing the Ga-Jung church.

The call to ministry occurred during Chai's middle-age years, and his personal style of ministerial development was largely formulated during these years. He is a man of keen insight. Establishing the Ga-Jung church was not based on a preconceived theological foundation, but rather supported by theoretical analysis pertaining to the

⁴⁴Ibid., 140-41.

phenomenon of the current church compared with the New Testament one. Chai's ability for theoretical-analysis is a central component of developing the Ga-Jung church's conceptual validation.

Biblical Foundation of the Ga-Jung Church

The motivation for building up the Ga-Jung church is derived from scriptural principles, which furnish the Ga-Jung church's mission and goal. Chai understands the three most important biblical foundations for establishing the Ga-Jung church: the Great Commission, setting an example in discipleship, and delegation of roles in ministry.⁴⁵

The Great Commission (Matt 28:19-20)

Establishing church-ministry priority can be a critical issue because different understandings impact church practices; however, the Ga-Jung church clearly sets up church-ministry priority in accordance with Christ's Great Commission. Chai notes that Jesus offered the Great Commission as His last wish.⁴⁶ The remnant took this last wish quite seriously because it became a vital mission to be accomplished. Based on Christ's Great Commission, Chai perceives that the Ga-Jung church's ultimate goal is creating disciples by winning their souls.⁴⁷ This ultimate purpose defines the Ga-Jung church's identity and mission. Therefore, the priority of identifying a lost soul became all believer's responsibility in church life.

⁴⁵Chai, "Ga-Jung Church," seminar lecture, *The Ga-Jung Church's Biblical Foundations*, 1. According to Chai, "He has developed the Ga-Jung church while he is practicing the biblical principle."

⁴⁶Ibid.

⁴⁷This is a motto for the Ga-Jung church. Most church members clearly understand this motto.

Additionally, Chai realizes that the priority of church-ministry should include discipleship training because the Great Commission's focal point is producing a disciple. He notes that one of the characteristics of disciple means to 'hand over' a teaching. In other words, receiving knowledge itself is not sufficient, yet being a disciple means that one should be ready and capable of teaching others based on what he or she has been taught (2 Tim 2:2).⁴⁸ The focal point of teaching is not only knowledge, but additionally, Christ's whole life. Chai wants to form a Christ-like disciple.⁴⁹

Therefore, Chai encourages every Christian to be involved in Bible study as a beginning step. Simultaneously acquiring knowledge about being a disciple encourages the application of teaching inside the Mokjang as the further step of a Christ-like disciple. This involvement in Bible study is the way a new believer can become a disciple. For this reason, Chai's comprehension of the Great Commission's emphasis on the church's evangelistic mission and its devotion to encouraging a new believer to become a responsible member through discipleship results in the foundation of one of the Ga-Jung church's significant scriptural principles.

Discipleship toward Modeling (Mark 3:13-15)

The particular biblical incidents in Mark 3:13-15 describe ways Christ trained His disciples. One of the most important elements of Jesus' manner of discipleship is

⁴⁸Young G. Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung church ?) " *MokHoe Wa SinHak* (November 2007): 57. "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim 2:2).

⁴⁹Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 49.

being with the disciples.⁵⁰ His continual presence with them taught them how to conduct His mission in their daily lives as witnesses. Robert Coleman comments that "Jesus did not ask anyone to do anything which first he had not demonstrated in his own life, thereby not only proving its workability, but also its relevance to his mission in life."⁵¹ The teaching session is not limited to the classroom setting, but it applies to the real-life setting as well. Coleman understands the reason that Jesus was constantly with them and the fact that classes were always in session.⁵² The disciples learned from the Master's teaching by simply watching Him in the field of real life.

In addition, Coleman gives one of the clear reasons for creating disciples:

"What perhaps was most important in view of his ultimate purpose was that all the while he was teaching them how to win souls."⁵³ Jesus clearly presented the manner of teaching His disciples before He announced the Great Commission. Hence, discipling—which is an essential point of the Great Commission—should follow Jesus' model. Chai observes this manner of disciple training.

Chai believes that an individual learns by watching others. He recognizes that this is the way biblical disciples were trained. So, the teacher should serve as a model for the student in discipling because the student learns from his or her example. Chai applies

⁵⁰James A. Brooks, *Mark*, The New American Commentary, vol. 23 (Nashville: Broadman, 1991), 71.

⁵¹Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Baker, 1993), 76.

⁵²*Ibid.*

⁵³*Ibid.*, 73.

this discipleship-training style, which is dominantly practiced in the Mokjang. One of the most important Mokjang discipling methods is leading by setting an example. This means training people by allowing them to witness, experience, and listen to the living testimonies of their other fellow Christians.

The modeling-training principle hardly works by merely teaching in the classroom setting. Jesus' teaching session should not be restricted to the classroom, but broadened to the real-life field. Jesus' way of making disciples was letting them watch and eat as they lived together. Jesus taught His disciples by setting examples right before their eyes (John 13:15). Paul commanded Christians to follow his example (1 Cor 11:1). Peter told the elders to be an example to the flock (1 Pet 5:3).⁵⁴ The essence of Jesus' training program is the practice of modeling. Coleman remarks:

Preaching to the masses, although necessary, will never suffice in the work of preparing leaders for evangelism. Nor can occasional prayer meetings and training classes for Christian workers do this job. Building men and women is not that easy. It requires constant personal attention, much like a father gives to his children. This is something that no organization or class can ever do. Children are not raised by proxy; the example of Jesus would teach us that it can be done only by persons staying close to those whom they seek to lead. The church obviously has failed at this point, and failed tragically.⁵⁵

As a result, Jesus' discipling model demonstrates the importance of building a constant teaching and learning relationship for everyday life. Chai realizes that the actual field of everyday life is employed to orient the discipleship atmosphere in the Christian life. The learning experience in merely a classroom setting is not enough. Christian role

⁵⁴Ibid.

⁵⁵Ibid., 48-49.

models should be used to demonstrate a believer's way of living.⁵⁶ From a thoroughly practical viewpoint, most people learn from experience, so Chai contends that laypeople must have real role models to follow, instead of utilizing just classroom teaching itself.

This principle is applied in the life of Mokjang's disciple training. Discipleship in Mokjang is performed by modeling and teaching. It is more likely to involve sharing a member's own life testimony by the way that he or she lives with God's Word, rather than simply by teaching or giving impacting advice.⁵⁷ This particular quality would make the Mokjang new-comer observe other members' words and deeds. Additionally, the Newcomer should experience the member's vivid example of his or her spiritual life, continuous devotional life, and meaningful fellowship. A person with a real life and real stories is required to serve as a model of what one is sharing. Otherwise, a hypocritical life story usually loses impact for another person's life. Real life, real stories, and a real person maximize the modeling effect.

Moreover, the nature of discipleship training is not simple orientation with respect to knowledge transformation; discipleship fosters competency for permitting disciples to follow the teacher.⁵⁸ This ability is effectively built up through genuine field training. The Ga-Jung church focuses on illustrating learning through actions or deeds, instead of concentrating on teaching by words themselves. The Ga-Jung church urges

⁵⁶Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 30.

⁵⁷Chai, "Ga-Jung Church," seminar lecture, *The Ga-Jung Church's Biblical Foundations*, 1.

⁵⁸Ibid.

members to learn from theory along with practice, so a passionate motivation for practice is vital. They are encouraged to live by what they have been taught through the example of other members.

Finally, discipling is related to modeling how to evangelize lost people. Members are learning the evangelistic method in daily Mokjang life through others' example too. Winning lost souls is essential in the Mokjang discipleship course because the Mokjang's ultimate goal is spiritual reproduction. Furthermore, Chai comprehends that leading people by example is one of the most effective ways of communication with the nonbeliever.⁵⁹ The reasoning is that a believer's vivid spiritual life motivates the unbeliever to follow the believer's example.

Thus, the essence of the Mokjang training program is the practice of being with disciples and letting them copy the teacher. Whoever wants to be a teacher should be able to lead by his or her own example. Teachers help members to cultivate their spiritual power and strength through experience and practice.

Delegation of Roles in Ministry (Eph 4:11-12)

Chai utilizes ministry-role delegation in the Ga-Jung church based on the biblical model (Eph 4:11-12). A pastor emphasizes equipping church members based on the biblical references (Eph 4:11-2a); praying; preaching (Acts 6:2-4); and becoming and serving as an effective leader (Acts 20:28-9).⁶⁰ The pastor's role is that of equipping God's people. The pastor preaches and teaches the Lord's Word.

⁵⁹Young G. Chai, interview by author, 15 February 2008, Houston.

⁶⁰Ibid.

The pastor prays and assists individuals in discovering and deploying their spiritual gifts. The layperson focuses on shepherding the members and establishing the church (Eph 4:12b).⁶¹ The purpose of God's people in both roles is performing works of service to build up the church. Chai knows that current church ministry tends to greatly depend on only the pastor himself or on a few staff members. Ministry should not only be shared, but returned to other members based on the biblical model that describes every church member as participating in church ministry.⁶²

For this reason, the Ga-Jung church delegates to laypeople ministry related to shepherding and strengthening the church. Laity in the Ga-Jung church are encouraged to take part in varied kinds of ministry. Hence, the pastor can focus on praying, preaching, and equipping laypeople to become more involved in the ministry. One of the key Ga-Jung church-ministry characteristics recognizes functional differences in ministries. The Ga-Jung church, though, emphasizes the lay ministry as having an equivalent value to the ordained person's ministry. This perspective requires the same responsibility for laity to conduct works of service to build up the church.

The Ga-Jung church treats every believer like a minister. This understanding is related to God's people as the priesthood of 1 Peter 2:9. Therefore, church ministry is not restricted to a certain people group, but delegated to every member. This foundational

⁶¹Seoung Hyun Sung, House Church Ministries International, "The Mission Declarations of House Church" [on-line]; accessed 24 October 2007; available from http://www.housechurchministries.org/about/html/about2_3_e.html; Internet.

⁶²Chai, *Moksaga algosipeuon seoungdoui sokmaoum* (Believers' hidden heart which the pastor wants to know), 122. The pastor of the Ga-Jung church does not ignore the pastoral role of shepherding the members. The pastor supports the lay leader's ministry with prayer and participating in the shepherding ministry; however, the pastor mostly concentrates on cultivating laypeople's ability to shepherd members.

idea about ministry has become one of the primary features of the Ga-Jung church. Consequently, Chai expresses giving back--or returning--the ministry to laypeople, instead of charging them with ministry.⁶³ In brief, the Ga-Jung church applies these principles to church life. The biblical foundations of the Ga-Jung church provide the basis of what this church is and where it is headed.

Description of The Ga-Jung Church

Two-Structural Relationship

The Ga-Jung church structure shares various similar aspects with a cell church model.⁶⁴ The cell church has different small gatherings, called cell groups. The group of cells then becomes a congregation. Everything in the congregation is an extension of cells and flows from their combined strength.

Likewise, the individual Ga-Jung church presents a small gathering called Mokjang, which is similar to a cell. The Mokjang groups become a united Mokjang, which is like a congregation in a cell church. The group of Ga-Jung churches, united Mokjangs, become a cooperative body. Hence, the term "Ga-Jung church" can be used either for one individual Mokjang, or for the group of Mokjangs.⁶⁵

⁶³Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung church ?)," 60.

⁶⁴Ralph W. Neighbour, Jr., *Where Do We Go from Here?* (Houston: Touch Publications, 2000), 194. The cell is the basic Christian community. The church is formed from cells and is the sum of them. A cell does not grow larger than fifteen people without being divided into two cells.

⁶⁵Sung, House Church Ministries International, "Ga-Jung Church's Structure" [on-line]; accessed 4 March 2008; available from http://www.housechurchministries.org/about/html/about1_2_e.html; Internet. Planting a church usually begins with single Mokjang size. In this case, a single Mokjang can equally be a united Mokjangs.

An individual cell in a cell church is under, and dependent on, a mother church. The Ga-Jung church's Mokjang, however, is considered to be more autonomous from the cooperative body. Varied church ministries are performed with autonomy in Mokjangs, compared with a cell group. As a result, the Ga-Jung church stresses strong ministry delegation for the individual Mokjang.

By doing this, Chai wants to recover a New Testament house church model in a Ga-Jung church's Mokjang.⁶⁶ Considering a Mokjang as a church is what makes the Ga-Jung church unique. Because Chai considers a small group gathering, Mokjang, as a New Testament model church, the following conditions need to be fulfilled in a small group meeting. It meets every week (Acts 20:7); men and women gather together (Rom 16:3-5); and believers and unbelievers assemble (1 Cor 14:23-25).⁶⁷ All Mokjangs still gather in a Sunday-worship service into the united Mokjang, which is similar to a congregation in a cell church. An example is the SBCH. This gathering of united churches is considered to be a corporate body of each individual Ga-Jung church. The corporate body exists to support each individual Mokjang. The current church's congregational functions--such as education, Sunday-worship services, baptism, the Lord's supper, and cooperative ministries on a congregational level--are performed in the united Mokjang.

Definition of an Individual Ga-Jung Church (Mokjang)

⁶⁶Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung church ?)," 58.

⁶⁷Sung, House Church Ministries International, "The Mission Declarations of House Church."

Mokjang. The Mokjang leads members in its local outreach ministry. The evangelism-ministry philosophy is relational in nature and process-oriented. The relational-evangelism idea is central to Mokjang; in fact, it is a basic Ga-Jung church axiom. Members recognize the priority of building relationships with lost people.

This concept is not new, but employed in church growth. McGavran holds, "When an American congregation is growing, it is usually reaching out to people who are already in the existing social networks of the church's active disciples, and not especially to 'strangers' as the popular evangelical myth assumes."⁶⁸ For this reason, church members concentrate on broadening their relationship range to evangelize unbelievers. Thus, unbelievers are recognized as such within the context of a relationship in the Ga-Jung church. Mokjang equips members to be present in the community, share Christ's love, and convince individuals to join the Mokjang until they can have a personal relationship with Jesus. Mokjangs also disciple new believers until they are ready to share what they have received from other Christians and from Jesus. The primary evangelistic method is building a relationship of integrity and trust with people.

Chai defines that "the individual Ga-Jung church (Mokjang) is a faithful community led by a layman and composed of six to twelve members, who meet regularly on a weekly basis at a member's home to perform a church's essential functions, such as worship, witnessing, mission, fellowship, ministry, and education."⁶⁹ A Mokjang is the

⁶⁸Donald A. McGavran and George Hunter, *Church Growth Strategies that Work*, Creative Leadership Series, ed. Lyle Schaller (Nashville: Abingdon, 1980), 28.

⁶⁹Young G. Chai, "The Definition of Ga-Jung Church" [on-line]; accessed 4 March 2008; available from http://www.housechurchministries.org/community/html/community2.asp?tb=inno_8&num=3431&page=; Internet.

basic unit of Ga-Jung church life. Hence, a Mokjang is the point or place at which the Ga-Jung church starts; without a Mokjang, there is no Ga-Jung church. The united corporate body is formed from Mokjangs and is the sum of them. The ideal size of a Mokjang is between six and twelve people. When a Mokjang grows larger than twelve individuals, it divides into two Mokjangs.⁷⁰ This Mokjang size follows the New Testament model, too. Church historians agree that small New Testament house churches could rarely have constituted more than fifteen to twenty people.⁷¹ Once the ideal gathering size is exceeded, another house church usually is started nearby. If this division does not happen, history evidences that excessive growth within a single house church immediately caused problems.⁷²

United Church: Cooperative body. The United Ga-Jung church is the gathering of individual Ga-Jung churches. The gathering called the united church functions as a cooperative body. It is a larger structure for congregational life. An assembly composed of Mokjangs, which have networked under a common leader--a pastor-- is the norm. In addition, the bonds of each Mokjang seem to be strong, but it still is difficult to know other Mokjang members, so every two Mokjangs have a joint Mokjang once a month.⁷³

⁷⁰Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung church?)," 58. Chai adapted the ideal number capacity observed in Mokjang. Limited numbers in cell meetings effectively provide a sense of belonging to one another.

⁷¹Wolfgang Simson, *Houses that Change the World: The Return of the House Churches* (Waynesboro, GA: Authentic Media, 1999), 42-41.

⁷²Ibid.

⁷³Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 180-81. No other activities exist in competition with the

Task Division between the Individual Ga-Jung Churches and the United Church

Even though both the individual Ga-Jung church (IG) and the united Ga-Jung church (UG) enact basic church functions, they are distinguished from each other.

Members experience a more corporate congregational worship style in UG. A UG pastor's preaching is accompanied by various activities and ceremonies. By contrast, IG members revisit the prior week's sermon and utilize God's Word in Bible study.

Additional IG worship details will be covered later in this chapter. UG provides corporate fellowship through congregational ministry and serving, but IG offers the fellowship of building relationships through meaningful, personal-based prayers and encouragement. People share personal testimonies and experiences of the Lord.⁷⁴

With respect to education, IG provides discipleship primarily through modeling a transformed lifestyle. Teaching is provided for exemplifying a Christian lifestyle by presenting how to live by the word. Additionally, Bible study empowers the Sunday sermon. A scripture study teacher leads the study related to the upcoming Sunday's sermon. On the contrary, UG provides Sunday School for every age. UG offers the corporate Bible study of "Life" series, including Mokjas and Bible teachers' training as well. In the case of ministry, IG provides specific serving opportunities through encouraging Mokjang members to love and care for one another. UG furnishes diverse and professional service opportunities.

Mokjangs.

⁷⁴Sung, House Church Ministries International, "Ga-Jung church's Task Division" [on-line]; accessed 4 March 2008; available from http://www.housechurchministries.org/about/html/about1_2_e.html; Internet.

In the case of witnessing, IG witnesses to unbelievers by inviting them to IG. Moreover, they can participate directly through the IG missions program. By comparison, UG provides a "Seeker's Meeting" which is a class led by the pastor. This is a verbal proclamation of the gospel-message. Furthermore, UG provides broader and professional mission opportunities.⁷⁵

Chai describes the functional relationship between the individual Ga-Jung church and the united Ga-Jung church as that between a convention and a local Baptist church.⁷⁶ The cooperative body is composed of different Mokjangs as the convention comprises many local churches. In addition, just as the convention possesses no meaning apart from the local churches themselves, the cooperative body cannot operate without the relationship with Mokjangs.

Thus, instead of having a hierarchical relationship, they provide a loving relationship and support for each other. Therefore, the Ga-Jung church has two structures: small groups termed Mokjangs and a corporate body called a united church.

Though ministers still lead the united Ga-Jung churches, laypeople mainly lead individual Ga-Jung churches. There is not much difference in the staff ministerial roles in the united Ga-Jung churches, compared with those in traditional churches, but there are considerably different aspects of lay-member roles in individual Ga-Jung churches. Mokjang members shepherd one another, utilizing spiritual gifts and establishing ministry. Each layperson's central mission in Mokjang is to be constantly in touch with

⁷⁵Ibid.

⁷⁶Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 69.

unreached people and constantly ministering to other individuals. In this gathering, Mokjang connects believers to the world and impacts unbelievers. This Mokjang laity role is one of the most distinguishing Ga-Jung church characteristics, compared with current church life.

United Church Positions

There are several positions in the united church. There are the pastor, other ministers, elders, deacons, and *Chowongees*. The pastor's task involves administrative aspects, but they are more facilitating than assuming control of all ministry. He is a manager of the process as well as of delegation. The pastor facilitates every church member's contributions. The method throughout is relational, and the style is more one of delegation.⁷⁷

Consequently, the pastor helps laypeople to develop a unique contribution based on their relationship with God. Overseeing laypeople is required, but patience is a necessary virtue until the laity takes ministry responsibility. Delegation and trust will be useful tools in assisting laypeople to grow into mature Christians.⁷⁸ Other ministry roles, such as children's minister and music minister, are similar to traditional-church ones as well.

There are deacon-group or elder-group roles based on each denominational tradition in the cooperative body. Their roles are concentrated on administrative,

4. ⁷⁷Chai, "Ga-Jung Church," seminar lecture, *Pastor's Role in Ga-Jung Church*,

⁷⁸Ibid.

functional work in the united church's cooperative body instead of being traditional ministry roles, because ministry roles are performed by Mokjang's laypeople.

One of the distinctive positions in the Ga-Jung church, called *Chowongeeegi*, means a "keeper," or leader of Mokjas. A Mokja from each Mokjang receives mentoring from the pastor, *Chowongeeegi*, or peer Mokjas. Every other Sunday afternoon, a Mokja meets with fellow Mokjas in a group of more than four called a *Chowon*, which is translated as "pasture."⁷⁹ Additionally, they meet once a month in a large group with the pastor. They mentor one another by praying together and sharing.

Mokjang Positions

The laity carry out ministerial tasks in Mokjang. The pastor, *Chowongeeegi*, and Mokjas constantly interact with one another. Laypeople gain understanding and partner with a pastor by experiencing ministerial tasks through cultivating the ability to love and serve the members. The Ga-Jung church provides "an environment for nurturing members as they learn to practice spiritually-based living and, in so doing, members become true disciples of Christ."⁸⁰ A Mokjang consists of several functions: Mokja (shepherd), Mokyeo (shepherd's spouse), Yebi-Mokja (apprentice shepherd), teacher, and other positions. Every Mokjang member is encouraged to assume at least one local church ministry: a missionary correspondent, a fellowship-activity coordinator, a worship leader, a community-project coordinator, a children's ministry coordinator, an attendance-

⁷⁹Chai, "Ga-Jung Church," seminar lecture, *Mokjang's Positions*, 8.

⁸⁰Sung, House Church Ministries International, "The Mission Declarations of House Church."

checkup person for the Ga-Jung church, etc.⁸¹ Positions vary with each Mokjang.

"Mokja," which means shepherd, is a spiritual leader who takes responsibility for an individual Ga-Jung church. There are two ways of electing a Mokja. First of all, the pastor appoints Ga-Jung church Mokja candidates, and church members pick their Mokjas from among the appointed candidates. The second method is that church members recommend appropriate candidates for Mokjas, and church members choose their Mokjas.⁸² It is a Ga-Jung church principle to select a layperson who is willing to serve by example (1 Pet 5:2-4) and watch over other members as one gives an account to God (Heb 13:17).

A Mokja must maintain his or her dependence on the Lord, must know group requirements and must take action before being told to do so.⁸³ A Mokja's chief objective is recruiting willing soul-winners, because one of the essential reasons for establishing the Mokjang is evangelizing unbelievers.⁸⁴ Chai encourages Mokjas to become role models by using personal relationships for evangelism. A Mokja focuses on listening to newcomers' stories with a genuine heart and care until they are really open to the gospel. Chai disagrees with the perspective that relationship is everything for evangelism. He recognizes, though, that an effective way to evangelize nonbelievers is by testifying to the

⁸¹Chai, "Ga-Jung Church," seminar lecture, *Mokjang Meeting*, 12-13.

⁸²Chai, "Ga-Jung Church," seminar lecture, *Mokjang's Leader*, 11.

⁸³Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 90-91.

⁸⁴Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 173.

fact that Jesus became the Lord of others in Mokjang, and this relationship can be expanded to them as well.⁸⁵

A Mokja is committed to a regular prayer life and reading God's Word, too. There are educational requirements for the Mokja. The Mokja needs to finish more than two mandatory Life series Bible studies.⁸⁶ A Mokja assumes a vital role in the Mokjang, which is based on advanced discipleship. Chai urges Mokjas to lead members by example. This particular quality would make the Mokja a success. The vivid example of a constant, spiritual, devotional life enables one's charges to follow his or her lead.

There is a Yebi-Mokja, who is an apprentice Mokja in the Mokjang. He or she is one who is willing to take over the original Mokja task when the Mokjang grows to more than twelve members and thus needs to multiply. An apprentice Mokja becomes a personal disciple of a Mokja, and such discipleship training allows the apprentice to begin a ministry of leading another Mokjang. This enables the Ga-Jung church's effective spiritual lay leadership to reproduce. A Yebi-Mokja is required to complete one mandatory Bible study course at the united church, and two recommended one-to-one Bible studies.⁸⁷ Educational requirements differ for acceptability by each Ga-Jung church.

⁸⁵Ibid. 173-74. As part of this process, Chai expects nonbelievers to have a question about Jesus and a chance to search the spiritual life with Christ. In addition, nonbelievers expect the loving relationship that they already experience in daily life with Mokjang members possibly will extend to God.

⁸⁶Chai, "Ga-Jung Church," seminar lecture, *Mokjang Leader*, 12. The United Ga-Jung church provides various Life series of Bible studies. The First level is called "Living Life"; second level is "New Life"; third level is "Piety Life; fourth level is "Confidence Life"; and fifth level is "Experience God."

⁸⁷Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 91-92.

A teacher leads the twenty-minute Bible studies during the Mokjang meeting. The pastor, the associate pastor, or an available educational pastor generally leads the teaching for the teachers' group before each Mokjang assembles.⁸⁸ Other Mokjang positions are similar to common local church positions. Hence, the Ga-Jung church recognizes that the leader of Mokjang should be a person who is willing to set an example by serving rather than one with more teaching capability. This does not mean, though, that the Ga-Jung church pays little attention to scriptural study because major Bible study courses are conducted in the united church. Members treat a Mokjang as a church rather than as another Bible-study meeting.

Typical Mokjang Format

The typical Mokjang format starts with a fellowship meal and an icebreaker. The Ga-Jung church encourages all Mokjang members to eat together. Members use this time as a rule to open up and share their lives more comfortably, so that each member gets the chance to know the others better.⁸⁹ After the meal, members open their hearts with a twenty-minute praise time. Then an announcement usually is made pertaining to the united corporate body because Mokjang is closely related to the united corporate body.⁹⁰ A twenty-minute Bible study is held next. The pastor, or teaching minister if he

⁸⁸Chai, "Ga-Jung Church," seminar lecture, *Mokjang Leader*, 12.

⁸⁹Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 75-77. Meal preparation varies based on the availability of members. The person or family hosting the meal usually gets it ready. Sometimes a potluck is held or food is ordered from a restaurant.

⁹⁰Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung church ?)," 67.

is available, can select the Bible study material.⁹¹ The teacher covers the passage background and content, but does not cover theological and controversial issues during the Bible study. The goal of Mokjang's Bible study is imparting basic knowledge to those with less scriptural knowledge. By contrast, the united corporate body offers in-depth Bible study.⁹²

Then, a sharing time of not longer than seventy-minutes plays an important role in Mokjang. A Mokja leads this time. The Mokja encourages everyone to share the most important event or praise reports from the past week, or to tell about a life application from the previous week's sermon.⁹³

This time is designed to attend to members' needs and concerns, and to help nonbelievers participate in the conversation for group assimilation.⁹⁴ Consequently, believers can look after unbelievers' needs and concerns, and the nonbeliever can experience how Christians truly apply God's Word to their real lives based on their biblical teaching. Listening and praying are the members' most significant tasks during sharing time. The Ga-Jung church implements the two techniques of questions and testimonies to effectively and successfully manage the Mokjang meeting.⁹⁵

⁹¹Chai, "Ga-Jung Church," seminar lecture, *Mokjang Meeting*, 13.

⁹²Ibid.

⁹³Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 22.

⁹⁴Chai, *Ga-Jungkohaello saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 81-85.

⁹⁵Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung church ?)," 68.

The members use mostly questions to help people identify their problems.⁹⁶ They try to avoid giving a common-sense view of the solution, but encourage them to share from their own testimonies what can be contributed to the particular matter at hand. Chai feels that real-life stories influence people's lives more powerfully than does common sense. Additionally, Mokjang is the place to share individual's lives--not knowledge itself.⁹⁷ Members must treat these real stories with confidentiality. This is how they build up trust for one another, as in a family relationship.

Mokjang members spend the next fifteen minutes in intercessory prayer based on the sharing time. Mokjang members are encouraged to pray for one another frequently and fervently.⁹⁸ They share the grace of previous prayer requests that the Lord answered, too. In this way, other believers experience God's grace indirectly as well.⁹⁹ The intercessory-prayer time has become extremely beneficial for members. Those who do not open up as much during the sharing time sometimes reveal their problems during the prayer-request time because indirect experience motivates them to open up. I personally interviewed many Mokjang members in SBCH, who shared various stories about how this intercessory prayer time affects unbelievers' perspective on the way that Christians care for one another.

⁹⁶Chai, "Ga-Jung Church," seminar lecture, *Mokjang's Sharing*, 14. In order to have beneficial outcomes, Mokjang's principles require the following: "You must accept the house church members as they are. (Do not approve the sin or things they do wrong.) You must learn to forgive your members sincerely and absolutely. You must make the personal matters that have been shared during the meeting highly confidential."

⁹⁷Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 82.

⁹⁸Chai, "Ga-Jung Church," seminar lecture, *Intercessory Prayer*, 15.

⁹⁹Ibid.

The Mokjang ends with a mission-challenge time of fifteen minutes. The Ga-Jung church's ultimate purpose is spreading the gospel message to unbelievers to make disciples. As a result, Mokjang should not focus on its own community needs. Rather, Mokjang concentrates on winning lost souls and its mission for the world. Missionary letters sometimes are read, mission reports are read, and prayers also are offered for missionaries and missions.¹⁰⁰ In sum, the Ga-Jung church structure and description clearly support what it seeks, namely a New Testament house church model. A Mokjang is intentionally designed for conditions which lead every member to participate, in order to achieve the scriptural fellowship, laity-involved ministry, and evangelism carried on by each member as a part of Christ's body.

The Ga-Jung church's biblical foundation and overall understanding of church missions results in the ultimate goal of making disciples by winning lost souls. Moreover, the Ga-Jung church has built up its structural foundation based on this objective. The Mokjang's life clearly reflects the evangelism-oriented lifestyle. For this reason, evangelism naturally became the Ga-Jung church priority. The Ga-Jung church's deep commitment and dedication to evangelism are plainly seen.

The Understanding of Church, Church Growth, Mission, and Evangelism

The Concept of Church

Ekklesia. The Ga-Jung church's comprehension of church concepts clearly presents church as an *ekklesia* and *koinonia*. According to Ga-Jung church, "One of the

¹⁰⁰Chai, "Ga-Jung Church," seminar lecture, *Mokjang's Mission*, 14.

most important church goals is to witness to unbelievers to make disciples. We believe that is a reason the Lord established the church (Matt 28:19-20)."¹⁰¹ Jesus' Great Commission is considered to be an extension of God's plan and became the church's central mission.¹⁰²

Chai's understanding for the church is based on the Lord's salvation plan. The church--as a community of believers--recognizes the continuing process of His plan. One of the essential missions given to the world is achieving His plan through Christ's Great Commission. Therefore, the church itself became the witness, and the Ga-Jung church understands that this mission is the church's priority. The objective of the Ga-Jung church, as the called one (*ekklesia*), is building up the gospel-centered community by carrying out God's continual plan.

Koinonia. Chai realizes that one of the most critical aspects of ministry is relationship. Based on Matthew 22:34-40, he stresses both relationship with God and with neighbors. Chai supports the application of Jesus' teaching about relationships to Ga-Jung church life. First of all, he points out ways to build a proper relationship with the Lord. Chai thinks that this relationship allows one to experience God's overflowing love and grace and then, naturally, this vertical relationship with God extends to neighbors as a horizontal relationship.¹⁰³ In Chai's view, a yardstick of ministry success

¹⁰¹Ibid.

¹⁰²Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 47.

¹⁰³Ibid., 154.

depends on a person's relationship with the Lord and his or her neighbors. In other words, one's loving relationship with God should produce a similar relationship quality with others.

Chai's recognition of church relationship is closely related to the word *koinonia*. The relationship begins with God and needs to be extended to neighbors. So, a believer's priority is extending a proper relationship with the Lord to neighbors, which is the Ga-Jung church's focus for the Mokjang relationship. This is the reason that a Mokjang is a relationship-based community, rather than a district-based one.¹⁰⁴

The Recovery of the Dynamic Nature of the New Testament Church

In recent years, various church activities have been confined to the church building. The church's limited access to reach the outside world has caused it to lose its influence outside of its walls. Chai, who is aware of this trend, began to develop a church-structure formation to impact the nonchurched. This structural formation is termed Mokjangs. The Ga-Jung church proposes to revive the dynamic power in the New Testament house church's structure through the Mokjang, so that lay members can actively participate in evangelism in daily life. In the end, the members share the results of their ministry work. Hence, the Mokjangs' main concern is identifying and evangelizing nonbelievers through ministry. Their activities are performed in the home, workplace, marketplace, and other locations outside of the church. The Mokjangs become the main stage in the believer's life, and the united church delegates give more

¹⁰⁴Chai, interview by author, 15 February 2008, Houston. The main factor for determining Mokjang choice is personal relationship, instead of one's residential district.

independence to a Mokjang. Thus, Chai believes that a Mokjang must be similar in style to a New Testament house church, instead of to a cell or to a small group.¹⁰⁵ The difference between a cell concept and a Mokjang provides more detail of the Ga-Jung church's structural concept.

Church's Structural Concept

Why is the Mokjang not a cell that belongs to the local church, but is itself a church? This is because of the church concept that the Ga-Jung church pursues. A church's cell seems to be perceived as mainly a supporting unit for a mother church's congregation. The majority of ministries carried on are mother-church centered. In addition, there are limitations to what these cells can do to revive the previously mentioned New Testament church principles.¹⁰⁶ The New Testament church, though, is not a division of a church, but a small-unit house church that regards itself as a church. Worship, teaching, fellowship, evangelism, missionary work, and relief missions occur there.

Moreover, even though some of the modern churches—which are larger in size—seek the dynamic of the New Testament style of small-unit churches, there are still barriers to carrying on small-unit church dynamics within a large community. This is the reason Chai maintains the idea that a Mokjang should function like a church and not as a cell or small group.¹⁰⁷ This does not imply, however, that the New Testament churches

¹⁰⁵From this point on, the usage of Mokjang as a church means the New Testament style of house church, instead of today's meaning as a local church.

¹⁰⁶Young G. Chai, interview by author, 15 February 2008, Houston, TX.

¹⁰⁷Ibid.

are the perfect church model. The structure of church has been developed theologically, especially since the third century. The Lord allowed the church to grow from its current structure for more than two thousand years. God blessed the church even after the New Testament era. This is why the Ga-Jung church conceives of the united church as carrying out the modern church's various functions. Simultaneously, through Mokjangs, the Ga-Jung church aims to restore the New Testament church's dynamic nature. Thus, the Ga-Jung church pursues the combination of the traditional church's advantage within the united church and the New Testament house church's merit within Mokjang. The Ga-Jung church believes that this combination will enable the action of saving souls and making disciples of them more efficiently.

Ministry-Delegation Role

The pastor and lay workers share their work in accordance with Ephesians 4:11-12 in the Ga-Jung church. The church considers both the pastor and lay workers to be ministers of God's work,¹⁰⁸ so all believers require a place in their ministry. The pastor performs his role mainly within the united church, and lay workers perform their roles as they serve and build up the body of Christ through the Mokjang. As a result, the ministry in Ga-Jung church is a shared one.

Apart from serving and building up the church ministry, Mokjang ministry includes the traditional church's pastoral caring, counseling, and visitation for laypeople.

¹⁰⁸Chai, "Ga-Jung Church," seminar lecture, *Biblical Model of Delegation of Ministry Role*, 1. Chai, "The Pastor focuses on teaching its members to be whole; finding out and training their talent; and giving them opportunities to use their talent. Service work and activities and building up the body of Christ is considered as the role of lay workers." Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 58-59.

Laypeople perform different types of work through the traditional church's pastoral ministry, which is open to both home and work. The Mokjang provides lay workers with a ministry workplace, and offers them a sense of calling and awareness as lay ministers.¹⁰⁹ For this reason, there is a significant difference between the Ga-Jung church's understanding of laypeople's role in ministry and the traditional church's understanding.

Biblical Ministry Model Can Be Fulfilled Only inside a Church

Chai has taught several Bible studies in cell groups, used at home or in the school's classroom for Bible study. He recognized a difficulty in delegating ministry within the Bible study group, though, particularly in the Bible study setting. Chai's method was not producing mature Christians. Chai could not find a solution based on any scriptural example of ministry delegation within Christian groups, because he could not apply the biblical example of church life to a nonchurch-based ministry.¹¹⁰

By doing this, Chai understands that, though obtaining scriptural or theological knowledge is required, this does not guarantee the development of a mature Christian. Chai determines that a Christian needs to live by the Word and take the opportunity to apply the biblical teaching of ministry in a real-life field for growing as a mature believer. People actually learn by doing and not by solely acquiring knowledge itself. Chai

¹⁰⁹In active Mokjang's Mokjas tend to have these sense of calling as a ministers. More than twenty Mokjas' interview in SBCH confirmed that these sense of calling.

¹¹⁰Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 55. Chai employed Campus Crusade for Christ methods of delegating ministry, however, he still experienced limitation in applying a biblical ministry model to his Bible studies.

concludes that a believer needs a place to practice the biblical-ministry model, and the opportunity can be fulfilled only inside a church.¹¹¹ Chai recognizes that this is the reason God built a church on earth and made the decision to work inside the church to carry on lay-based ministry.¹¹²

Mission

The Ga-Jung church's priority, which is making disciples by winning souls, is directly applied to missions as well. The Ga-Jung church understands that the church exists as a messenger of God, and shares God's desire for all to come to a knowledge of the truth.¹¹³ Likewise, the Ga-Jung church recognizes that missions is a responsibility given to churches. Therefore, each Mokjang, since each is considered to be a church, should carry a duty to send the message to the world. This is the reason that each Mokjang serves the missionary and the mission field.

The Ga-Jung church's emphasis on missions is identified in each of the Mokjang names after every serving missionary's geographical location. The Mokjang chooses their own serving missionary and mission field because selecting their own missionary generates concern for the mission. This is recognized as a way to improve intimacy with the missionary as well.¹¹⁴ Whether or not a Mokjang has enough financial

¹¹¹Chai, *Ga-Jungkohaello saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 31.

¹¹²Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 55.

¹¹³Sung, House Church Ministries International, "Ga-Jung church and United Church Task Division."

¹¹⁴Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 176-78.

ability to support the missionary, the Mokjang members still serve the missionary in prayer. Furthermore, the various Ga-Jung churches promote the matching missions programs. This means that a cooperated body--like SBCH--finances fifty percent of the missions offering. At least fifty percent is the responsibility of a Mokjang.¹¹⁵ However, the missions committee in the united church administrates all missions giving. Consequently, the Ga-Jung church establishes what is perceived to be a useful structure for setting the missions priority through close contact with the mission field.

The Understanding of the Ga-Jung Church's Evangelism

The Ga-Jung church declares its mission: "Our priorities center on saving the lost rather than church growth. We believe that it is God's desire for all to be saved and for all to come to a knowledge of the truth (1 Tim 2:4)."¹¹⁶ As a result, the Ga-Jung church's mission presents the church as a community of believers seeking to determine the continuing process of His plan. Its mission clearly describes the priority of evangelism.

Chai understands that evangelism's essential element is proclamation. The proclamation's content is the good news. It is not simply knowledge of the great man, Jesus. The good news of what He has done through all His life must be proclaimed to those who have not yet heard it.¹¹⁷ Additionally, Chai wants to share this message with

¹¹⁵Ibid.

¹¹⁶Sung, House Church Ministries International, "The Mission Declarations of House Church" [on-line]; accessed 24 October 2007.

¹¹⁷Chai, "Ga-Jung kyohaeran mueokinga?" (What is the Ga-Jung church, 2007), 57.

lost souls with integrity. A disciple who follows Christ attempts to learn and observe the model of Jesus' whole life, instead of simply having the knowledge of Jesus' work. One then hands down the knowledge of proclamation to unbelievers by leading a Christ-like life. Chai understands that evangelism is more effective when a believer attempts to share the good news by living a life like that of Jesus.¹¹⁸

This understanding identifies one aspect of the nature of the Ga-Jung church's evangelism. The centrality of Jesus' salvation work is the main message in proclamation. This message is for sharing by those who attempt to live Christ-like lives. They became witnesses through the eyewitness of those whose lives reflected the gospel. Thus, Chai presents various dimensions of evangelism.

Delos Miles describes three dimensions of evangelism, which is being, doing, and telling the gospel. He delineates biblical clues for evangelism's meaning. Christians evangelize "through being the good news, doing the good news, and telling the good news."¹¹⁹ Miles points out that one dimension (telling the good news) can be emphasized more than the others. If any dimension is missing or neglected, though, he expects that a state of asymmetry of evangelism will develop.¹²⁰

The Relationship between Church Growth and Evangelism

According to Chai, the definition of church growth could significantly overlap that of evangelism. Ga-Jung churches believe that church growth results from making

¹¹⁸Ibid.

¹¹⁹Delos Miles, *Introduction to Evangelism* (Nashville: Broadman, 1983), 49.

¹²⁰Ibid.

disciples through witnessing to unbelievers.¹²¹ For this reason, the pursuit of church growth concentrates strongly on winning lost souls and then focuses on discipling them.

Ga-Jung church members expect growth through strong evangelism activities resulting in spiritual reproduction. Hence, the church mission is not merely establishing as many Mokjang-based, Ga-Jung churches as possible. The church mission is building a biblical, gospel-centered community and exporting biblical community by reproducing itself into another gospel-centered community through winning lost souls. The Ga-Jung church seeks evangelism that results in kingdom extension.

Moreover, church growth is also closely related with discipleship. One of the Ga-Jung church's ultimate goals--which is making disciples through winning lost souls--is based on Jesus' Great Commission objective, which is making disciples. Thus, Chai feels that evangelism extends the Great Commission to include discipleship.¹²² He explains, "If evangelism does not aim to produce confessing and practicing disciples of Jesus Christ, it is difficult to say the real meaning of evangelism."¹²³ This statement implies that Chai's comprehension of evangelism is not separate from church growth's purpose, which is making disciples; thus his perspective presents evangelism and church growth as closely related to each other.

Chai stresses follow-up so much that it became a personal mission to educate the Christian world. He understands and employs the term "discipleship" to mean the

¹²¹Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 142.

¹²²Ibid.

¹²³Ibid.

process of training a new believer to become a mature Christian. Consequently, Chai asks converted Christians to participate in a follow-up training process. Chai claims that the decision to become a Christian is just the start, so he requests further, follow-up steps. In sum, Chai does not consider Ga-Jung church to be a method of church growth, but he stresses--through the Ga-Jung church--that church growth's true nature is conversion growth resulting from evangelism as it is related to discipleship.

Church's Discipleship

Discipleship requires discipline to be effective. In the Ga-Jung church, there are two ways of disciple training to build effective disciples: Bible study and field-disciple training. Bible study through class teaching is mainly done in the united church; field training through teaching with service and love in daily life is mainly done in the Mokjang. The Bible study presents the biblical way of being a disciple. Students learn a disciple's meaning, responsibility, and achievement. Disciple training in the Mokjang naturally extends to real life.

Applying God's teaching and living with the Word becomes the major factor of making disciples. A student usually learns through other members' exemplary lives. The ultimate purpose of both types of training is saving souls through making disciples of them. All disciple training is intended for the purpose of winning souls. Therefore, disciple training is not limited to class teaching, but disciples are made by the pastor and lay workers. All processes take place through the united church and Mokjang.¹²⁴ In sum,

¹²⁴Chai, "Ga-Jung Church," seminar lecture, *Biblical Model of Delegation of Ministry Role*, 1.

the Ga-Jung church's belief with regard to evangelism, church growth, and missions regulates the church's mission. Based on the Ga-Jung church's belief, I will describe the Ga-Jung church, especially focusing on their evangelistic principles and methods.

Description of the Ga-Jung church's Evangelism Strategies

The Witness Concept

The Ga-Jung church encourages every Mokjang member to participate in winning lost people. A new believer is not an exception. Once the prospect becomes a Christian, he or she will naturally be brought into inviting lost people immediately. But, one might ask, how is it possible for a member who has not yet received any training to take part in the work of saving souls? The reasoning behind this is the Ga-Jung church's witness concept, which additionally is known as cooperative witnessing.

Cooperative witnessing is different from the traditional witnessing concept in that not every believer is viewed as capable of delivering the salvation message to the prospect. Lay workers accomplish only the part of bringing the prospect to the ministry group, so that the minister can deliver the gospel message. This task does not require the lay worker to complete any type of witness training. The new believer has experienced the evangelical work of sharing through observing the Mokjang life ever since the new believer arrived. At this point, all the new believers should do is bring prospects to the ministry group as he or she already has experienced.

Obviously, the work of bringing prospects to the stage for hearing the salvation message is not easy. The lay workers who bring prospects to the united church must

possess a passion for saving lost souls. They must be willing to devote their time to serve them with love and pray to God. In addition, Mokjang members need to be able to work together and take turns for fulfilling the task. Members learn from one another via participating in the sharing of their evangelical work in daily Mokjang life as well. The majority of the Mokjang members will naturally be able to recognize their cooperative evangelistic role from Mokjang life. Every member will be trained to be more effective in his or her evangelistic role by continuing to follow the evangelistic-oriented lifestyle.

The interesting aspect is that the Ga-Jung church's concept of cooperative witnessing actively allows many members to participate in evangelistic work in daily life. A number of Korean churches, though, organize special-witness teams that visit the prospects and witness to them. Although all Christians should be witnesses, numerous Korean churches rely on special teams because they claim that this strategy is more effective. By contrast, ordinary Christians often lose the passion or commitment to witness, which reflects the phenomenon pertaining to how difficult it is to witness.

To the contrary, Ga-Jung church members have demonstrated a passion for saving souls. Even though laypeople do not deliver the salvation message, the Ga-Jung church does not refuse the idea that all believers are capable of sharing the salvation message.¹²⁵ Ga-Jung church does agree, however, that trained pastors tend to more effectively deliver detailed salvation messages through Bible passages. Additionally, laypeople's part in the sharing of evangelistic work, which includes delivering love and service, can effectively encourage prospects to hear the gospel message. A paradigm shift

¹²⁵Young Gi Chai, interview by author, 12 January 2008, Houston.

has been attempted in the Ga-Jung church from the traditional witness concept, that all church members become a witness community through sharing work instead of every individual Christian witnessing by delivering the salvation message.

The Description of Cooperative Witnessing

Laypeople perform cooperative-witnessing work in the Mokjang. Their witness process is: First, Mokjang members identify the target nonbeliever and pray for him or her during the weekly Mokjang meeting. Then, they attempt to contact the prospect to support their relationship. In many cases, the members' caring for the prospect through prayer naturally leads to opportunities for connecting with the person in everyday life. This process is repeated several times, and then the prospect usually has a chance to visit the Mokjang.¹²⁶ During this process, members introduce the Mokjang and encourage the prospect's regular participation.

Furthermore, when the prospect visits the Mokjang for the first time, Mokjang members may adapt the meeting program for the prospect to fit in. The process of assisting the prospect to settle into the Mokjang is carried on naturally through love and service. The prospects might feel that the Mokjang focus is on him or her due to the fact that Mokjang members have been caring and praying for this prospect prior to the visit. If that is the case, the person will naturally feel a welcoming atmosphere. At least, the continual caring for the prospect motivates the person to be curious about, and have an interest in the Mokjang. This accepted feeling motivates revisitation of the Mokjang.

¹²⁶Seoung Hyun Sung, interviewed by author, 12 January 2008, Houston. Seoung Hyun Sung is the director of House Church Ministries International.

Though the prospect does not understand the Christian faith at the time, his or her interest in the Mokjang can be related to an interest in becoming a Christian. Once the prospect settles into the Mokjang, the last evangelical process can happen. He or she will be encouraged to participate in the gospel-message course and the Bible study by the pastor at the united church.

Therefore, the Ga-Jung church recognizes the need in the Christian community for believers to utilize their individual talents and together assume the role of witnessing people in harmony. Cooperative life is required in the normal Ga-Jung church's witness process. Through the Mokjang witness process, those who are involved in witness work get to taste the salvation of souls. A number of witnesses will eventually spread to all other Mokjangs through the united church. After all, the purpose of Mokjang is established and will be naturally developed within the Ga-Jung churches.

The next step of Mokjang's witnessing process is reproduction. Those who become believers through Mokjang will be involved in the witness process, too. A new believer will be encouraged to participate in the Bible studies at the united church. He or she will learn of the necessity of witness through the study of the Bible.

At the same time, the person will be trained to witness via the Mokjang life that he or she has experienced. A new believer experiences sharing the work of witnessing through observing the Mokjang. Afterward, one realizes that he or she is part of sharing the work of witnessing as well. The new believer then is expected to reach out to his or her own family members or friends.

Evangelism Strategy Is Built-Up Based on Conversion-Oriented Evangelism

The Ga-Jung church strongly recommends that visiting Christians, who wish to transfer into the Ga-Jung church, attend other established churches. The Ga-Jung church especially tends to prevent Christians from transferring within the same area. The main reason that the Ga-Jung church is reluctant to accept transferring Christians is that the main focus of the Ga-Jung church is witnessing to nonbelievers. The Ga-Jung church does not oppose the idea of training transfer Christians through the Ga-Jung church and having them participate in witnessing. The Ga-Jung church considers, however, that the priority of the church's mission is to save the lost. Hence, the Ga-Jung church insists that even the energy to retrain transferring Christians should be used for winning the lost soul, so that the evangelistic strategy's focus will not move away from witnessing to nonbelievers.

The Ga-Jung church does not plan to retrain transferring Christians as disciples, but directs them to witness to nonbelievers, so that they will in turn participate in soul-saving work. Furthermore, there is the concern that transferred Christians might bring with them their experiences in different systems and thereby confuse the Ga-Jung church system.

Rejecting transferring Christians certainly is not the goal. A person might be accepted into the Ga-Jung church if the pastor of an area church recommends that he or she would benefit from such a church system. Even in those cases, though, the person is endorsed under the condition that he or she will take the gospel-witnessing class and accept Mokjang's principle. In other words, one should present the strong will to learn

the Mokjang's evangelism-community lifestyle regardless of the person's previous Christian experience.¹²⁷ By doing this, the Ga-Jung church can continue to concentrate on evangelism's actual, genuine meaning, which is saving the lost.

Additionally, the Ga-Jung church is encouraging believers' spiritual growth by having them intentionally participate in God's ministry. Chai recognizes that current church members live in a consumer-oriented world and, in many ways, the spirit of this age has entered the church as well.¹²⁸ More church members seem to be influenced by this trend. They tend to look for the better quality of what they can receive through educational programs, building facilities, music, worship style, and sermons, instead of focusing on devoting their life to God's ministry. Moreover, various believers are seeking churches that will satisfy their taste to upgrade their religious life, and they become distant from the work of saving souls. Some churches' growth occurs as the result of transferring Christians, and such growth does is not connected to a strong will and passion for saving souls.

Some transferring believers possess a pure motivation, which seeks spiritual growth and spiritual management. However, the Ga-Jung church is critical of believers who transfer to another church motivated by personal benefit, without devoting their lives to God. Chai's ministry is evidence of the spiritual growth that occurs when one puts God before self and takes part in His ministerial work. The most important ministerial work that the Ga-Jung church pursues is participating in saving lost souls. Therefore,

¹²⁷In addition, if a person stayed away from church for a long time (i.e., more than a year), he or she might be considered as a prospect and be accepted.

¹²⁸Young G. Chai, interview by author, 7 February 2007, Houston.

transferring Christians cannot be the Ga-Jung church's primary subjects of concern. The evangelism-oriented Mokjang lifestyle naturally turns its concern to non-believers.

Not every Mokjang experiences active evangelical performance. A Mokjang is revived when a new family registers and becomes Christian. Otherwise, Mokjang meetings usually become routine when members do not experience any soul-winning for a long time. Chai thinks that Mokjang meetings must not stop even though there might be no result in evangelism. The reasoning is that the church does not close its doors when there are not any new members.¹²⁹ Chai encourages members to still seek God's will and purpose, though, because the most important aspect of the effort put forth in evangelization is that the evangelist retains a sense of responsibility and passion toward the lost soul.

Description of Prayer's Role in the Direction of Saving Lost Souls

Various evangelistic churches agree that prayer is foundational to effective evangelism. Thom Rainer's evangelistic-church research also indicates that nearly seventy percent of churches rate prayer as a major factor in their evangelistic success.¹³⁰ The Ga-Jung church highlights prayer's importance to evangelistic effectiveness as well.

The Ga-Jung church does not emphasize its evangelical methods or step-by-step strategy, but its directional objectives of soul-deliverance.¹³¹ The critical point is keeping the goal in focus. So what motivates the Ga-Jung church to concentrate on the

¹²⁹Ibid.

¹³⁰Rainer, *Effective Evangelistic Churches*, 69.

¹³¹Seoung Hyun Sung, Personal Interview January 12, 2008, Houston.

objectives? It is building a relationship with God. Seoung Hyun Sung comments that experiencing God is motivation to continue focusing on the objectives.¹³² The Ga-Jung church's understanding of *koinonia* explains the evangelistic results of experiencing God. It starts with one's relationship with God. People receive so much love and grace from God that they cannot help but witness to their neighbors. As a result, building a relationship with the Lord becomes the necessary process for motivating Ga-Jung church members to keep focusing on evangelism.

The Ga-Jung church recommends a prayer life as a way to build a relationship with God. The members develop the relationship by experiencing God's intervention in response to prayer concerns. For this reason, the Ga-Jung church asks the believer to pray specifically, so that he or she can determine which prayer is answered. The Ga-Jung church employs sharing to generate a detailed prayer list.¹³³

Sharing is not just telling one's story to relieve stress, but it is the methods by which members decide on the person's prayer concerns in the Ga-Jung church. There are three stages of sharing. The first stage is sharing objective facts. In this stage, members share news items in their lives, but they do not share their personal lives. Although Chai identifies some value to establishing a social relationship among the members, he warns that remaining at this stage for a long time will make a spiritual community become effeminate.¹³⁴

¹³²Ibid.

¹³³Ibid.

¹³⁴Young G. Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change Your Zone Meeting Church to Ga-Jung Church), 189.

In the second stage, members share routine facts. They share some of their personal lives without admitting conflicts and wounds. In the third stage, members honestly offer their detailed life stories, including conflicts and wounds.¹³⁵

Mokjas and other members make an effort to gradually move from the first and second stages of sharing into the third stage because the purpose of sharing a person's conflicts and wounds is not for healing them through sharing, as the counseling-healing course does, but praying to God about them together. The first and second stage sharing, however, make it difficult for other members to figure out the real heart of a person's life. In order to bring one's trouble and wounds to God and ask God to manage them through intercessory prayer, the third stage of sharing is required to bring one's trouble and wounds to God and to ask Him to manage them through intercessory prayer. The reason for opening up oneself honestly is bringing one's life to God and praying for it-- not alone--but together through mediating prayers.¹³⁶ These experiences make a Mokjang meetings dynamic, and bring positive results to checking on one another's prayer lives as well.

In some cases, Mokjas might lead members to contribute to a prayer list. Then, Mokjang members kneel together to pray with detailed prayer lists. Each member may experience God's intervention through watching how a specific prayer is answered.¹³⁷

¹³⁵Ibid.

¹³⁶Chai, "Ga-Jung Church," seminar lecture, *Mokjang Meeting*, 14. Indeed, there exists a danger that it might become gossip when one opens up honestly. However, one of the rules of sharing in Mokjang is confidentiality. The members in Mokjang seriously consider this role.

¹³⁷Ibid.

Sometimes one must be patient and wait for God's response. One learns to maintain his relationship with God and trust the Lord through this process. Even when a prayer is not answered immediately, one can experience God indirectly through another member's prayer that is answered.

Sometimes one must learn to submit to God's negative answer to prayers for saving a soul. Various SBCH Mokjas witnessed, however, that when one refuses to receive God, the Lord sends another one for salvation. The interesting point is that members experience their own faith growing through their prayer life during the soul-deliverance process. Hence, the important lesson that can be learned from those who have labored much in prayer is that they have experienced spiritual growth through prayer life.

There is another essential lesson to be learned through their prayer's role in evangelism. A believer who prays for a lost soul not only will rejoice when God answers his or her prayer, but also, even nonbelievers, who do not have faith in Christ, can experience God's intervention in a believer's life through prayer at the Mokjang. Though a nonbeliever usually feels uncomfortable with the prayer time after sharing in the Mokjang, when the prayers are answered, the prospect is interested in sharing with expectation, too.¹³⁸

The Ga-Jung church utilizes the sharing principle to generate a detailed prayer list as well. Consequently, in the Ga-Jung church, members experience both directly and indirectly ways that the Lord is able to intervene in believers' lives through prayer.

¹³⁸Seoung Hyun Sung, interview by author, 12 January 2008, Houston. Furthermore, Mokjang members lead the prospect to compose a detailed prayer list.

Moreover, one's relationship with God has become the motivation to continue leading in the commission of soul-deliverance objectives.

The Mokja and The Pastor's Important Roles in the Evangelistic Process

The Mokja's role. The Mokja's role is critical to the evangelism process. The Ga-Jung church has an understanding that the Mokja assists in motivating members to participate in evangelism. This motivation, which allows members to become involved in evangelism, comes from building a closer relationship with God. For this reason, the Mokja's role involves assisting members to develop a closer relationship with God. The prospects may have a chance of getting to know God, which helps believers to build a more solid trust in the Lord.

The Ga-Jung church emphasizes that establishing relationships with God through prayer is a way to experience God.¹³⁹ Therefore, the Ga-Jung church sets a goal of sharing detailed prayer lists during sharing time in the Mokjang meetings. The Mokja's role is that of aiding members to create a detailed prayer list.

Another aspect of the Mokja's role is that of service with love.¹⁴⁰ The Mokjas set an example by committing a strong will to serve members through the Mokjang. They should therefore act as personal guardians, demonstrating concern and empathy to those entrusted to their care. The Mokjas should pray with people, offer assistance and be aware of individuals' needs, and always be available to their members. The driving force

¹³⁹Seoung Hyun Sung, interview by author, 12 January 2008, Houston.

¹⁴⁰Chai, "Ga-Jung Church," seminar lecture, *Ministry Role*, 8.

of what they are doing is not merely serving, but presenting Christian love. Chai believes that ministering is made possible when people experience the love of believers.¹⁴¹

Hence, the sacrifice of love acts as a premise of authority. This authority impacts the relationship, which acts as the prospects' gospel bridge. The relationship between the Mokjas and members is established based on a serving and loving attitude through this authority. This is the reason that the Ga-Jung church considers the Mokja to be a lay minister who performs the traditional pastor's part of the ministry role. Thus, the Mokjang becomes a vital part of the Mokja's life. The Mokja's role in the Ga-Jung church is a valid example of a lay worker.

The pastor's role. The most significant aspect of the pastor's role in the evangelism process is leading the gospel message for the united church. The pastor prepares the witnessing course and the Bible study, and he shares the gospel message with the prospects. His role is not limited, however, to leading the gospel message. In addition, the pastor supports the Mokjas with supervision and prayer, so that the Mokjas may lead the Mokjang's evangelism.¹⁴²

The Ga-Jung church furnishes lay workers with opportunities to perform God's work and leads them to conduct their work through their relationship with God. The pastor's role is trusting them absolutely to carry out their own responsibility. Chai believes that delegating the ministry without trust hinders the autonomic development of

¹⁴¹Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 185.

¹⁴²Seoung Hyun Sung, interview by author, 12 January 2008, Houston.

the lay ministry's work.¹⁴³ It does not mean that the pastor abandons the laypeople in the desert to build up their own survival skills. The pastor supports with teaching and prayer. Consequently, Chai feels that pastors should intercede in prayer to God and delegate His work to laypeople.¹⁴⁴ In sum, the pastor and the Mokja, who are the leaders of the Ga-Jung church, must be men of prayer because the church's evangelistic motivation is derived from a relationship with God built up by prayer.

Relational Evangelism

Chai's overall understanding of evangelism results in the current Ga-Jung church evangelistic strategy. Various Ga-Jung churches in the world share his view of evangelism. The Ga-Jung church's overall strategy for evangelism can be called "relational evangelism/ (Life-style evangelism)."¹⁴⁵ Thus, this evangelism consists of ongoing witnessing encounters with the starting and building of relationships instead of a confrontational evangelistic style.¹⁴⁶

Relating is much more natural in the Ga-Jung church through the Mokjang life. Chai understands the relational benefit of Mokjang life: Members can have the

¹⁴³Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 185.

¹⁴⁴Chai, "Ga-Jung Church," seminar lecture, *Ministry Role*, 8.

¹⁴⁵Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 104. Relational evangelism, as a traditional means of personal evangelism, is building relationships with individuals for leading them to Christ. It has been established on two theological foundations: Jesus' incarnation (John 1:17) and ministry.

¹⁴⁶Confrontational evangelism is proclaiming the gospel message persuasively to lost people without building personal relationships with them.

opportunity to establish a relationship through sharing their lives and meeting their needs in daily life.

Numerous new SBCH believers explain that they developed an interest in becoming a Christian through Mokjang members' encouragement.¹⁴⁷ The prospect should not come to the united church, however, because he or she feels obligated due to personal relationships. Members understand prospects can be saved when they realize that God leads them into the spiritual relationship.¹⁴⁸ The Mokjangs have more total members than does a congregation gathering for a Sunday-worship service¹⁴⁹ because Mokjangs include the various prospects who are still on spiritual journeys.

Analysis of the Ga-Jung Church's Evangelistic Strategies

Chai recognizes that evangelism's success is primarily due to God's blessing, rather than structural changes. Therefore, when Chai began to establish the Ga-Jung church, his priority was centered on the goal of exploring evangelism, instead of simply following structural methods. This objective resulted in the Ga-Jung church model,¹⁵⁰ which integrates cooperation to perform the church's evangelistic strategy.

The Cooperative Witnessing

The cooperative-witnessing structure is a distinctive characteristic of the Ga-

¹⁴⁷Ibid.

¹⁴⁸Ibid.

¹⁴⁹Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 175.

¹⁵⁰Young G. Chai, interview by author, 7 February 2007, Houston.

Jung church's evangelism. The delegation of roles applies to witnessing work as well. For cooperative witnessing, the Ga-Jung church delegates witnessing work between the roles of the pastor and laypeople.

The pastor's responsibility is leading through verbal proclamation and teaching.¹⁵¹ He preaches the salvation message, teaches what a Christian is, and helps participate in saving souls. On the other hand, the laypeople's role is seeking lost souls, praying for them and then helping them join a Mokjang for opportunities to hear the message of salvation.

In other words, the ministers' group (usually the pastor), who received professional theological training, takes the responsibility for delivering the gospel message's set of doctrines and systematic Bible teaching. In many cases, laypeople's relationships already includes unbelievers, and usually are broader than that of the minister. The laity assumes responsibility for identifying unbelievers and helping them to listen to the gospel message.

Chai's ministry experience has proven that pastors with teaching talent, who deliver proclamation and lead Bible study, seem to be quiet effective.¹⁵² Additionally, various members of SBCH testified that they experienced the witnessing delegation role to be successful. Thus, their understanding indicates that conducting evangelism cooperatively is effective. Ga-Jung churches develop their evangelism strategies based on this nature.

¹⁵¹Chai, "Ga-Jung Church," seminar lecture, *Ministry Role*, 8.

¹⁵²Young G. Chai, interview by author, 8 January 2008, Houston.

This approach causes controversial debate, though, because cooperative witnessing did not appear from theological inquiry, but from effectiveness based on personal ministry experience. The biblical evidence (Matt 28:18-20) commands that "all believers" are to share to the gospel as witnesses. Walter S. Bleecker understands that the Great Commission instructs every one of us to follow this command. He states that the Great Commission "is for 100 percent of Christ's followers-not just 10 percent."¹⁵³ He also states that "every Christian can personally bring others to the saving knowledge of Jesus Christ. It is the church's responsibility to equip each Christian to do it. If God said do it, it must be do-able."¹⁵⁴ Therefore, he understands the command is meant for every Christian. Roy J. Fish, a former professor of evangelism at Southwestern Baptist Theological Seminary stated that "the responsibility of every Christian is not to bring the lost to the gospel but to take the gospel to the lost."¹⁵⁵ Fish also stressed that every church member ought to be equipped for, and to engage in personal evangelism.

The primary issue should not be evangelistic effectiveness, but rather the scriptural mandate which has been given to the church and extends to all Christians. Evangelism is not simply a matter of personal preference. Though some church members prefer not to confront people with the gospel, they still need to be trained as soul winners in evangelism. The cooperative witnessing concept does not sufficiently fulfill Jesus' command.

¹⁵³Walter S. Bleecker, *The Non-Confronter's Guide to leading a Person to Christ* (Scotts Valley, CA: Harvesting Ministries, 1990), 19.

¹⁵⁴Ibid.,12.

¹⁵⁵Roy J. Fish and J. E. Conant, *Every Member Evangelism For Today* (New York: Harper & Row, 1976), 20.

Witnessing a gospel message by sharing proclamation is everyone's responsibility, but it is difficult to find support from the biblical evidence for the Ga-Jung church's cooperative witnessing, which divides the verbal witnessing task. It is limited to a certain group. Moreover, the Ga-Jung church, which pursues the New Testament church model, should observe the biblical model of witness instead of evangelical effectiveness and professionalism. Therefore, because the cooperative-witnessing idea has not been developed by theological study, but has evolved by ministerial effectiveness, it is necessary to engage in further theological investigation and consideration to support the cooperative witness' concept.

Relational Evangelism

Charles Arn has researched the unchurched for years. His survey results pertaining to reasons that people attend church indicate that relationships really matter. The relationship factor is cited as significant in reaching the unchurched by seventy five percent to ninety percent of formerly unchurched individuals.¹⁵⁶ Thom Rainer's research does not present a contradiction but a difference in the levels of importance. He mentions that factors leading unchurched people to a given church include family members in attendance (38 percent) and relationships other than family members (25 percent). Although Rainer presents factors other than relationships as well, and he points out that the reasons could be complex and cannot be simplified into one or two elements, his

¹⁵⁶W. Charles Arn, *How to Reach the Unchurched Families in Your Community* (Monrovia, CA: Church Growth, n.d.).

research upholds relationship's importance in reaching unbelievers.¹⁵⁷

In most cases, witnessing is accomplished by means of relationships in the Ga-Jung church. Mokjang members approach a prospect by meeting his or her needs. This practice is the normal way to create a relationship in the Ga-Jung church. For this reason, various Mokjang members agree that it is easier to evangelize a prospect who has just moved into the region than ones who already have settled into the area.

In other words, the opportunity to build up a relationship is the important factor of the Ga-Jung church's evangelism strategy. This priority of building relationships does not mean, however, that the Ga-Jung church is not interested in nonbelievers who have settled in the area already. Numerous Mokjas from SBCH have maintained a list of nonbelievers between five and fifteen years, and continuously prayed for them and witnessed to them. This instance presents the Ga-Jung church's tireless evangelistic zeal. Consequently, relational evangelism dominates the Ga-Jung church. Church members develop their evangelistic methods based on this model.

However, there are concerns for both evangelistic styles. Lifestyle-evangelism advocates list concerns about confrontational evangelism, which may result in "the widespread failure of converts to become disciples. Many decisions appear either to be uninformed or designed to terminate an encounter with an embracing evangelist by whatever means necessary-even recording an insincere decision."¹⁵⁸ On the other hand,

¹⁵⁷Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 73-74. Multiple responses were possible for this survey of open-ended questions. Other factors are the pastor's preaching (90 percent), doctrine (88 percent), and friendliness (49 percent).

¹⁵⁸Paige Patterson, *Evangelism in the Twenty-First Century: The Critical Issues*, ed. Thom S. Rainer (Wheaton, IL: Harold Shaw Publishers, 1989), 42-43.

confrontational-evangelism proponents enumerate concerns about relational evangelism, which "seems to risk bypassing too many people in its attempt to relate better to a few," and "biblical evidence seems to sanction more by confrontational means."¹⁵⁹

Though the Ga-Jung church's evangelism strategy supports relational evangelism based on the biblical model,¹⁶⁰ the New Testament model clearly presents a confrontational style of evangelism as well. The early church and Christ's communication model, as revealed in the Gospels and Acts with encounters, as often as not portray Jesus as not having personal long-term relationships, such as with Nicodemus, the Samaritan woman, Zacchaeus, the rich young ruler, and others.¹⁶¹ Additionally, the examples of the commissioning of the Twelve (Matt 10: 3-15) and then of the seventy (Luke 10:1-16) can hardly be considered as clear indications of lifestyle evangelism.¹⁶²

Therefore, it could be more reasonable to conclude that the biblical model of evangelism's method seems to integrate both styles of evangelism. Selecting one methodology out of two may not be the solution. Each church can choose either one strategy or both of them based on its theological understanding and cultural context. In choosing a method, however, one should be aware of each methodology's value and weaknesses.

¹⁵⁹Ibid., 44.

¹⁶⁰Ibid., 46-49. Other New Testament models present evangelism examples involving establishing relationships as well. "The cases like that of Philemon, Onesiphorus (2 Tim 1:16-18), Timothy, and others clearly suggest that much of the most effective and enduring evangelism involved the establishing of meaningful relationships."

¹⁶¹Ibid., 45.

¹⁶²Ibid.

In sum, the Ga-Jung church recognizes that relational evangelism's strength, such as establishing friendships among Christians and non-Christians, can build a natural bridge for the gospel because unbelievers can sufficiently reflect on both the truth of the gospel and the valuable life of Christians. The Ga-Jung church implements this advantage for its evangelism strategy. The combination of qualitative time and friendship can create an environment of trusting one another, and then this qualitative friendship can contribute to forming a bridge for the gospel.

Prayer's Role in the Direction of Saving Lost Souls

The importance of prayer's evangelistic role has been presented. Edward Lyrene stresses that prayer's role may cooperate with the Spirit in winning the lost. He notes, "Evangelism is a spiritual work which requires spiritual resources. Prayer is the divinely ordained means by which these resources are made available to God's servant. For too many, prayer is looked upon as a mere adjunct to the task of evangelism."¹⁶³

Lyrene offers more detail concerning the way that prayer may cooperate with the Spirit:

Whether a Christian seeks to witness to his or her neighbor or plans to go as a missionary to a foreign country, he or she must be assured of the Spirit's power and presence. Prayer brings God and his resources into the work of winning the lost. The gospel must be preached, and Christians must testify to the life-changing power of Christ, but the Spirit is the one who brings about the conviction necessary for salvation, and the Spirit is the one who brings about conversion. In the world of evangelism the Spirit is the main object of our prayer.¹⁶⁴

Lyrene complains, though, that prayer is missing from the current evangelistic

¹⁶³Edward C. Lyrene Jr., *Evangelism in the Twenty-First Century: The Critical Issues*, ed. Thom S. Rainer (Wheaton, IL: Harold Shaw Publishers, 1989), 90.

¹⁶⁴*Ibid.*

task when it should be the first order of business in the task of world evangelization.¹⁶⁵

Additionally, in an evangelistic study course titled *How to Witness*, authors Joe Ford and Robert M. Saul point out, "Prayer is forgotten in evangelism today All evangelism must begin with prayer. Unless the role of prayer in evangelism is recaptured, the church will only plod along in a world racing swiftly toward hell. Prayer is our greatest need."¹⁶⁶

The Ga-Jung church tends to understand such criticism. Ga-Jung church life portrays a model of church commitment to prayer and pays more attention to prayer's evangelistic role. The foundational principle in the Ga-Jung church's evangelistic strategy is absolute dependence upon God's faithfulness through prayer. Chai knows that a faithful God answers the united prayers of those called to serve Him for the sake of the gospel.¹⁶⁷

Chai implied that the neglect of prayer affects the condition of a church's spiritual reproduction. For example, he delivered an address on the words from James 4:2, "You do not have, because you do not ask God," in a seminar lecture. He claimed, "if a church rarely holds prayer-meetings and there are no conversions, and no additions to the church, what could be the reason? Is it found here— you have not because you do not ask God."¹⁶⁸ According to him, passionate prayer must join this evangelistic work. He realizes that the soul winner must be a man of prayer.¹⁶⁹ Thus, Chai understands that

¹⁶⁵Ibid.

¹⁶⁶Joe Ford and Robert M. Saul, Member's Booklet from Equipping Center Module: *How to Witness* (Nashville: Sunday School Board of the Southern Baptist Convention, 1979), 56.

¹⁶⁷Ibid.

¹⁶⁸Chai, "Ga-Jung Church," seminar lecture, *Prayer*, 13.

¹⁶⁹Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 65-66.

prayer can be used as the instrument of God's saving work. However, Chai contended that churches suffered no spiritual reproduction because they did not pray for conversions. As a result of their lack of prayer, God did not grant it.

In addition, he delivered another address in the seminar on the words from Matthew 9:38 "Therefore, pray the Lord of the harvest to send out laborers into His harvest." He noted that "God sends forth laborers in response to the prayer of His people."¹⁷⁰ Thus, the sovereign God uses multiple laypeople and ministries to bless the church's evangelistic work. Chai expects God to utilize faithful messengers of the gospel--messengers who are praying for the winning of lost souls in order to produce a harvest.¹⁷¹

Hence, while means and methods are vital, the power that is behind the means and methods is the most significant. As Rainer comments, "Prayer is the power behind the principles. There simply is no more important principle in church growth than prayer. The prayers of the early church unleashed the power of God to add thousands to the church. It happened then. It is happening in some churches today. And it can happen in your church."¹⁷²

In Ga-Jung church life, believers experience God's intervention and management of not only one's life in personal detail, but also the winning of lost souls through prayer. Based on this experience, they submit to God's sovereignty, to the fact that God is the one who brings about conversion, and they gain knowledge that believers

¹⁷⁰Chai, "Ga-Jung Church," seminar lecture, *Prayer*, 13.

¹⁷¹*Ibid.*

¹⁷²Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 1993), 183-84.

participate in God's work of salvation with prayer, seeking to be utilized effectively as God's instruments in saving souls. In the end, the Ga-Jung church feels that believers can keep their focus on the objective of soul deliverance, which is the proper method in achieving God's purpose.¹⁷³

Consequently, Mokjang members are strongly encouraged to pray even more and seek the Holy Spirit's guidance. In most cases, though, Mokjang members naturally develop spirituality through a diligent prayer life. Numerous SBCH Mokjas witness that this experience provides continual motivation to involve evangelism.¹⁷⁴ Additionally, praying for the prospects for a long time results in Mokjang members getting to know them better. This detailed information allows the members to provide better care for the prospects. As a result, members' spiritual experience with the detailed knowledge regarding evangelistic subjects assists a Mokjang in becoming an evangelistic community that continually strives to evangelize nonbelievers.

Likewise, the most important aspect of the Ga-Jung church's prayer life is its influence on winning lost people. The Ga-Jung church understands prayer is the channel through which God blesses the evangelistic efforts of the church. Prayer experience becomes the foundation of every effective evangelistic endeavor.

Thus, members of Ga-Jung churches attribute the power and strength in evangelistic success to prayer's role in the saving of lost souls. In this understanding, believers would experience more of God's presence and power if they would connect with

¹⁷³Seoung Hyun Sung, interview by author, 12 January 2008, Houston.

¹⁷⁴Young G. Chai, interview by author, 15 February 2008, Houston.

God through prayer. Thus, the clear Ga-Jung church directional objectives make detailed methods, which show individual roles and clear objectives for uniting the Ga-Jung churches into one.

Consequently, the spirit of prayer is evident in the life of the Ga-Jung church, resulting in conversion-oriented growth. Likewise, the Ga-Jung church clearly understands prayer should precede our evangelistic effort. Prayer brings God's power and strength into the work of winning the lost.

Evangelism Strategy Is Built-Up Based on Conversion-Oriented Evangelism

Chai's philosophy of the evangelism and growth concepts, which is based on kingdom extension, has become the foundational Ga-Jung church idea. It means that church growth relies on conversion growth. Furthermore, the Ga-Jung church's evangelism strategy builds up the nature of the priority of evangelism. Chai recognizes that inviting existing believers to join another church is not evangelism because the original word for evangelism, *euaggelidzo*, means "to preach the gospel" to those who have not already heard or responded to the gospel message.¹⁷⁵ As a result, the word's meaning clearly excludes the act of inviting an existing believer from the category of evangelism. For this reason, Chai has not encouraged believers from other churches to participate in SBCH.

Chai describes two reasons that current churches seldom seek the nonchurched, which causes difficulty in evangelism. First of all, there are already sufficient numbers of

¹⁷⁵Ibid., 139-40.

existing believers shopping for a church.¹⁷⁶ One research study indicates that 76.5 percent of Korean-church members have experienced transferring to another church. The main two reasons are moving residency (23.1 percent) and conflict in church life (22.8 percent).¹⁷⁷ Thus, research confirms that frequent believer transfers occur in current church life. This fact is evidenced by the significant status of some church's transitional increase. In addition, most churches provide meaningful activities that focus on existing believers, instead of nonbelievers, which results in the competition for transfer-growth.

The second reason is that believers can hardly identify nonbelievers to visit. Once a nonbeliever becomes a believer, the believer spends a considerable amount of time with other believers. Finally, the believer loses contact or can hardly find any nonbelievers for visitation.¹⁷⁸

Chai recognizes that even though growing churches exist today, many cases involve transfer growth, and their conversion rates are considerably low. The most critical problem of this phenomenon is that church members are under the false impression that a church is actually growing.¹⁷⁹ Chai established the Ga-Jung church's evangelistic strategies based on this nature, which encourages believers to participate in conversion-based evangelism in various ways. Additionally, the Ga-Jung church frequently

¹⁷⁶Chai, *Ga-Jungkohaelo saewigineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 49.

¹⁷⁷Jae Woo Jeon, "The Present State of the Believers Transferring," *KukMin Ilbo* 1 (January 2004): 39.

¹⁷⁸*Ibid.*, 49-50.

¹⁷⁹Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church), 140-41.

reevaluates the purpose of existing church organizations or meetings to ensure their relative evangelistic efficiency. Mokjang assumes priority in Ga-Jung churches because it is an advanced base for evangelism.¹⁸⁰ For the same reason, the Ga-Jung church considers Mokjang as one of the most important church organizations, instead of other traditional church organizations. Moreover, the Ga-Jung church tends to dismiss traditional church organizations, such as Man's Ministry Union (MMU), and Woman's Missionary Union (WMU), and even a choir in some cases to concentrate on Mokjang's role, instead of on other church organizations.¹⁸¹

SBCH provides yet another instance of reestablishing church organization based on the priority of evangelism. The church sets its budget in accordance with evangelism's priority. The first priority of SBCH's budget focuses on evangelism and mission.¹⁸² Therefore, the SBCH ministry priority will be decided according to its relationship with evangelism. This principle became a distinctive characteristic in the Ga-Jung church.

Hospitality Ministry

According to Larry Kreider, "Hospitality is cheerfully sharing food, shelter or

¹⁸⁰Ibid., 143.

¹⁸¹Chai, "Ga-Jung Church," seminar lecture, *Removing the Barriers*, 9. The reasoning is that, although Ga-Jung church members love to praise God on a daily basis in Christian life, various faithful workers tend to remain dominantly in a choir practice Sunday or Wednesday in traditional church settings. For this reason, it is hard for churches to carry on the business of evangelism, such as developing relationship with newcomers. Thus, different Ga-Jung churches tends to voluntarily dismiss a choir. SBCH now has reorganized a choir. It was dismissed before, but the choir's members agree about the priority of evangelism, so a choir practice requires extra devotion once they devote their time to the evangelism ministry.

¹⁸²Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 174.

spiritual refreshment to those God brings into your life. It is using your home and the material things God has given you as a means to serve others and build relationships."¹⁸³

This practice of hospitality ministry is one characteristic of Ga-Jung church life that is employed to approach both brothers, sisters, and the lost. Hospitality ministry in the Ga-Jung church involves opening each members' lives to those who needs physical or spiritual care, and making room to welcome those lost people. These ministries involve opening the doors of the believer's heart and home to people, and it involves discovering other's needs through sharing member's resources and lives.

However, the practice of hospitality is not easy work. The practice had its challenging dimension because hospitality, which is implemented in the Ga-Jung church as a way of life, need to be cultivated over a lifetime. As Joan Chittister has noted, "hospitality is one of those things that has to be constantly practiced or it won't be there for the rare occasion."¹⁸⁴ Therefore, the question is how one can keep doing it? The answer the Ga-Jung church provides is that experiencing winning lost souls motivates them to continually participate in hospitality ministry. Various interviews with SBCH's Mokjas reveal that, even though everyone cannot participate in hospitality ministry, those who do carry on this ministry experience soul winning, which allows them to keep this ministry going.

Hence, hospitality itself is not the goal in Ga-Jung church ministry, but ultimately the goal is to establish an opportunity for sharing Christian love, so that the

¹⁸³Larry Kreider, *House to House: Spiritual Insights for the 21st Century Church* (Houston: Touch Publications, 1995), 75.

¹⁸⁴Joan Chittister, *Wisdom Distilled from the Daily Living the Rule of St. Benedict Today* (San Francisco: Harper & Row, 1991), 132.

prospectus might have an interest in being a Christian. Hospitality can be an important ministry in the Ga-Jung church because hospitality is a critical element for inviting the non-believer to the gospel message through experiencing Christian love.

Offering hospitality is a significant part of what it has meant to be the people of God. The biblical references present hospitality as a believer's responsibility too. 1 John 3:18 concerns what people are supposed to do when others are in need. John says to have active compassion: "Let us not love with words or tongue, but with actions and in truth." We are further instructed: "Do not merely listen to the word . . . and Do what it says" (James 1:22).

Therefore, hospitality is one of the ways to express Christian love in action, and the Ga-Jung church wants to share the gospel message with love in action. Likewise, the ultimate goal of hospitality ministry is inviting the lost toward commitment to God. In order to make this goal happens, the Ga-Jung church members focus on meeting the needs of prospects and willingly sharing the love of Christ in personal and practical ways. Consequently, this hospitality ministry influences nonbelievers in real life. It represents the Christian life and motivates the prospect to develop an interest in becoming a Christian.

The Ga-Jung church's intense interest in the lost soul is a distinctive characteristic. This is what Mokjang members practice in their daily life. They look for each individual's need, and pray about it, and then take action. Therefore, members in a Mokjang practice this hospitality way of life together. Members commitment can combine into a life-giving welcome to those in need of a sense of belonging. Thus, rethinking hospitality ministries within a Mokjang might direct us toward an increased appreciation for the value of a hospitality ministry focused on wining the lost.

Establishing a Home (Mokjang)-Based Ministry

The Ga-Jung church establishes a home-based ministry. A Mokjang meeting held in a home provides the dynamic nature of a small home oriented atmosphere. The home offers the opportunity to share life experiences in a comfortable and relaxing atmosphere.

This unique environment emphasizes and develops certain aspects of Ga-Jung church's philosophy of ministry. Chai envisions a Mokjang to be like the New Testament one. The New Testament church was characterized by sharing Christ's love, encouraging a prayer momentum, and having a passion from God for evangelism. Chai wants to recover these characteristics through the Mokjang.¹⁸⁵ These characteristics are what home-based ministry emphasize through Mokjang life.

Home-based ministry emphasizes maintaining the honesty and openness of close living quarters. Through meeting in the homes, members are frequently being received, continually learning to accept others and building loving relationships. Likewise, Mokjang's home-based, small-group structures allow people to learn about practical Christian living. The small group meeting is small enough for a relatively intimate fellowship to develop between members. This is how these small home-based churches are interconnected and inter dependent with one another. The purpose of this home-based ministry is to provide a safe environment for the members to share their lives together, pray, share Christ's love and receive a passion from God to reach the lost.

¹⁸⁵Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church), 27.

Unlike the celebration meeting, which hardly provides such a unique atmosphere, the environment of a home atmosphere allows members to learn to accept and love their brothers and sisters unconditionally like in a family atmosphere. With maintaining the close living quarters, they understand not only physical problems with other members but also their spiritual needs. Once they find out these concerns, the Mokjang becomes a place to pray for each other, just as was done in the church life of the New Testament era. The home-based setting becomes a place where members learn about service, accountability, prayer and the love of Christ.

Likewise, small group ministry, such as home-based ministry, implies that small groups exist to minister within their own circle. However, Gareth Weldon Icenogle provides four dimensions of small group ministry in a church: ministry to God, ministry to one another, ministry to others outside the group and ministry to God's creation. He says "this [ministry to one another] is a good place to begin, but growth of the group's life purpose is more fully seen as they move beyond themselves into the presence of God, the presence of outsiders and the presence of God's wider creation."¹⁸⁶ Therefore, he argues a small group's ministry needs to extend beyond just the purpose of ministry to one another.

The Ga-Jung church also understands the argument. The Ga-Jung church applies this understanding into home-based ministry by broadening the purpose of ministry beyond to outsiders and God. Mokjang is a small group of believers, including possible prospects, who meet together. The Ga-Jung church uses houses as an evangelism base because, given the Christian community's family character, member homes provided an

¹⁸⁶Gareth Weldon Icenogle, *Biblical Foundation for Small Group Ministry: An Integrative Approach* (Downers Grove, IL: InterVarsity Press, 1994), 110.

atmosphere in which individuals can express their common bond.¹⁸⁷ As a result, members understand that the house is an easy place for prospects to visit. Mokjang members utilize this chance to share Christian living. Ultimately, the Ga-Jung church uses this chance to evangelize the lost.

Chai emphasizes that the home-based ministry became a hub for Ga-Jung church evangelism. He claims that home-based ministry not only provided food and good fellowship for the prospectus, but also it intentionally focuses on leading the men and women into a commitment to Christ.¹⁸⁸

Thus, home-based ministry's foundational principle consists of two major factors. First of all, a home-based structure easily meets the needs for members and provides ministerial opportunities. Home-based ministry creates a flexible environment. Mokjang can offer people help from various management levels and provide great opportunities for various ministry. The home-based structure is useful for empowering those who ordinarily have little power in a large organization. Second, the main purpose of the home-based ministry extends to outsiders, which are the lost people, in order to glorify God. The Ga-Jung church frequently reevaluates the purpose of existing home-based ministry to ensure their relative evangelistic efficiency. Mokjang assumes priority in Ga-Jung churches because it is an advanced base for evangelism. Therefore, what the Ga-Jung church expects to establish through the home-based ministry is a church like the New Testament church by making the best use of the efficient conditions which home-based ministry provides.

¹⁸⁷Robert Bank, *Paul's Idea of Community: The Early House Churches in Their Historical Setting* (Grand Rapids: William B. Eerdmans Publishing Company, 1980), 61.

¹⁸⁸Chai, "Ga-Jung Church," seminar lecture, *Evangelism*, 16.

Conclusion

In sum, there is no question that evangelism is intended to deliver the gospel to nonbelievers. The Ga-Jung church attempts to convey to current churches the message of the real meaning of evangelism by rethinking the transferring of Christians. The Ga-Jung church continues to focus on saving the lost through intentional participation in God's ministry via emphasis on witnessing to nonbelievers.

CHAPTER 4

DEMONSTRATING THE IMPACT OF THE GA-JUNG CHURCH'S GROWTH THROUGH EVANGELISTIC PRINCIPLES AND METHODS

This chapter includes a brief historical account of the decades of the Ga-Jung church's movement and of the impact of its evangelistic strategy on Korean church growth. I also present lessons from the implication of the Ga-Jung churches, especially their evangelistic strategy in church growth. The historical development of the Ga-Jung church has spanned only two decades, seen two generations of leadership emerge, and signaled significant impact among Korean churches. The following historical summary focuses on the Ga-Jung church movement among Korean churches.

Historical Dimensions of the Ga-Jung Church Movement

The Ga-Jung church movement is still growing among Korean churches since its beginning in 1993. Thus, making a specific chronological break is not an easy task. Significant events, however, subdivide the movement's history into smaller units. Based on these facts along with my personal viewpoint, I identify three key developmental stages in the Ga-Jung church movement. Though there are significant dividing points for marking off stages in the movement, some overlapping is possible. The first stage is "the understanding stage," the second stage is the dissemination stage, and the third stage is

the takeoff stage.¹

1993-96: Understanding Stage

The vision for what Young G. Chai calls the Ga-Jung church on the evangelism fields around the world came in the middle of the 1990s. This section concentrates specifically upon the beginning period of the Ga-Jung church movement from 1993 to 1996. In the beginning, Young G. Chai, who is the founder of the Ga-Jung Church movement, charted a clear and compelling course of direction for the Ga-Jung church. Based on his theological core is a biblical commitment to evangelism that relates to conversional growth. Chai's theological core is the basis for his philosophy, theory, and methodology of the Ga-Jung churches' evangelism. During this time, he established the Ga-Jung church concept and developed a delegation of ministry roles between ministers and laypeople. Chai was the dominant person in the Ga-Jung church-movement leadership during this time. His leadership is mostly limited to the Seoul Baptist Church in Houston.

The significant mark of this historical period was an evangelistic method. The Ga-Jung church established a strategical evangelistic community called Mokjang. The majority of the laity's evangelistic work is conducted inside a Mokjang. The Mokjang became a basic essential unit of the Ga-Jung church's evangelism and the foundational factor for which the Ga-Jung church was known. The models for finding a lost soul and serving the person with love became the primary tasks in Mokjang.

¹Young G. Chai, interview by author, 15 January 2008, Houston. The following historical events mainly emphasize the relationship with Pastor Chai. The majority of Chai's contributions as the founder, the most prolific writer, and the main speaker since its beginning has been in the Ga-Jung church movement.

This stage coincided with a stage of awakening among the laity as God's disciples. Models for lay discipleship emanated from many evangelistic churches. They were naturally receptive to church discipleship training. The Christian news media noticed the church's emphasis on lay discipleship training in the 1990s. "Christian Today in Korea" focuses on the Korean church's emphasis on the making of a lay minister through discipleship training. It is said that "an in-depth Bible study and various laity-oriented disciple programs allow improving laity's standard. This fact also contributes to the specialization of church ministry in the 1990s."²

A representative event served to awaken the laity in the later 1980s. In 1986, Han Heum Oak (John Oak) founded Disciple Making International (DMI), an organization devoted to raising lay ministers in South Korea.³ DMI published a number of books and writings to emphasize the lay ministry. One of the important publications, *Called to Awaken the Laity*, generated much discussion regarding lay ministry. This book has been printed seventy-one times since 2006.⁴ The book's numerous printings indicate the lay ministry's popularity and interest among current believers.

1996-2003: Dissemination Stage

The next decade was a period during which a number of writings were published, and the Ga-Jung church movement began to spread out among the Korean

²Minae Lee, "Open the Eye and Ear to the World," *Christian Today*, 18 October 2006. [on-line]; accessed 2 April 2008; available from <http://www.christiantoday.co.kr/view.htm?id=179861>; Internet.

³John Oak, *Called to Awaken the Laity*, 3rd ed. (Seoul: Disciple Making Ministering International Press, 2006), cover page.

⁴Ibid., preface. This book originally was published 1984; the 2nd ed. was printed in 1992; and the 3rd ed. was printed in 2006.

churches. Young G. Chai's major contribution to Ga-Jung churches is his writing. Several of his most important volumes were published during this time. He was concerned about the need to speak positively and exactly with respect to the Ga-Jung church. The focus was not only primarily on evangelistic activity, but on what the church should be as well. Chai set the tone for the principles of the Ga-Jung church in the very first issues of *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change your zone meeting church to Ga-Jung church) in 1996.

This book's significant contribution is the manner in which it communicates with readers. The books were written to make the Ga-Jung churches' basic principles easy to understand for both ministers and the laity. Chai's writing reveals a commitment to the lay ministry and to the recovery of the New Testament church life's dynamic nature in the Ga-Jung church.

Chai's other publications additionally demonstrate his commitment in clear fashion. The second volume, *"Ga-Jungkohaelo saewegineun pyeosindo mokhae"* (Establish the lay ministry through the Ga-Jung church), provides a snapshot into his ministry philosophy of the Ga-Jung church and the experimental results of his ministry philosophy.⁵ This publication presents his commitment to the evangelistic strategy, which is characterized by focusing on conversional church growth. Chai writes that this book, however, is a work of evangelistic growth, not just of numeric church growth. His attention to church growth is a result of effective relational evangelism. Various articles

⁵Young G. Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the Lay Ministry through the Ga-Jung church) (Seoul: Durano Publishing Company, 2004), 8.

about the Ga-Jung church began to be published in Korean Christian society during this time.

The mark of this historical stage was the conducting of seminars and conferences for both ministers and laypeople. Such seminars and conferences sought to introduce the Ga-Jung church to the Korean church context and apply numerous Ga-Jung church principles to the church. The first ministers' seminar was held October 15-19, 1996, at the Seoul Baptist Church in Houston (SBCH). The first seminar was attended by thirty-six pastors. The main speaker was Rev. Young G. Chai. The participants are increasing as the years pass. From its beginning in 1996 until January 2008, a total of 3,075 pastors have participated in the Ga-Jung church ministers' seminar.⁶ Moreover, other Ga-Jung churches besides SBCH began to host the seminar and invite different main speakers for the seminar. From March 11 to 16, 2008, the forty-fourth seminar was conducted at Youlinmon Presbyterian Church in Korea. Rev. Jae Chul Lee served as the main speaker.⁷

The first Ga-Jung church seminar for laypeople was held from July 31 through August 2, 1998, in Houston, Texas. Forty six-laypeople attended this seminar. The total number of laypeople in the seminar from its beginning until April 2008, is 3,719. The need for seminars for laypeople has been continually growing. The seventy- third seminar was held March 14-16, 2008, in Gumi, South Korea. Its chief speaker was Seok

⁶Chai, interview by author. The forty-second ministers' seminar was held January 8 through February 3, 2008, at SBCH.

⁷Seoung Hyun Sung, e-mail interview by author, 1 April 2008. He is the House Church Ministries International (HCMi) general director.

Kil Cheon, who is one of the district leaders in S. Korea.⁸ The seminar response presents a positive implication that resulted in establishing the Ga-Jung church.

The first pastors' conference was conducted August 25-28, 1997, at the Atlanta Korean Baptist Church. The Ga-Jung church held the twenty-ninth pastoral conference November 5-8, 2007, in Dallas, Texas.⁹ The increasing numbers of seminar participants, times of seminar, and conferences indicate that the Ga-Jung church movement had gained high visibility and influence as well as a higher stature among Korean churches. The movement received a significant level of attention when it began to have a seminar for minister groups. A number of ministers and laypeople finished the Ga-Jung church seminar in 2008.

The true nature of the Ga-Jung church is often misunderstood even though churches of today from various areas implement Ga-Jung church principles. It is almost impossible to estimate the number of churches practicing principles similar to those of the Ga-Jung church. These principles include the utilization of terminology, such as 'Mokjang' and 'Mokja,' instead of such former dominant terms like 'district' and 'district leader.' Also, the Ga-Jung church's first stage of the Living Life Bible Study, which is offered only to the ministry seminar, is in use today by different Korean churches that are not registered as Ga-Jung churches in the International Ministry of Ga-Jung churches. In fact, out of the more than three thousand ministers who have attended the Ga-Jung church ministry seminar, just 115 churches are registered under the International Ministry of the

⁸Seoung Hyun Sung, "The Ga-Jung Church Survey," House Church Ministries International, January 15, 2008.

⁹Sung, interview by author, 1 April 2008.

Ga-Jung church. Those unregistered churches using the Ga-Jung church principles, which often experience trial and error, then result in a negative rather than a positive influence--impacting the overall the Ga-Jung church movement.

Hence, Chai realizes the necessity of consolidating the Ga-Jung church to extend it as a movement. In order for the Ga-Jung church to take roots in the ground, Chai understands that the Ga-Jung church must create a culture. The definition of terms and designation of terminologies must be uniform, so that there will be no confusion.¹⁰

The Ga-Jung churches should be characterized by at least the following statements to be listed on the Ga-Jung church address list. (1) They agree with the Mission Declaration's statements of the Ga-Jung church.¹¹ (2) They use the same terminologies as does the Ga-Jung church,-- such as Mokjang, Mokja (home-based group leader), and Mokyeo (spouse of men's leader of home-based group), because terms have the power to define the ministry work as well as its identity.¹² Moreover, the churches that host a Ga-Jung church seminar or conference must utilize all names used in Ga-Jung churches based on SBCH uses. (3) They use at least the first stage of Life series of the Ga-Jung church's Bible study as the teaching material for new believers. (4) The worship-service attendance for the last three months exceeds 70 percent of the attendance

¹⁰House Church Ministries International, "Ga-Jung Church" (seminar lecture notes appendix, 9 February 2007, photocopy), 8.

¹¹Seoung Hyun Sung. [on-line]; accessed 24 October 2007; available from http://www.housechurchministries.org/network/html/network1.asp?tb=inno_1&num=100000005&page=; Internet. Seven Mission Declarations are posted on the Ga-Jung Church Ministries International website.

¹²House Church Ministries International, "Ga-Jung Church" (seminar lecture notes appendix, 9 February 2007, photocopy), 8.

at the Mokjang-meeting because this rate indicates the vitality of Mokjang activities in the Ga-Jung church. (5) They view a Mokjang as a church. Thus, the Mokjangs meet every week; men and women should meet together; the gathering involves nonbelievers and focuses on sharing daily life.¹³ Chai began to establish the foundational work for the Ga-Jung church movement through this consolidation work.

Interestingly enough, though, Chai turned his attention to other regions of Korean churches following his completion of the movement's foundational work. With Chai's shift in concentration during this period, along with the introduction of the Ga-Jung church among Korean churches, his leadership with others was launched. Ga-Jung church leaders were emerging both in Korea nationally and in other Korean churches internationally at this time.

Chai still became much in demand as a speaker and lecturer for the Ga-Jung church movement. With the exception of Chai, no one person emerged as a primary spokesperson for the movement. However, there are other leaders getting clearly identified with the movement. This group includes those who are among the regional leaders of the movement. Rev. Jae Chul Lee, who is the pastor of the Youlinmoon (*open*) Presbyterian Church in Seoul, is the South Korean national leader. Jae Jung Kim, who is the pastor of the Atlanta Korean Baptist Church, is the North American national leader. There are two Protestant denominational leaders. One is Eun Jo Park, who is the pastor of Sammuel Presbyterian Church for the Kosin denomination in Korea. He and his

¹³Sung, House Church Ministries International, "The Mission Declarations of House Church" [on-line]; accessed 24 October 2007; available from http://www.housechurchministries.org/network/html/network1.asp?tb=inno_1&num=100000005&page=; Internet.

church members suffered during the Korean-hostage crisis in Afghanistan.¹⁴ The other denominational leader is Rev. Hoon Kim, who is the pastor of Junwon Church for the Hapshin denomination in Korea.

There are three lay-minister leaders in the movement. Seoung Hyun Sung is the general director of HCMI. In addition, Jin Kyou Lee is the district leader of the North American Ga-Jung church's lay ministers. Moreover, Won Geoun Sung is the Korean lay-minister district leader. Two missionaries in Indonesia and in Mexico serve as the missional district leaders.¹⁵ These individuals are a few of the many who follow the teachings of Young G. Chai and who began to become identified as the leading spokespeople for the Ga-Jung church movement.

2003- The Challenge for Takeoff Stage

The next decade is and will be a period during which the movement is challenged by the Ga-Jung church movement's current development. Chai's leadership was heightened when he decided to institutionalize the Ga-Jung churches. The significant attention to the Ga-Jung church movement can be attributed, to a great extent, to the initial institutionalization of the movement.

Chai dreamed of founding an institution that could be the bearer of Ga-Jung church principles while the Ga-Jung church movement's currently developed. His dream

¹⁴Twenty-three Samuel Presbyterian Church Korean missionaries were captured and held hostage by members of the Taliban in Afghanistan while they were conducting mission work. Two hostages, including one of the ministers, were executed, and twenty-one missionaries were released on August 29 and 30, 2007 after the Taliban negotiated with the South Korean government.

¹⁵Sung, interview by author, 1 April 2008.

became a reality in 2003 with the establishment of "House Church Ministries International."¹⁶ He describes the guiding principles behind the founding of the institute: "We help the churches and the pastors to accomplish common goals and collaborate together for effective Ga-Jung Church (GC) establishment.... We actively collaborate with churches in strategic locations either in GC establishment or in GC conversion."¹⁷

Pioneers in the movement began clarifying terminology and methodology at House Church Ministries International. Furthermore, the institute provides the important role of introducing the movement to the Korean churches. The institute administers the seminars and conferences as one of the introductory works. HCMI actively supports all seminar and conference material, including necessary aids, and administers the operation's schedule, including the announcement of updating Ga-Jung church information.

The distinguishing mark of this decade in the Ga-Jung church movement is building relationships and the support system for spreading the Ga-Jung church's spirit to Christian society. This stage emphasizes establishing Ga-Jung church meetings of local leaders for both ministers and lay groups. House Church Ministries International became the hub around which numerous Ga-Jung church activities revolve. As one of the service works, HCMI includes Ga-Jung church survey and consulting work. The consulting teams, which operate among the Ga-Jung church, include the Rev. Chai and a few lay leaders in SBCH. They regularly visit other Ga-Jung churches to help them establish the Ga-Jung church.

¹⁶Sung, interview by author, 1 April 2008.

¹⁷Sung, House Church Ministries International, "The Mission Declarations of House Church."

One of the most impressive events launched in late 2007 by HCMI is called the "Ga-Jung Church 360"; 360 means traveling around the Ga-Jung church world.¹⁸ 360 is the Web site design for supporting general information about Ga-Jung church principles, and functional assistance for Ga-Jung church-management techniques, including documentation and basic instructions for practical methods management. Moreover, 360's general functions are providing networking communication not only for members of the same Ga-Jung church, but among other Ga-Jung churches' too.¹⁹ The networking provides general advice pertaining to Ga-Jung church life. Consequently, members can be connected with one another online as long as the church has an Internet connection. The primary purposes of the Ga-Jung church 360 are training and assisting many thousands of Ga-Jung church members in learning about, and practicing, Ga-Jung church life.

The institution of the Ga-Jung churches provides opportunities for varied notable contributions to the Ga-Jung church. These assemblies allow for the unification of a system, which holds a common view with respect to the concept and the terminologies of the Ga-Jung church. The longevity of the Ga-Jung church movement can be attributed largely to this beginning institution. This institution is committed to collaboration with those who already have adopted the Ga-Jung church by advancing Ga-Jung church principles, evaluation, analysis, and consulting.²⁰

¹⁸Miraenara, "The Ga-Jung Church 360" [on-line]; accessed 30 April 2008; available from http://cpnaya.net/ver3/html/business/business_06.htm; Internet.

¹⁹Chai, interview by author, 7 January 2008, Houston.

²⁰Seoung Hyun Sung, House Church Ministries International, "The Purpose and Goal of House Church" [on-line]; accessed 24 October 2007; available from

In sum, the historical dimensions of the Ga-Jung church movement demonstrate the raising of the stature of the movement as well as the growing influence of this church's evangelistic principles and methods among Korean churches. Based on the conclusion of the historical dimension, I will cover the impact of the principles and methods on growth for those churches that are already converting to Ga-Jung churches or are in the process of converting to the Ga-Jung church and other Korean churches. After that, I will suggest some of the Ga-Jung church principles as alternative models for renewing current Korean churches. This dissertation uses a Ga-Jung church-survey project to understand the result of the impact of the Ga-Jung church principle and methods.

Impact of Evangelistic Principles and Methods

Make Conversion Growth by Evangelism a Priority

The HCMI runs the survey for pastors who have attended the Ga-Jung church-ministry seminar. This survey's primary objective is researching the actual condition of the Ga-Jung church's establishment and how this church's principles impact the ministry of those pastors. The people selected for this study are the 1,027 ministers who had provided e-mail addresses until the twenty-third seminar. However, more than three hundred e-mails were returned. Only 119 (18 percent) of the ministers completed the survey.²¹ Therefore, it is impossible to measure the current accurate impact of all seminar

http://www.housechurchministries.org/about/html/about3_2_e.html; Internet.

²¹Sung, "The Ga-Jung Church Survey." The survey was conducted in January 2005 in six different categories, such as the background information of the ministers and the church, pastoral leadership, converting to the Ga-Jung church, evangelism strategies

attendees on their churches, but it is possible to use the data from 119 churches. The results of this study prove to be a fascinating venture into the influence of the Ga-Jung church.

The survey indicates the status of the establishment of the Ga-Jung church. Fourteen churches' ministers answered that they have not tried to convert to the Ga-Jung church. Fifty-three churches, however, are in the process of converting to Ga-Jung churches. They are adapting part of the Ga-Jung churches' principles and evangelistic methods. Fifty-two churches' ministers replied that they adapted the Ga-Jung churches' principles and methods to a certain degree.

The survey results indicate the surprising impact on the churches. Perhaps one of the most surprising conclusions is that those churches that converted to Ga-Jung churches began to experience conversion church growth.²² SBCH, the founding church of this strategy, is the established example of conversion church growth. SBCH grew from twenty-three Mokjangs to 150 Mokjangs. When SBCH became a Ga-Jung church, the average number of worship attendees was 120 people. However, the average worship attendance was 1,350 individuals in 2006. The cumulative baptism total was 1,025 believers.²³

(Mokjang), Bible study, and worship. This dissertation, though, focuses only on a few survey questions that are related to the Ga-Jung church's impact on those churches.

²²Ibid.

²³House Church Ministries, International, "Ga-Jung Church," 26. SBCH also has an English-speaking congregation consisting of a multiethnic group called New Light Fellowship (NLF). More than four hundred people attend Sunday worship at NFL. It is worthy of close attention that approximately twenty thousand Koreans live in Houston. Three to four individuals currently are baptized weekly at SBCH. Young G. Chai, *Kohaemun byeongwonida* (Church is a hospital) (Seoul: Yo-Dan Publishing Company, 2006), cover page.

The survey presents as well that those fifty-two established Ga-Jung churches experienced conversion growth. Though they have not experienced SBCH's conversion-growth scale, more than 60 percent of those churches' pastors responded that members experience increasing numbers of winning lost souls through cooperative witnessing work.²⁴ Additionally, according to the survey, almost 90 percent of these churches' ministers confesses that the Ga-Jung church's evangelistic method is one of the most effective strategies for aiding spiritual reproduction in the twenty-first century.²⁵ The survey results suggest that both established Ga-Jung church members and church leadership exert a concentrated effort toward winning lost souls and the conversion-oriented-evangelism strategies seem to dominate among the established Ga-Jung churches.

This determination contradicts the current status of Korean churches. One of the Christian newspapers presents the current church's evangelism activity; only 2.6 (26.4 percent) people out of 10 Protestant believers, are involved in evangelism per year among Korean churches. In other words, 73.6 percent of Christians do not participate in evangelistic work. The rate of evangelism involvement decreased (2.1 percent) in the previous survey in 1998.²⁶

The research indicates that today's church members hardly present a passion for winning lost souls. Evangelism, which is one of the believers' priority works, has been

²⁴Sung, "The Ga-Jung Church Survey."

²⁵Ibid.

²⁶Jong Eun Kong, "Only 2.6 Believers Involved Evangelism Out of Ten," *Christian Yenhaps Newspaper*, 28 August 2005. 1. In this article, the word "evangelism" refers to verbal proclamation of the gospel message.

replaced with something else. Relatively, the Ga-Jung church places tremendous emphasis on conversion church growth by evangelism. The Ga-Jung church becomes a cooperative evangelism community through Mokjang, which effectively divides evangelistic labor. As a result, the single most important impact of the Ga-Jung church's principles and methods is the contribution to, or reemphasis on, conversion growth by the evangelism that penetrates Ga-Jung churches.

The Ga-Jung church's conversion-oriented evangelism is especially influential, too. This evangelism strategy impacts other evangelistic churches. Two well-known Korean churches, the Sammuel Community Church and Sanwool Church, recognize that current Korean churches are too eager to achieve numeric growth. As a result, they seem unconcerned about whether the source of growth comes from conversions or from something else. Finally, this result is now causing the Korean churches to face the serious crisis of lack of conversion-growth. Both churches, however, discovered a possible solution for this conversion-growth crisis. They became Ga-Jung church members after implementing Ga-Jung church principles.

The pastor of Sanwool Church--in Seoul, South Korea--Mon-Sik Lee, criticizes the current Korean churches' picture that most church growth happens due to transfer growth. Such transfer growth can cause a critical problem for Korean churches. The reasoning is that many churches devote significant energy in response to develop a program for fulfilling member's needs, to maintain those existing believers in the church, instead of focusing on evangelizing a nonbeliever.²⁷ This trend degrades church members

²⁷ Ibid. Lee prepared for one year to transition to the Ga-Jung church before he ranched the Ga-Jung church. The Sanwool Church now has sixty Mokjangs. It started

as a consumer-oriented community, in the name of spiritual growth, and degrades the passion for winning lost souls.²⁸

Lee was skeptical about this trend and even felt pressure about the current church situation. He identified the solution, though, from the Ga-Jung church. Lee understands that the Ga-Jung church, which emphasizes evangelizing nonbelievers, is a possible model for resolving the current Korean church's transition-oriented growth. Sanwool Church transitioned to the current Ga-Jung church model as a result of Lee's conclusion.

He presents practical observations for transitioning into the Ga-Jung church. First, transitioning to the Ga-Jung church helps concentrate on the Great Commission. The Ga-Jung church's ultimate goal is winning the soul, so the churches become a strongly evangelism-oriented community.²⁹ Second, the Ga-Jung church gives a fresh challenge of renewal and innovation to the current Korean churches' transitional-growth problem. Lee comprehends that this is the ways the current church can be relieved from useless competition for one another's existing members. Simultaneously, the church can recover ministerial integrity in Christian society.³⁰

Moreover, both churches and one of the Korean megachurches, which is the Global Church, made an announcement as part of an effort to solve transitional growth. *Dong-A Il Bo*, which is one of the Korean newspapers, printed January 18, 2007, that

one and a half year ago.

²⁸Young G. Chai, "Ga-Jung kyohaeran mueokinga? (What is the Ga-Jung Church?)," *MokHoe Wa SinHak* (November 2007): 62.

²⁹*Ibid.*, 62-63.

³⁰*Ibid.*

three well-known Korean churches in Seoul, Korea--Sammuel Community Church, Sanwool Church, and Global Church--publicly announced that they would not receive other existing churches' members as transfer members in the name of evangelism.³¹

Korean churches are watching this matter's development with keen interest. Thus, the message of conversion-oriented church growth, which the Ga-Jung churches are trying to share, is being spread among the Korean churches. Various churches began to take this message quite seriously.

Relational Evangelism

One of the Christian newspapers surveyed a negative assessment of current churches' evangelism activity. Unfortunately, many of those who receive the gospel message feel negatively toward the way Christians evangelizes. Only 11 percent of the people are positive with regard to their evangelism experience. The evangelist's integrity received the most impressive points (32 percent). Individuals who responded negatively express their disapproval for Christians who demand a one-sided viewpoint.³²

The fact that more than eight out of ten people do not like Christian evangelism methods indicates that evangelism seems to pay little attention to its object. It is necessary for evangelistic methods to become sympathetic. The conclusion of the newspaper survey is that, though few evangelism activities are practiced, the majority of cases result in negative assessments. Along with negative opinions concerning

³¹Young Chan Yoon, *Dong-A Il Bo*, 18 January 2007. p. 1. Global Church's membership is about 20,000 people. This megachurch has experienced a considerable amount of transfer growth.

³²"The Need for Development of Evangelism's Methods," *Christian Yenhaps Newspaper*, 15 January 2006, p.15. This research indicates negative elements: no feeling--22.4 percent; annoyance--11.4 percent; rejection symptoms--6.3 percent; etc.

evangelistic methods, the anti-Christian movements are growing in Korea. Those anti-Christian activities disclose the actual circumstances of some Christians' wrongdoing. Anti-Christians use Internet Web sites or publications to criticize current Christian activities or beliefs. One of the inevitable causes of anti-Christian activities is found inside the church, highlighting the necessity today for the church's innovation--not only for evangelism's method, but for Christian church life as well.³³

Public recognition is not friendly toward Christianity either. Among the regular newspapers that cover negative reports regarding religion, news pertaining to Christianity ranks in first place in the religion sections.³⁴ The church-leadership group recognizes the social atmosphere about Christianity, as well. They agree with the necessity for the innovation of Christian church life. The primary task for church innovation is changing the inconsistency of the believer's faith and life.³⁵

Even though these surveys and voices do not represent the description of all Korean churches, the undeniable truth is that these significant Korean-church difficulties are spreading rapidly to more churches. Along with Christians' weak influence on society, it is harder for Christians to evangelize unbelievers due to unchurched people's negative opinion with respect to the church.

Chai recognizes, however, that the Ga-Jung church can contribute to counteracting those unbelievers' negative assessments about the church by relational

³³Man Seo Park, "Anti-Christian Movement," *Kidokkongbo* 7 (July 2004): 26.

³⁴Ibid., "The Image of Korean Churches," *Kidokkongbo* 17 (August 2004): 4.

³⁵Kwang O. Kim, "Korean Church's Renovation Task," *The Seong Gyeol Sinmun* 12 (November 2004): 10. Out of the pastor who participated in the survey, 85.5 percent of them agree on that point.

evangelism.³⁶ The Ga-Jung church's Mokjang meetings concern building meaningful relationships as evangelistic methodologies. The mere social type of relationship in a Mokjang gathering, though, does not guarantee effective evangelism. The relationship quality is indeed key to effective evangelism. What are the keys to relationship quality? The keys to relationships are based on the Christian way of serving and loving one another, which is presented in the Bible. The characteristic of developing the relationship is with an attitude of serving and loving lost people. The members practice this value in the Mokjang life through building relationships. No other aspects of Mokjang's relationship evangelism receive more comments than its role in the assimilation of new members. Moreover, the Ga-Jung church survey indicates that more than 90 percent of ministers respond that the Mokjang base's relational evangelism assumes the most important role in the assimilation of lost souls.³⁷

Therefore, one of the central organizing and integrating biblical principles for the Ga-Jung church's relation-based evangelism in a Christian context can be identified in Christian servanthood. A wholistic evangelism community recognizes the essence of developing one's talents, time, and resource, and of establishing relationships with others and God--who gave these elements. It is a natural outgrowth of the great commandment to love the Lord and love one's neighbor.

Servanthood is often misunderstood. Some people comprehend servanthood to be something that follows witness. Servanthood accompanies witness, however, instead

³⁶Chai, *Ga-Jungkohaelo saewegineun pyeosindo mokhae* (Establish the lay ministry through the Ga-Jung church), 103-04.

³⁷Sung, "The Ga-Jung Church Survey."

of being separated from it.³⁸ This does not mean that servanthood itself is the goal for witness, but it does mean that the church declares its witness as it simultaneously evangelizes and serves those in need. Even though servanthood itself is not the church's goal, it is a necessary element of the "full gospel," which seeks to lead people to wholeness.³⁹ Likewise, the Ga-Jung church penetrates nonbelievers by relationship-based evangelism with an attitude of servanthood. The ways the Ga-Jung church builds relationships with nonbelievers, and its attitude of developing these relationships, can be provided as possible solutions for the current criticism of churches.

Empowering Lay Ministry

A half-century ago, Elton Trueblood wrote, "If the average church should suddenly take seriously the notion that every laymember--man or woman--is really a minister of Christ, we could have something like a revolution in a very short time."⁴⁰ Additionally, J. C. Hoekendijk recognizes a similar recipe for church health. He notices the need for a working relationship between minister and laypeople, emphasizing the importance of the laity's role and church-life participation. In his words,

Only the laymen can really be "worldly." In everyday life they can demonstrate something of the solidarity of Christ with the world, they are the bearers of the apostolate. It will become apparent whether a church takes the apostolate seriously by the manner in which she prepares "the members of God's mission people" (that,

³⁸E. Glenn Hinson, *The Integrity of the Church* (Nashville: Broadman & Holman, 1978), 53.

³⁹Bill Leonard, *The Nature of the Church* (Nashville: Broadman & Holman, 1991), 61.

⁴⁰Elton Trueblood, *Your Other Vocation* (New York: Harper & Brothers, 1952), 9.

after all, is the meaning of the word *laikoi*) for their service. Where the layman is permitted to be only an "aid to the minister" (and, inevitably, becomes a copy of the clergyman), where he is considered only as a more or less "active member," there he is pulled out of the world and loses his function as apostle. The result would be that our concept of the church becomes clericalized, and that from then on we can be engaged only in a somewhat peripheral mission. Where, on the other hand, everything in church life is aimed at making the layman into an articulate Christian, there it will be possible to break out of our ecclesiastical isolation and to stand once more with the gospel in the midst of the world.⁴¹

Likewise, although the voice of the need for empowering lay ministry has been suggested, the identity of the laity is still questionable in today's church. Eddy Hall contends, "In time, though, ministry became professionalized. The laity were relegated to a second-class status that all but locked them out of recognized ministry. This division of believers into two classes--'ministers' and 'non-ministers'--persisted through the centuries."⁴²

R. Paul Stevens demonstrates the practical limitation of the laity's ministry involvement in current church life. He maintains, "The stagnation of the laity is caused mainly by the frustrating power of a church system that keeps the laity marginalized and prevents the pastor from doing the most important work: equipping the laity for the work of the ministry (Eph 4:11-12)."⁴³ Additionally, Steven recognizes that such current church life results in the feeling that, "while laypeople feel underemployed doing 'busy work' in the church, pastors feel overemployed, trying to shoulder the impossible burden

⁴¹J. C. Hoekendijk, *The Church Inside Out*, trans. Isaac C. Rottenberg (Philadelphia: Westminster Press, 1966), 85-86.

⁴²Eddy Hall and Gary Morsch, *The Lay Ministry Revolution: How You Can Join* (Grand Rapids: Baker, 1995), 13.

⁴³R. Paul Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership* (New York: Alban Institute Publication, 1993), introduction.

of being the minister of the church."⁴⁴

Therefore, the advocated voice for the necessity of empowering lay ministry is facing the reality of current church practices. The voice that requires a paradigm shift to overcome the church's reality is carrying more weight than it has before. Likewise, more people recognize that the church should re-establish the thinking and experience of a systemic approach to equipping the laity for ministry.

The Ga-Jung church survey, though, summarizes the characteristics of established Ga-Jung churches. One of these characteristics indicates that various church members recognize a calling to be a lay minister.⁴⁵ As discussed previously in this work, my own experience additionally indicates that many interviewed SBCH Mokjas consider themselves as lay ministers rather than as lay leaders.

Chai intentionally applies empowering lay ministry to church life. He realizes lay ministry's benefits: laypeople have a better chance than does the pastor of encountering unbelievers in daily life. Laypeople can easily approach other laypeople with the persuasive power of a common perspective.⁴⁶ The unbeliever can have the opportunity to get the idea of common Christian life by seeing laypeople. In addition, laypeople's work lightens the church's financial burden by eliminating the necessity for another salary.⁴⁷

⁴⁴Ibid.

⁴⁵Sung, "The Ga-Jung Church Survey."

⁴⁶Young G. Chai, *Kueokjojikeul Ga-Jungkohaello bakkura* (Change your zone meeting church to Ga-Jung church) (Seoul: Compass House Publishers, 1996), 57.

⁴⁷Ibid.

Because Chai also recognizes that laypeople's ministerial passion is no less than that of ministers, a church should make ministerial opportunities available. He feels that the church must use this opportunity for winning souls instead of allowing the laity to work in church management.⁴⁸ Chai concentrates on involving laypeople in evangelistic work. The Ga-Jung church intentionally equips each member for assuming each role to participate in the Great Commission. One of the most beneficial aspects of this Ga-Jung church principle is enlisting large numbers of the laity in soul-winning work. The principle of empowering the laity for the evangelistic work plays an important role in current church life because the Ga-Jung church assists churches in rediscovering the necessity for providing ministerial opportunities for the laity. It provides a valuable example of delegating ministry roles to laypeople. In like manner, the Ga-Jung church, which involves all members of the church body in ministry and evangelism, can serve as an alternative model for renewing the Korean church's lay ministry.

Building Prayer Momentum

Prayer is important in Chai's ministry. Chai approaches the Lord's heart through prayer. He gained the vision for his ministry and identified many creative ideas for his ministry through his prayer life. Chai considers time with God to be the most important aspect of daily life. He loves to find a quiet place to pray and encourage others to join in prayer. His continuous devotional life and personal relationship with God are foundational elements of his ministry.

⁴⁸Chai, "Ga-Jung kyohaeran mueokinga? (What s the Ga-Jung Church?)," 60. One of the Mokja shares the testimony that "I used to work a lot in other churches, but I hardly felt the joy of life--sometime felt the emptiness of life. Now I am busier than I used to be; however, I feel joy in my life because I am involved in work for winning the soul."

Chai believes that the pastor should be a role model regarding how to pray if he wants his church members to have a prayer life. He feels that one of the most important pastoral roles is praying (Acts 6:4). Chai has an intense prayer life. Chai himself prays every morning for three hours.⁴⁹ He understands that prayer is a vital tool of the Ga-Jung church ministry because prayer is an effective way to show dependence on God. Moreover, he asks Mokjas to pray for their Mokjang's members for more than twenty minutes daily, five days a week. Chai even takes a Mokja's pledge to have a prayer life to become a Mokja.⁵⁰

Chai, however, felt the need to extend intercessory prayer--prayer for others--to other church members, so he began to establish the 333 prayer meeting. This translates into thirty-three seconds prayer for the pastor and SBCH three times a day.⁵¹ Through this prayer meeting, church members can experience a close relationship with the Lord and serve as advocates and intercessors on behalf of others as well.

SBCH has several prayer meetings. An intercessory prayer meeting is conducted every Wednesday night. Early-dawn prayer meetings are held on weekdays. SBCH has a special dawn prayer service for ten days once a year. It is called "Saegupjul Kidohoe (SK)," which means three-ply-thread prayer. All members are urged by the church to join a three-person team, and all encourage one another to participate in this prayer meeting. The SK prayer meeting originated as the "Youlinmoon Presbyterian

⁴⁹Young G. Chai, *Kueokjojikeul Ga-Jungkohaelo bakkura* (Change Your Zone Meeting Church to Ga-Jung Church), 135-36.

⁵⁰Ibid., 133.

⁵¹Ibid.

Church" in Seoul, Korea. It spread to other Ga-Jung churches and has become a cultural aspect among them.

This prayer discipline explains the way that the Ga-Jung church discipless members because individuals actually learn by doing. Believers are only going to learn the way to pray by doing it. They can obtain information concerning prayer from books, but the Ga-Jung church recognizes that, until believers actually choose--by an act of own will--to pray, they will never learn how to do so. This is the way one's prayer life becomes more meaningful.

Prayer has become more and more emphasized in Ga-Jung church life. The Ga-Jung church survey indicates that one of the characteristics of established Ga-Jung churches is that members experience God's intervention in response to prayer concerns.⁵² This experience stimulates members to pray specifically, so that he or she can determine which prayer is answered. Likewise, the Ga-Jung church encourages believers to have an intense prayer life and promote prayer momentum among Ga-Jung church life.

Another characteristic of the established Ga-Jung churches suggests that various numbers of church members recognize the importance of prayer's role—not only for the believer's own benefit, but for winning lost souls too.⁵³ As mentioned in the third chapter of this dissertation, Chai recognizes that prayer serves as a useful tool, with constant emphasis, in Ga-Jung church evangelism. Likewise, prayer has become one of the most important steps in the processes for discipling believers in Ga-Jung church life, and by doing this, the Ga-Jung churches are building a prayer momentum.

⁵²Sung, "The Ga-Jung Church Survey."

⁵³Sung, "The Ga-Jung Church Survey."

Conclusion

In sum, the Ga-Jung church's principles and methods emphasize lay ministry and wholistic small-group communities; relationship-based-evangelistic principle; making an evangelistic pattern the priority of conversion growth; and paying attention to the importance of prayer's evangelistic role. Such strategies and methods are attracting the attention and growing interest of Korean churches. As a result, the Ga-Jung church has become an example among many Korean churches.

CHAPTER 5

CONCLUSION

The purpose of this final chapter is to present conclusions and implications about the process of research and formulation of Ga-Jung church's evangelism strategies. Suggestions for further research are also provided. In chapter 1, I demonstrate the importance of evaluating the Ga-Jung church as a model of renewal which is directed toward conversion growth based on biblical principles. Attention is given to various Ga-Jung church components, thus establishing unique, recognizable Ga-Jung characteristics.

The original motivation for writing this dissertation grew out of my interest in the question of what is the true nature of church growth, especially how one can perceive the church growth concept in current church life. In chapter two, I present the issue of comprehending the church growth concept that includes definition and measurement of church growth.

This dissertation demonstrates that the conclusion of the understanding of church growth by biblical and other scholars' understanding that the object of the church's evangelistic strategies is focusing on nonbelievers, and church growth concept has been concluded by focusing on verification that the scriptural church growth principle of evangelism occurs by means of conversion growth.

In addition, I have explained the true nature of church growth. Particular attention has been given to the special concern of a study of the church growth's meaning

and nature which magnifies essential elements for recognizing the biblical mandate and the church's mission as it relates to the Great Commission. This nature and mission of the church provide significant information to help us realize what is the true nature of church growth, and what it should be. This dissertation demonstrates that the historical definition of church growth is closely related to doing evangelism. These facts indicate that church growth should not be separated from evangelism work and emphasize the soul winning focus.

This conclusion came as a result of the elevation of primary concern of the analysis of Ga-Jung churches, which not only presents an example of conversion growth-oriented evangelism, but also their achievement of church growth with conversion-oriented evangelism. In addition, their understanding of evangelism is connected with comprehending the church growth concept that, in turn, impacts the definition of church growth. This dissertation is an attempt to evaluate the Ga-Jung church's evangelistic strategies and their effect on church growth. The major framework for this analysis was given in chapter 3.

The evangelistic strategies involved in conversion oriented evangelism are areas of personal interest. In chapter 3, I have verified--with Young G. Choi's literary works as primary sources--the Ga-Jung church's scriptural and theological background, including Ga-Jung's origin, development, and ministry philosophy. Moreover, I have analyzed various journal articles and other books concerning the Ga-Jung church as secondary sources for this study. Based on this study, Ga-Jung church's evangelistic strategies, which attempt to show that the true nature of church growth happens by conversion growth and to offer implications for the evangelism strategies needed to be

developed based on this principle, became a major concern on the writing of this dissertation.

Particular attention has been given to the special concern for the Ga-Jung church's evangelism. There is a sense of everyone participating in a calling, purpose and existence for the church's commitment for winning lost people. Ga-Jung church life helps believers discover this commitment and share the responsibility to accomplish the Great Commission. In the Ga-Jung church community, members learn and practice commitment and responsibility for evangelism. The Ga-Jung church provides a living community where believers face everyday challenges for approaching lost people.

As a result, the life in the Ga-Jung church reemphasizes church growth's core value, which is evangelism. In Ga-Jung church life, the main emphasis of evangelism continues to focus on saving the lost through intentional participation in God's ministry via emphasis on witnessing to nonbelievers.

Chapter 4 demonstrates the historical development of the Ga-Jung church and the impact of its evangelistic strategy on Korean church growth. Three notable historical dimensions demonstrate the movement's rising stature. Through the understanding stage, the dissemination stage, and the takeoff stage, Ga-Jung church demonstrates the growing influence of this church's evangelistic principles and methods among Korean churches.

In this chapter, I summarized the result of their evangelistic method and its influence in current church life. The Ga-Jung churches are building relationships and the support system for spreading the Ga-Jung church's spirit to Christian society. These assemblies provides opportunities for varied notable contributions as one of the ways to help resolve the problem that Korean churches face regarding evangelism. Renewal by

evangelization becomes an urgent task, which the church must restore. In the conclusion, I have proposed the Ga-Jung church--with its evangelistic strategy--as an alternative model of church renewal and growth for the twenty-first century.

Hence, the Ga-Jung church understands that current Christians' problem is their lack of active evangelistic involvement and being deeply concerned about evangelism strategies that use nonrelational methods of evangelism. Ga-Jung church members are able to establish the Mokjang structure and become an evangelistic community, which is able to approach nonbelievers with a relational-evangelism foundation and an attitude of servanthood. The purpose of this final chapter is providing a general summary of the conclusions and implications regarding the study's benefits and negative aspects. I then present practical suggestions for further research.

General Summary

Evangelistic principles and methods concerning more than twenty years of Ga-Jung church history can be appraised both positively and negatively. There are several positive aspects in the movement to be appreciated. First of all, the Ga-Jung church presents a model for church growth through conversion growth. Ga-Jung churches recommend a specific solution for the previously mentioned growth problems by conversion growth-oriented evangelism. One of the positive aspects related to their understanding of conversion growth by evangelism is the fact that their evangelistic strategy is built up based on this nature, and the Ga-Jung church becomes one of the more valuable models. Ga-Jung churches implement the delegation role for evangelistic work and encourage every member to win lost souls. The Ga-Jung church provides concrete examples of becoming an evangelistic community.

Evangelistic intentionality permeates everything that the Ga-Jung church does, especially through the Mokjang life. The Mokjang program is evangelistic by design and is not by accident. It is amazing what this intentionality can do for a church's conversion growth.

Second, through evaluation of the Ga-Jung church and its evangelistic strategy implementation, I recognize the value of its emphasis in empowering a lay ministry by involving all members of the church body in evangelism. The Ga-Jung church enables the laity's energy to focus on the salvation of souls and ministry to others. Laypeople's continual willingness to conduct God's ministry work is an essential point of Ga-Jung church life.

Third, I can identify the benefit of relationship-based evangelism through Mokjang life. A meaningful relationship plays a critical role in winning the soul. Pastors and many interviewees explained that the Mokjang life engenders evangelistic responsibility as effectively as do other approaches. The Mokjang is where accountability for inviting and evangelism takes place. The Mokjang comprises family units. Therefore, it is easy to approach the prospect and his or her family members. One strong point of the Ga-Jung church is that the meetings occur at home, which facilitates building a family-like relationship.

Aspects subjected to negative criticism are presented as well. First, there is potential danger when the pastor loses fellowship with lay leaders. Because a lay leader usually experiences a closer relationship with Mokjang members than does the pastor, the broken relationship between the pastor and lay leader could influence all the members of the leader's Mokjang. For this reason, the Ga-Jung church strongly recommends the

pastor's concentration on establishing a trusted relationship with lay members. Absolute trust between the pastor and lay members is required to accomplish a successful lay ministry.

Second, while there is a growing tendency to stress servant leadership in Ga-Jung church life, a problem can result if this servant leadership is absent. While a person who completes more Bible studies usually attains a leadership position in the conventional church, one who is more likely to serve others will become a Ga-Jung church leader. A lay leader's role is directly connected to integrity-- one of its virtues. In Ga-Jung church leadership, the leader's life must represent that which is transparent, and it must be an example to others. If servant leadership does not happen in a Ga-Jung church with a learning-by-model system, there will be a problem with its principle.

Third, the process is more important than the result in Ga-Jung church life. It is necessary to take enough time to properly process the making of disciples. The results, however, are frequently emphasized. Thus, in order for the multiplication of the Mokjang to take place, a new Yeobi-Mokja, who is not ready yet, can be established for a new Mokjang as a Mokja. However, this process can jeopardize the Mokjang. As a result, the Ga-Jung church tends to value the proper process for making disciples as much as the result.

Lastly, there is potential danger in sharing personal stories. The purpose of sharing at Mokjang emphasizes not only the appeal of personal stories, but finding a detailed prayer list. Thus, the members must not allow Mokjang discussion sessions to deteriorate into gossip. It is critical that the shared contents be kept confidential, so that the Mokjang members' mutual trust will not be damaged or harmed in anyway.

Practical Suggestions

Through the evaluations of the Ga-Jung church and its implementation of evangelistic strategies, I recognize the various values and benefits of Ga-Jung church life. However, this dissertation has not covered some areas of the Ga-Jung church which still require attention. Thus, this dissertation offers some constructive ideas relevant to future research. In this section, three suggestions are made that might be helpful for further study.

First of all, this dissertation focuses intensively on the analysis of the Ga-Jung churches' evangelistic principles and methods, so the overall understanding of the Ga-Jung church's other features--such as worship, education, mission, and fellowship--is limited. Therefore, further consideration of these areas is recommended. Additional study of these areas will provide accurate features of Ga-Jung church life. Such study will provide more undiscovered characteristics of current church life, which may prove to be beneficial.

Another study that should be done is a biblical examination of the Ga-Jung church movement. Taking all materials and resources into account, one could provide a systematic comparison of the movement to biblical evidence. As more and more churches adopt the Ga-Jung church's philosophy, a study of this sort would provide valuable information for the church.

Second, though the understanding of the cooperative-witnessing principle is critical in Ga-Jung church life, the fact is that theorists have not been able to determine a sound hermeneutic for their theological endeavors for this principle. Many pastors and churches are making use of Ga-Jung churches' cooperative witness principle without

careful consideration as to how Scripture is used. While much of the material is helpful and can be adopted, a careful examination should be made to assure this principle is used in a biblically appropriate way. Consequently, more theological research is required.

Third, this dissertation uses limited survey projects that the Ga-Jung church provided. The survey's categories and questionnaires are still valuable for identifying some aspects of developing the status of the Ga-Jung church. This information is not enough, though, to accurately measure the Ga-Jung church movement's development status. Hence, an additional detailed survey project will be beneficial for comprehending the Ga-Jung church movement.

Conclusion

Although it is currently somewhat difficult to predict the future of the movement, it does seem to be bright. Young G. Chai should still have a number of productive years to contribute toward the movement. The upcoming successive leadership presents the same delivery and spirit of the Ga-Jung church principles and methods. Moreover, the increasing number of seminars, conferences, and publications demonstrate the Korean church's developing interest of the Ga-Jung church movement.

This study demonstrates the fruitfulness of examining the value of the Ga-Jung church's evangelistic principles and methods, and might create a new possibility and accessibility for further study concerning the subject. The hope of this dissertation is that the Ga-Jung church movement will be enlightened by the analysis of evangelistic strategies.

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ABSTRACT

AN ANALYSIS OF THE GA-JUNG CHURCH'S EVANGELISTIC STRATEGIES AND THEIR IMPACT ON CHURCH GROWTH

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This dissertation examines the Ga-Jung Church's evangelism strategies and their impact on church growth. Chapter 1 addresses the Ga-Jung church as a renewal model, which is directed toward conversion church growth based on biblical principles. Attention is given to various Ga-Jung church components, establishing unique, recognizable Ga-Jung characteristics.

Chapter 2 explores the church growth concept, which includes the definition and measurement of church growth. Additionally, investigating the meaning of church growth based on the study of each word, including many scholars' church growth definitions, offers differing perspectives regarding significant issues for further study.

Chapter 3 begins with the description of the Ga-Jung church's biblical background, including Ga-Jung's origin, development, and ministry philosophy. It then analyzes the Ga-Jung church's evangelistic methods and their achievement of church growth based on previous examples of the growth definition.

Chapter 4 proposes the effect of the Ga-Jung church's evangelistic strategy on church growth. This chapter summarizes the influence of churches that have been

changed into the Ga-Jung church system as well as ways the results of their evangelistic method will accommodate current church life.

Chapter 5 presents a few suggestions along with strengths and weaknesses of the Ga-Jung church's evangelistic approach.

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