

LIBERTY BAPTIST THEOLOGY SEMINARY

**STRATEGIES FOR DEVELOPING CELL GROUP LEADERSHIP
IN THE KOREAN SMALL CHURCH**

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ABSTRACT

STRATEGIES FOR DEVELOPING CELL GROUP LEADERSHIP IN THE KOREAN SMALL CHURCH

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The purpose of this thesis is to determine if the cell group church model would be an effective strategy for church growth in the Korean Baptist Bible Fellowship. It does provide assistance for any church interested in developing a cell group church, based on the New Testament's concept of the church and its leadership. Two strong Korean cell group churches were studied: one in America and one in Korea. It describes opinions of pastors in the Korean Baptist Bible Fellowship regarding cell group church ministry.

Abstract length: 85 words.

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CHAPTER ONE

INTRODUCTION

Every living creature that is born on the earth will grow. When it stops growing, it will eventually die. Every living thing was created for the purpose of growth. In Ephesians 4:15-16, Paul states that “speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”¹ The church is the Body of Christ and is bound together by the grace of the Lord Jesus. Our foundation is Christ, and we are all “lively stones, are built up a spiritual house” (I Peter 2:5). All the churches are, therefore, meant to grow both internally and externally.

Whenever there is growth of any kind there is change. Elmer Town points out growth equals change, so we cannot grow without change, and likewise, until our organization changes, it cannot grow.² The reason for change is for the future. The future will not be like the past and our expectation. In this sense, many see the traditional church as an old wineskin, no longer able to contain the new wine of the gospel, so

¹ All quotations from the Bible are from The Scofield Study Bible: King James Version (New York: Oxford University Press, 1945), unless otherwise noted.

² Elmer Towns, 10 of Today's Most Innovative Churches (Ventura: Regal Books, 1990), p. 27.

William Beckham states “small groups have something to do with getting the church running right. . . . A growing number of Christians are convinced God is recreating the wineskin of the New Testament church.”³ This kind of church is called the “cell group church.” Dale Galloway also states;

Church growth studies have given us this valuable insight: No matter how good the preaching is, or the teaching, or the music in a particular church, unless people are gotten into some kind of small fellowship group they will leave a local church within two or three years and then move on to the next place.”⁴

There are many problems with church growth in the traditional way for our generation today. Change comes faster and faster today, but traditional churches become more and more irrelevant when ignoring change. Thus, we need to recover the principle of priesthood for all believers, that all Christians are ministers, and that every Christian should perform the work of ministry within the cell group. The early church could grow rapidly because of “house churches” in spite of persecution. “The Lord added to the church daily such as should be saved.” (Acts 2:47)

Therefore, it is important to know what the New Testament church is and the biblical foundation for the commission of the church, which is completed effectively through church growth. This begins with looking for the most pertinent method to approach the lost. Many scholars and pastors have studied churches that have experienced dramatic church growth. They have recognized that a cell group church’s ministry is one of the most effective methods of church growth today. They also have

³ William A. Beckham, The Second Reformation: Reshaping the Church for the 21st Century (Houston: Touch Publications, 1997), pp. 26-27.

⁴ Dale E. Galloway, 20/20 Vision: How to Create a Successful Church with Lay Pastors and Cell Groups (Portland: Scott Publishing Company, 1986), p. 16.

found the importance of leadership for the success of the cell group in the church. Indeed, developing leadership, whether it is the pastors or lay leaders, is the key to forming a cell group church.

This paper (This writer is a member of the Korean Bible Baptist Fellowship) investigates the cell group ministry, and especially the leadership that makes up the churches in the Korean Bible Baptist Fellowship (the KBBF hereafter). The KBBF has a shorter church history than any other denomination in South Korea and it has shown feeble church growth. So, the purpose of this paper is to contribute to the growth of small churches, through developing effective cell groups and lay leadership in the church.

I. The Statement of Problem and Purpose

The Koreans have lived in the systems of Shamanism, Buddhism, Confucianism, and Taoism, which form the basic culture of the population. In 1832, Carl Gutzlaff, who was the first Protestant missionary, came to Korea for one month. However, Korea was not open to foreigners, until 1884, when an American missionary doctor, Horace Allen, came to Korea to live and work.⁵ The next year, the first ordained Protestant missionaries of the Northern Methodist and Northern Presbyterian Churches of the United States arrived in Korea.⁶ In 1889, Malcolm C. Fenwick, who was a Canadian Baptist lay missionary arrived in Korea. After that time, Korea received the message of Christianity carried by foreigners from the West, who as people of a new culture were a curiosity to the people of an old culture. Now, Korean Christianity has introduced

⁵ Roy E. Shearer, Wildfire: Church Growth in Korea (Grand Rapids: William B. Eerdmans Publishing, 1966), p. 33.

⁶ H. G. Appenzeller was the Methodist and Horace G. Underwood was the Presbyterian.

Western civilization, hastening modernization of the country, and making Christianity among the most effective religions. Revival movements have been regarded as the main factor for the rapid growth of the Korean church during the last one hundred years. The Korean churches have developed many good heritages from their founders such as prayer, caring for others, enthusiasm, evangelism, love, etc., however, most of the traditional churches have been pastor-centered. In the church only the pastor or professional minister works, and does not share his ministry. In spite of believing in the priesthood of all believers, only a few pastors have learned lay leadership and have adjusted to the church.

Most of the known denominations have been in Korea for more than a century, so they have already experienced persecution, revival, and stagnation. The first Bible Baptist Fellowship International (the BBFI hereafter) missionary came to Korea in 1954 just 50 years ago.⁷ The BBFI missionaries did not cooperate with other denominations, because the BBFI members were separatists and Fundamentalists, and emphasized personal soul-winning. In spite of the emphasis of individual evangelism, KBBF has had some problems growing. The KBBF does not compromise with other denominations, in order to maintain its fundamental beliefs. Indeed, many Korean Christians are accustomed to protestant worship styles such as the Presbyterian and Methodist ones, so, when they experience different worship styles at a KBBF's church, they do not tend to stay. The KBBF has less experience than other denominations. The KBBF is also pastor-centered. Elmer Towns states, "We had the disastrous idea that the

⁷ Seong Jin Lee, "A History of the Korea Baptist Bible Fellowship" (D. Min. diss., Temple Baptist Seminary, 2000), p. 55.

pastors are the primary ministers.”⁸ By 2000 the Korean Baptist Bible Fellowship gradually grew to 201 churches.⁹ This is quite small compared to other denominations.¹⁰ The KBBF has to overcome many difficulties to grow local churches without compromising Biblical principles and keeping an effective strategy to reach the lost people in the community.

Despite the short history of the KBBF, the churches should reach the lost and grow more in the community. According to Ralph W. Neighbour, JR, the largest Presbyterian and Methodist churches in the world are cell group churches located in Seoul, and 19 out of the 20 largest churches in the world are cell group churches.¹¹ Joel Comiskey points out, “Small group evangelism that results in dynamic church growth is a worldwide phenomenon.”¹² Many churches in the world follow the cell group church model to reach the lost more effectively for the work of our Lord Jesus Christ. One way the KBBF churches can grow is by reaching out to the lost in the community and not just by getting new transfer believers. Carl George states that some churches grow even without being strongly evangelistic, by attracting transfer believers, who want to attend a bigger church to meet their needs, such as children education, developing talents, and

⁸ Elmer Towns, and Warren Bird, Into The Future (Grand Rapids: Fleming H. Revell, 2000), p. 165.

⁹ Korean Baptist Bible Fellowship, Korean Baptist Bible Fellowship Directory in 2000.

¹⁰ The number of the Presbyterian totaled 7,537,682 and the Korea Baptist Convention had a membership of 556,840 in 1990. Young Jae Kim, A History of the Korean Church (Seoul, Korea: The Korea Society for Reformed Faith and Action, 1992), p. 358.

¹¹ Ralph W. Neighbour, Jr., Where Do We Go From Here?: A Guidebook for the Cell Group Church (Houston: Touch Publications, 2000), p. 37.

¹² Joel Comiskey, Home Cell Group Explosion: How Your Small Group Can Grow and Multiply (Houston: Touch Publication, 1998), p. 15.

business,¹³ so, “between 75 percent and 90 percent of the new members in the typical church of four hundred or more are transfer, not converts” in North America’s medium- and large-size churches.¹⁴ But the church should know the Great Commission of Christ. Jesus came here for the lost. Jesus says, “I came not to call the righteous, but sinners, to repentance” (Luke 2:17). In spite of the persecution, the New Testament church reached out to the lost effectively through the house churches. Today’s churches need to learn the concept of the cell group church and to follow the church style of the New Testament house church. They need to consider what is lacking in the traditional church style and which points have been lost from the New Testament church in the traditional churches.

Therefore, the writer has focused on the shared ministry such as the cell group church. If the churches in the KBBF accept the cell group church model, then all believers can work together like a healthy body, and they will make a better and healthier church.

The purpose of this dissertation is:

- 1) to understand what the biblical view of the church and leadership is,
- 2) to assess pastors’ views of equipping cell group churches of the KBBF,
- 3) to assess the lay leadership of the Seoul Baptist Church of Houston in Texas and the Moksan Baptist Church in Seoul, Korea, and
- 4) to make a practical strategy for equipping lay leadership in the cell group churches of the KBBF.

¹³ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Revell, 1992), pp. 31-33.

¹⁴ Carl F. George, The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids: Revell, 1997), p. 37.

II. Statement of Scope and Limitation

This thesis will study the biblical foundations of the church and leadership. It will help to know the function and purpose of the church. Sharing the gospel to the end of the world, and sharing ministry, is very important in increasing church growth, but it will be more effective if we equip lay people to serve God with their pastors. So, the thesis will study the biblical principles of leadership in the context of the priesthood of all believers.

This paper will overview the history of the BBF in Korea. This will show how some factors from the past have shaped the current church. The thesis will also analyze KBBF's situations through questionnaires to KBBF's pastors in South Korea. Not all KBBF pastors will be covered in the research, because some pastors will hesitate to respond to the questionnaire. The questionnaires will reveal what the pastors are thinking and attempting for church growth, and whether or not they are interested in setting up cell group ministries and sharing the ministry of their church with lay people.

The thesis will research and evaluate two churches, which are growing through effectively using cell groups. It will research two Korean Baptist churches, Moksan Baptist Church (hereafter MBC) in Seoul, Korea, and Seoul Baptist Church of Houston (hereafter SBCH), Texas. They were selected because of their influence as a good cell group church model to others. For example, the SBCH is one of the Korean-American Churches and perhaps the church started a cell group church ministry for the first time in Korean community in America, but also is growing steadily. The church also holds pastor's seminars twice each year for the Korean pastors who are interested in a cell group church. The MBC was begun as a cell group church at the end of the 1980's.

This church also has influenced Korean Baptists who are interested in a cell group church.

The study will help to explain how to develop lay leadership in the Korean church. It will explore middle-sized churches that grew from small churches. The small churches in South Korea would be able to accept these strategies easily. Finally, the thesis will provide a practical strategy for recruiting lay leadership in small churches in the KBBF.

III. Definitions of Terms Used in this Thesis

Several terms need to be defined to communicate with readers on the basis of common knowledge. To avoid confusion, and to eliminate any double meaning with certain terms, the following definitions clarify some of the basic terms used in this thesis.

BBFI: This is an abbreviation for Baptist Bible Fellowship International, which is a fellowship of independent Baptist churches and pastors. It is the largest independent Baptist fellowship in the world. BBFI is the largest independent Baptist mission agency with 806 missionaries and receives support from over 4,000 churches.

KBBF: This is an abbreviation for Korean Bible Baptist Fellowship, which is a fellowship of independent Baptist pastors and churches. 201 churches are listed in the 2000 KBBF directory.

Fundamentalist: The term originated in the early 20th century in America to refer to those who believed in the essential doctrines of the Christian faith: (1) the inspiration and infallibility of Scripture, (2) the deity of Christ, (3) the

substitutionary atonement of Christ's death, (4) the literal bodily resurrection of Christ from the dead, and (5) the literal return of Christ in the Second coming.

Separatist: This refers to those who separate themselves from liberal denominations to form their own fellowship. As battles with liberals in denominations become fruitless, Fundamentalists began to separate themselves from these denominations and established their own schools and fellowships.

Church: An organized group of professing believers, in whom Christ dwells, under the discipline of the Word of God, organized for evangelism, education, fellowship, and worship; administering the ordinances and reflecting the spiritual gifts.

Cell Group Church: A cell group church is people centered, community centered, and relationship centered. It has a "go" structure and builds relationships with individuals that are brought into the cell groups that meet in members' homes. It is patterned after the New Testament church. Its leadership style is the servant leader (John 13), and every member is a minister.¹⁵ Depending on the church, it is sometimes called a house church.

Traditional Church: A traditional church is pastor centered, building centered, and program centered. It has a "come" structure and invites people to the church building. It is patterned after Western culture. Its leadership style is professional leadership, and few members are ministers.

¹⁵ David Finnell, Life in His Body: A Simple Guide to Active Cell Life (Houston: Touch Publications, 1995), pp. 14-21.

Small Church: A church in which everyone usually knows and regularly interacts with everyone else. The church membership is less than 150.

IV. Biblical Basis

The traditional church, consisting of a building, a pastor-centered leadership, and a church membership gathered from the parish area has growth limits. Most church ministries have focused on activities within church buildings. At this point, the building determines the church size. Because of this, each church stagnates at certain points.

According to Ralph Neighbour, “One third of all traditional churches in the world today plateau at 50 members. . . . Only five percent grow larger than this and most plateau at 1,000 or 2,000.”¹⁶ According to the statistical data, the average Korean churches started to plateau and decline in 1990,¹⁷ even though this generation has experienced the most massive increase of human population in history.

According to Lyman Coleman, “*From 1990 to present: The expansion of the church through small groups.* Three basic survival systems of society have collapsed: the extended family, the guaranteed job, and the secure neighborhood. By the millions, people are turning to the church for help. The small group is a primary vehicle for the church to minister to this broken world.”¹⁸ Joel Comiskey points out, “As the population

¹⁶ Ralph W. Neighbour, Jr., p. 32.

¹⁷ There were 37,190 churches and 67,398 pastors in 1991, but in 1992, it declined by 358 churches and 400 pastors. Church membership did not decline in 1992, but the annual increase was 0.6 percent. The main Protestant denominations in Korea seem to have been at a plateau since 1990. Seong Hhun Myung, “Analysis and Strategy of Korean Church Growth” *Ministry and Theology*, vol. 1 (Seoul: Durano, 1996), pp. 114-116.

¹⁸ Lyman Coleman, “Small Groups,” in *Leadership Handbooks of Practical Theology Vol. II: Outreach & Care*, ed. James D. Berkley (Grand Rapids: Baker Books, 1994), p. 250.

continues to explode in the 21st century, the cell church model holds exciting possibilities of reaching a lost world for Jesus Christ.”¹⁹

If we are to understand who we are as a church, we must begin by affirming our identity as the Body of Christ. The Bible says that the church of Christ is a body (I Cor. 12:27). Paul also writes, “and appointed Him to be head over everything for the church, which is His body, the fullness of Him who fills everything in every way” (Eph. 1:22-23). The basic reality that Scripture presents is that the church is a living organism with Jesus Christ functioning as the head. Among the passages in the New Testament that give insight into the understanding of the church, two passages provide a very clear statement. First, Ephesians 4:12-16 speaks of the growth of the organism and its members within the framework of organic relationships. The joining of each member of the body in intimate relationships, and the contribution of each part to the others as it functions within that relationship are the essential characteristics of the church.

to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into Him who is the Head, that is, Christ. From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work (NIV 4:12-16).

Secondly, I Corinthians 12:12-31 says that we form one body. It says that differences within the body do not make some parts superior to others. One body must always be affirmed and expressed, even though differences in gifts lead to different functions for

¹⁹ Joel Comisky, Home Cell Group Explosion, p. 16.

individual members. Any expression the church takes must be an expression of harmony with its nature. The failure of lay leadership to carry out the biblical mission of the church is a major problem; the KBBF is not an exception.

Ephesians 4 shows how internal growth takes place. The church is a living body, supplied by Jesus Christ with leaders who are charged to prepare God's people for the work of building up the body. The body builds itself up in love. As the church is the living body, the church must be a healthy body. To do so, all believers have to be living cells, and the church must find a way of equipping lay believer to keep the church healthy. The pastor is the key. Fortunately, protestant churches believe in the priesthood of all believers. There is no word for "laity" in the Bible. The word "laity" and "clergy" come from the Greek *laos* and *kleros*.

The one person most responsible for driving the wedge between the laity and clergy was Cyprian (A.D. 200-258).²⁰ He was a bishop, the head of the congregation with authority over the lesser clergy. He believed that the clergyman, as the Old Testament priest, was the mediator between God and man. The idea of apostolic succession became a fixed doctrine in the Western church, due to Cyprian. The lesser clergy, deacons, and leaders became the assistants of the bishop. It was not until the Reformation, with its emphasis on the priesthood of the believer, that the gap seemed to narrow, but the damage had already been done; to loosen something already set so firmly is very difficult, in fact, it has not been until recent years that significant headway has

²⁰ Kenneth K. Kilinski and Jerry C. Wofford, Organization and Leadership in the Local Church (Grand Rapids: Zondervan Publishing House, 1973), p. 172.

been made in bridging the gap.²¹ In the Bible, God's *Kleros* is the whole people of God, not a small portion of them in leadership position. The *laos*, the people of God, is the whole company of the Lord's chosen. So in this fundamental sense, all of God's people are ministers. The emphasis on the church as a body and a living organism, rather than an organization, has caused a reevaluation of the role of clergy and laity and in many cases has resulted in a divorce from the use of these terms.

Paul emphasizes several important principles for the church's ministry in I Corinthians 12. Firstly, every believer shares in gifts from the Holy Spirit. Each has "the manifestation of the Spirit" (12:7). Secondly, the various gifts, given to each church member, are united in one ministry for Jesus Christ (12:14-26). Thirdly, the goal of these gifts is not for our personal reputation but for the forming of a mature body (12:7).²²

These observations about the New Testament's views on the body's function and gifts must consider the equipping of each believer with a special endowment by God's Spirit, so that he can make his contribution to the commission of Jesus Christ. Based on this biblical basis, we will look at how to effectively equip the lay leaders in the church for shared ministry according to the principle of the priesthood of all believers.

V. Statement of Methodology

Chapter I is the introduction. The Biblical foundations of the church and leadership for the project are dealt with in Chapter II. The focus will be on the necessity and significance of a shared ministry. The church focus will be on the body of Christ as

²¹ Ibid.

²² Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids: Zondervan Publishing House, 1980), pp. 49-50.

an organism. As a living organism, it has a living head—the Lord Jesus Christ. Its members are growing and maturing as part of a vibrant fellowship, and there is vitality to their life in the Holy Spirit. The leaders in the body fulfill the role of servants patterned after the example of Jesus Christ. Their goal is the edification of the body of Christ in love. In the church's great commission, dealing with the central qualities of leadership, the pastor or lay leader's understanding of the nature of leadership will be presented.

Chapter III deals with the observation of the churches and pastors' opinions concerning cell churches in the KBBF. A survey of pastors was conducted among the KBBF churches. There are several sections to the survey, including a request for data on the actual figures of church size, evangelism programs, and shared ministry. The final section requested an evaluation of the strengths and weaknesses of the KBBF and on equipping cell group churches. This research will reflect many of the opinions of the pastors about the cell group church.

Chapter IV will be an observation of the lay leadership in the cell churches (house churches). A lay leaders' survey will be conducted in two Korean cell churches: the SBCH, in Texas, and the MBC in Seoul, Korea. The questionnaire will explore such areas as the cell leader's social status, education, training, spiritual gifts, responsibility, characteristics, and enthusiasm. This research will help to get some principles of lay leadership instituted in the Korean cell churches. Chapter V will suggest practical strategies for recruiting lay leadership in the small churches of the BBF in Korea.

Summary and Conclusion

The church must grow because it is a living organism—the body of Christ. This is the purpose of the church and the Lord's will. To grow, today's church must

recognize what the church is, and what its purpose is according to the Word of God. The church needs to examine the work of the Holy Spirit today, because the Holy Spirit is leading the church through the work of Jesus Christ. We can find some churches that are working effectively in this world. Evaluating the church and its leadership will help us to find an effective church model for reaching the goal of the church.

CHAPTER TWO

BIBLICAL FOUNDATION OF THE CHURCH AND LEADERSHIP

I. The Understanding of the Church

Our generation today is experiencing one of the most precipitous shores of social, economic, and technological, transformations imaginable. Many people think that the postmodernism is an alternative proposal for preparing for the twenty first century. Robinson states, “The greatest need of our time is not economic, technological, social, political, or ecological. But this generation has again and again tried to solve our greatest problem through secular solutions. The greatest need of our generation is for the church to be the church.”¹ Robinson’s statement shows the necessity of a dynamic church’s influence on this generation. To have a dynamic church, a model must be found in the Bible. Although the principles of the Church that became revealed in the New Testament are concealed in the Old Testament, the Church is a New Testament doctrine.² The nature of the church, and the purpose of the church, is found in the New Testament. The New Testament, therefore, must always be the standard for the church. Most churches would believe that they are a New Testament Church because they are organized and operating in a way that the New Testament allows, but we can find many different church

¹ Darrell W. Robinson, Total Church Life: How to be a First Century Church (Nashville: Broadman & Holman Publishers, 1997), p. 9.

² Elmer L. Towns, A Practical Encyclopedia: Evangelism and Church Growth (Ventura: Regal, 1995), p. 55.

styles these days. Many would say they are a New Testament church because they view themselves as teaching and practicing what the New Testament teaches. But there are very few attempts to reproduce the practices and principles of a New Testament church. To recognize and understand the New Testament's principles for the church is not enough. Robinson states: "It is time that the church returned to the principles of the New Testament. Let the church be the church getting a vision from God for its life and mission."³ The Church must express its mission with a heart that is right before God.

A. Definition of the Church

When Jesus says, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18b), the word "church" first appears in the Bible. The word "church" in the New Testament comes from the Greek term *ekklesia*.⁴ *Ekklesia* is derived from the Greek prefix *ek*, 'out of,' and the verb *kaleo*, 'to call.' *Ekkaleo* means "to call out of." Thus, church in its original meaning is "called out ones," which means people are called from the world to follow Jesus Christ. Some have concluded from this that the term implies the idea of separation, but this is somewhat questionable.⁵ In ancient secular Greek this term was used for an assembly that had gathered for some purpose, such as a legislative assembly.⁶ Technically, the English word "church," like the German word *kirche*, stems from the Byzantine Greek form *kuriez*, meaning

³ Darrell W. Robinson, p. 9.

⁴ Eric G. Jay, The Church (Atlanta: John Knox Press, 1980), p.3.

⁵ Robert L. Saucy, The Church in God's Program (Chicago: Moody Press, 1972), p. 12.

⁶ This same sense is infrequently found in the New Testament, where in Acts 19:32 it was used of a riotous mob that gathered who were aroused by Demetrius, a silversmith whose business, along with others, had been threatened by Paul's ministry.

“belonging to the Lord.” These words come from the Greek word *ekklesia*, which means “to assemble.”⁷ The use of the word *ekklesia* in another body of literature, the Septuagint (LXX), is more significant for an understanding of the Christian use of it. This Greek word was used “for almost any type of gathering of people.”⁸ In classical Greek literature, therefore, the word was used to describe an assembly of citizens who were officially chosen to do such business as the laws of the city appointed for it.

It is in the New Testament that this term comes to have its technical sense of a people who have gathered for the purpose of instruction and worship. It is used, in its broadest sense, of the universal church – that body of all believers in Christ from Pentecost to the rapture. For example, the Lord said, “I will build my church” (Matt. 16:18). Paul frequently uses *ekklesia* for gatherings of Christians in a particular place, such as a house. He speaks of “the church in thy house” (Philem. 2); he sends greetings “Nymphas, and the church which is in his house” (Col. 4:15). He employs the word also of a group of Christians assembled for worship (I Cor. 11:18; 14:19). Paul also uses *ekklesia* of all the Christians in a city. In Thessalonica, there were no doubt a large number of house churches.⁹ He speaks of these together as “the church of the Thessalonians” (I Thess. 1:1; II Thess. 1:1). Consequently it is natural for him to use *ekklesia* in the plural when he wishes to refer to all the Christian communities in an area: “the churches of God which in Judea are in Christ Jesus” (I Thess. 2:14) and “the

⁷ Elmer L. Towns, A Practical Encyclopedia: Evangelism and Church Growth, p. 59.

⁸ Eric G. Jay, p. 5.

⁹ Ibid., p. 7.

churches of Galatia” (Gal. 1:2); he assures Christians in Rome that “the churches of Christ salute you” (Rom. 16:16).

In the Acts of the Apostles *ekklesia* is also used both of believers in a single locality and of believers everywhere. This usage, in the course of the narrative describing the growth of the Christian movement, is instructive. The *ekklesia* in Jerusalem was the local church in the city, but originally it was also the “all the church” (Acts 5:11).¹⁰ Again, it is used of those who are believers in a certain city, for example, the church in Lynchburg. Finally, it is used of those believers who met together in one location, such as the church that met at the house of Priscilla and Aquila (Rom. 16:3-5).

According to Dr. Towns, the technical use of the New Testament word is as follows:

- (1) The Church is His body. The word “church” is sometimes used to refer to the physical body of Christ that died on Calvary. But as referred to later, the body is also a reference to a local church (1 Cor. 12:27,28), and for a reference to those in heaven who are identified as dwelling “in Him.” The body of Christ represents Paul’s maturest reflections on the subject. The body-concept is applied by Paul to the Church and sheds much light by Paul to the Church and sheds much light on the nature of the Church as he understood it.
- (2) The Church is an unassembled assembly. This is a reference to those in a local assembly when they are not meeting together. In Acts 8:3, Saul did not enter into the assembly while it was meeting, but into houses of Christians who belonged to the assembly (cf. Acts 9:31; 14:17).
- (3) The Church is an assembled assembly. Technically, when the saved are assembled, they are a unique assembly in God’s sight. Note Matthew 18:17 and especially 1 Corinthians 14:4, 23.
- (4) The Church may refer to an assembly that teaches the doctrine of Christ or lives by His standards. Certain assemblies are called “church” but in fact are not recognized by Jesus Christ because its aims, nature and catalyst do not fit the New Testament criteria (Rev. 3:14-19).
- (5) The word “church” refers to more than one church. The plural uses of *ekklesia* in Acts 9:31 obviously refer to many

¹⁰ Ibid., p. 8.

local churches. It is also used in Galatians 1:2 to refer to several local churches in Galatia.¹¹

Ekklesia eventually developed into its full technical sense. Through its use in the New Testament, it became so completely identified with the specific Christian assembly that the term itself took on that particular meaning and could stand for that particular assembly without being confused with others.¹²

The Church, as the body of Christ, is a living organism, and its light and life is Jesus Christ. The church is an assembly of professing believers. It is a body of believers in Jesus Christ. Doctrinal commitment is essential for the Church in the New Testament. There is a unique union between Jesus Christ and the Bible, because both are the Word of God. The early Church believed that all believers must be presented with the gospel according to the Great Commission. All believers participate in the ordinances of the church, such as baptism and the Lord's Supper, which are to be celebrated by the church. At this point, the New Testament strongly emphasizes local churches. Local churches are the most important single factor on this earth.¹³

B. Nature of the church

Robinson emphasizes that “As a church begins the adventure of being a first-century church in a twenty-first-century world, we must consider the nature of a church. What a church does is determined by what a church is.”¹⁴ The nature of the church is

¹¹ Elmer Towns, A Practical Encyclopedia: Evangelism and Church Growth, pp. 59-60.

¹² Robert L. Saucy, p. 16.

¹³ Darrell W. Robinson, pp. 17-18.

¹⁴ Ibid., 15.

simple. The church is Christ's. It is the assembly of the people of God, with local assemblies to be found worldwide. The New Testament uses the word *ekklesia* 115 times. 20 times it is used in a universal sense to refer to the total body of redeemed, the saved of all ages, and 95 times it is used in a local sense to refer to a local congregation of believing people.¹⁵ At this point, it emphasizes the importance of the local church.

Many Christians usually say that they want to experience the true Christian life in today's church. Why would they say that? The reason may be today's church has insufficiently experienced the nature of the true church. Understanding the nature of the church will help us to understand and reach the goals needed for the cell group church. Some references to the church are made in the New Testament; Paul's epistles give us most of the information on the nature of the church. There are several images that especially suggest the importance of the church in the New Testament. Alvin Lindgren, in his book, Foundations for Purposeful Church Administration, explains the nature of the church as God's chosen community, the body of Christ, and fellowship of redemptive love.¹⁶ This thesis will discuss three natures of the church, based on Alvin Lindgren's division of the church.

1. The Church as God's Chosen Community

The Bible teaches us that God is one God, but expresses Himself as a Trinity: the Father, the Son, and the Holy Spirit.

¹⁵ Ibid.

¹⁶ Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1965), pp. 38-59.

The Bible begins with the word *bet*. The first letter of the Hebrew Bible is the second letter of the Hebrew alphabet. When prefixed to the beginning of a word, *bet* is a simple preposition usually meaning “in” as in “In the Beginning.” But *bet* not only means “in.” It also represents the plural, the conjunctive, the number “two” – the human species starts as two. . . . One is nothing. Two is everything. One is not even a number. Two is the beginning of all numbers. . . . Plurals are basic to all that God creates Unitariness was the first thing God didn’t like.¹⁷

Ralph Neighbour points out that God is a Trinity and, therefore, “community”: “There must be at least three before community can exist. God, by His very nature, has always lived in the richness which exists only in community.”¹⁸ At this point, a community is part of the perfection of God and all that He created. Part of the nature of God is community. So, when God created man “And God said, Let us make man in Our image, after Our likeness. . . . So God created man in His Own image, in the image of God created He him; male and female created He them” (Gen. 1:26, 27). God saw the loneliness of man who was made in his image. “And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him” (Gen. 2:18). From the beginning, God created man and woman to live together in small groups of faith. After this, community became part of human kind’s nature as well as God’s nature. Gareth Weldon Icenogle states, “The human community exists foundationally as small group, that is, at least one man and one woman in relationship with God. Three persons were together in the Garden ‘in the cool of the day’ (Gen 3:8). The foundational

¹⁷ Leonard Sweet, Quantum Spirituality: A Postmodern Apologetic (Dayton, Ohio: Whaleprints, 1991), pp. 106, 109. quoted in Gareth Weldon Icenogle, Biblical Foundations for Small Group Ministry, p. 20.

¹⁸ Ralph W. Neighbour, Jr., p. 115.

theological community is a man, woman and God together.”¹⁹ In this sense, a cell group church is the base community in which men and women can meet God and one another in an intimate relationship. Small groups must be places for humans to learn to work together in the image and likeness of God through intimate relationships. Unfortunately, the divine community was broken by sin. Sin is the separation of community between God and humanity. Sin is also the inability of humans to connect with one another. God must be at the center of human relationships or there will no human fellowship.

Loneliness is not God’s desire for humans. Loneliness is the result of humanity’s misunderstood desire for equality with God. Sin had dominion within every human group, the small group can then become a place for the restoration of broken relationships. As we discover from reading the Old Testament, God called Abraham, and the covenant was initiated with Israel. Through Abraham’s obedience, Israel became God’s chosen community as a priesthood to the entire world. Lindgren states that, “Israel was chosen as the instrument of God’s love.”²⁰ At this point, human community was chosen for the purpose of making known God’s love. So, Lindgren points out “The church is not the result of man’s decision or planning; it is not just another human institution; it is of God.”²¹

As humans, we can understand and relate to God by knowing God’s expression of Himself through Jesus Christ. Jesus has a perfect relationship with the Father. Jesus said: “he that hath seen me, hath seen the Father; and how sayest thou then,

¹⁹ Gareth Weldon Icenogle, Biblical Foundations for Small Group Ministry: An Integrational Approach (Downers Grove: InterVarsity Press, 1994), p. 22.

²⁰ Alvin J. Lindgren, p. 41.

²¹ Ibid., p. 39.

Shew us the Father?" (John 14:9). Jesus also desires for us to be one in relationship with each other and with God. In Jesus' prayer to the church, before leaving earth, we learn Jesus' desire for it as follows: "That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 27:21). After Jesus Christ rose from the dead and left earth, the Holy Spirit, who was promised to the church, descended on earth to live in our lives and to bring us into fellowship with God. The Holy Spirit helps us communicate between Jesus and ourselves as a chosen community.

God has chosen Christian community as the body of Christ to accomplish His redemption of human kind through Jesus Christ. Cell groups in a church find their purpose only in God who leads them to serve one another and nurture creation. No Christian can stand alone as well as no human can live alone. The church should be reorganized into small groups, so that all believers can have an opportunity to experience interpersonal relationships within the church, if the church wants to experience intimate fellowship. At this point, the cell group church is a worthy church model to implicate. A cell group church model consists of many cell groups, but each cell group works as a small church within a church.

The church is a community of people chosen by God as a living organism, for the purpose of a divine task, that of making God's love known. There are important implications for the cell group church as the resurrected, living body of Christ.

2. The Church as the Body of Christ

Probably the most popular understanding for the nature of the church is that of the body of Christ. Paul best expressed his understanding of the Christian community by calling it a body (Rom. 12:1-5; I Cor. 12:12-27). The fact that the Christian community is a body, and the body of Christ at that (I Cor. 12:27), takes up a spatial idea. Belonging to Christ means becoming like a limb – part of an organism in which each unit has its own special function and gift to be exercised in mutual giving and receiving.

Although the phrase never once occurs in the Gospels or in Acts, Paul refers to the church in this way in his letters to the Romans, I Corinthians, Ephesians and Colossians. This analogy is essential for painting the church in its proper color. Indeed, this analogy of the church as the body of Christ expresses more than the nature of the church community. It means that the church is seen in the New Testament as a unique organism.

First of all, when we describe the church as the body of Christ, Jesus Christ is the head of the church, His body. Several times in the New Testament, the church is described as being a body of which Christ is the head (Eph. 1:22-23; I Cor. 12:12; Rom 12:4-5; Col. 1:24). Paul states in Ephesians 1:22-23 that “And (Christ) hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.” Jesus is the Lord. He founded the church and directs and sustains the function of the church. He also controls the future of the church, which means that Jesus Christ’s resurrected living presence continues to direct the church. Jesus, as the head of the church, was lifted up on the cross, rose from the grave, and went to the right hand of God. On the Mount of Olives, His disciples gathered with Him, and were given commands for world evangelization. “And when He had

spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight" (Acts 1:9).

Jesus Christ took His place in authority at the right hand of the Father. He, as the head of the church, has been lifted up. Jesus' headship is absolute—There can be no equal. At this point, Lindgren points out, "It is impossible to read either I Cor. 12 or Eph. 4 without discovering that the whole concept of the church as the body of Christ with its various parts and divisions has unity and meaning solely because Christ is the head of the body and all other parts are subservient to the head."²²

The emphasis of Jesus' lordship makes it clear that Christ is the source of the Christian's life. God determined the nature of the church through Jesus Christ's life, such as His teaching, ministry, death, and resurrection. To recognize the lordship of Jesus, as the head, is very important for the church, as the body, to follow the Scriptures. Therefore, the church must know, through as clearly as possible, the Scriptures the nature of God's revelation as manifest in Jesus Christ.

As a living organism, the church must obey Christ, the head, as well as hear His word. In the New Testament, early churches heard the word from the Holy Spirit, and then appointed deacons, sent missionaries, and aided other Christians.

Secondly, unity in the church is essential in accomplishing the mission of the head. Undergirding the scriptural teaching about the body of Christ is the concept of unity. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor. 12:12). A body is made up of members functioning together; we cannot say our feet are so gifted that they should leave

²² Alvin J. Lindgren, p. 44.

the body and do a special job. The feet would no longer be gifted; if it left the body, it would die. Likewise, some church members think the senior pastor is the head of their church, but all believers are one in Christ, receiving all resources, such as strength, wisdom, and instructions, from the same “Head.”

Thus, the essence of the body is unity. Paul refers to “one Body” four times to emphasize the body’s unity (I Cor. 12:12-13). Christians are one; salvation is the initial point of unity. A Christian comes into the body of Christ at the moment of his or her salvation, being placed there by the Holy Spirit. Spiritual unity is through the baptism of the Holy Spirit. The Church’s unity is, therefore, identified as the work of the Holy Spirit. The Holy Spirit works in union with the Father and the Son to bring the members of the body into unity under the headship of Christ.

Lindgren states, “The implications of this figure are often repeated in the pages of the New Testament: (1) All gifts or talents are from God, gifts of one Spirit; (2) All are to be used in serving Christ; (3) All are to be used for the common good (I Cor. 12:4-7; also Eph. 4:11-13).”²³ Under the headship of Jesus Christ, the church can accomplish the Great Commission, if its members are unified—giving their all in obedience to Him. Robinson states, “There is mighty power in the concentrated effort of a united body of Christ.”²⁴ Whenever anyone enters into the body of Christ, he or she also enters into a fellowship with the resurrected living Christ. The body of Christ, the Christian community, is formed by the reality of life together that has been personally

²³ Alvin J. Lindgren, p. 48.

²⁴ Darrell W. Robinson, p. 36.

experienced and practiced in the presence of the resurrected Jesus Christ.²⁵ Development and orderly growth is a requirement of Christian community life (I Cor. 14:33).

Thirdly, therefore, we must know that the church is the continuing incarnation of the living Christ. After Pentecost one hundred twenty, who were gathered in the upper room, were changed by the Holy Spirit, and they formed change-oriented Christian communities. So, the apostles flowed from the fullness of the Holy Spirit (Acts 2:1-4). Being together in one place, in intimate relationship, preceded being filled with the Holy Spirit. In the midst of the early church community's sharing life together through the Holy Spirit was freed to be overtly demonstrated. These are all manifestations of the working of the one Holy Spirit, i.e., of the presence of the exalted Christ in this His body. So, Jesus, who was raised, lives today; Jesus, who was raised, is still God in the flesh. It is a continuing incarnation.

The incarnation did not terminate with the death and resurrection of Jesus Christ. We have seen that the church is an organism of which Christ is the head. All believers are individually members of the body of Christ. As His living body, the church is in fact a contemporary expression of Jesus Christ Himself in our world. In this sense, the church continues His incarnation.²⁶ Richardson states:

The Church is thus the means of Christ's work in the world; it is his hands and feet, his mouth and voice. As in his incarnate life, Christ had to have a body to proclaim His gospel and do His work, so in His resurrection life in this age he still needs a body to be the instrument of His gospel and of His work in the world.”²⁷

²⁵ Gareth Weldon Icenogle, p. 246.

²⁶ Lawrence O. Richards, Clyde Hoeldtke, p. 62.

²⁷ Alan Richardson, An Introduction to the Theology of the New Testament (London: SCM Press Ltd, 8th edition 1979), p. 256.

In II Corinthians, Paul states that Christians “with open face beholding as in a glass the glory of the Lord,” for we “are changed into the same image from glory to glory, even as by the Spirit of the Lord” (II Cor. 3:18). As His new creation, we who are members of Christ’s body and God’s chosen people are to express Jesus in our lives.

As the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness (Col. 3:12-14).

There is no doubt that all believers as the body of Christ are expected to live in this world as Jesus who is the head of the church did. The church, as the living expression of Christ, is the instrument God uses to work in the world today. Therefore, it is necessary all believers should recognize that the church exist to serve others. Every localized group of believers is composed of individual members, who are to function and be a part of the whole. Alvin Lindgren points out: “A building may be expanded by adding bricks and boards to enlarge it. A body or living organism grows not by adding separate parts but through growth from within by multiplying cells. So the church as an organism grows by transformation from within as believers are made new creatures in Christ.”²⁸

It appears that one of Paul’s major motivations in using the body of Christ to describe the church, was to illustrate the unity in diversity that characterizes the function of the church. God brings different members together according to His master plan to build up the church. The body of Christ has many members, and every member is important. Every Christian should be involved in the body through ministry and witness

²⁸ Alvin J. Lindgren, pp. 52-53.

for Christ. Therefore, diversity is the key to dynamic potential to being a healthy body of Christ.²⁹ Many people are living defeated lives because they think they are unimportant, and do not know how to be involved in the ministry and life of the church. The church today has a serious deficiency in ignoring the reality of the church as the body of Christ. Whatever role an individual may hold, his or her identity is no different from that of other believers.

As Paul speaks of the unity of the body (Eph. 4:1-6), he also emphasizes the importance of diversity (Eph. 4:7-10). Paul writes that we are to live “worthy of the vocation wherewith ye are called” (Eph 4:1). Now he states, “unto every one of us is given grace according to the measure of the gift of Christ” (Eph. 4:7). Christ’s ministry of grace has brought gifts to the church. “Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone” (Eph. 2:19-20).

This diversity of gifts and the careful understanding and exercise of them, complements the unity of the body. A commitment to unity keeps the members of the body a unity during growth and maturing pains, and their unique exercise of gifts complements and encourages the body in a multifaceted way equal to the various needs and interests of any local assembly.³⁰ Now we see unity in purpose and diversity in function. Diversity is vital to the functioning of the church. Spiritual gifts are a sovereign, God-given blessing. Christians have received different gifts, and the measure

²⁹ Darrel W. Robinson, pp. 38-40.

³⁰ John Moore and Ken Neff, A New Testament Blueprint for the Church (Chicago: Moody Press, 1985), p. 34.

of faith to go with each gift. The body needs different gifts. John MacArthur points out “many Christians are idle, though they have spiritual gifts that the body of Christ is craving. Needs are so great that every Christian can minister his gifts.”³¹

All Christians must recognize their gift and minister with harmony through their spiritual gift. John MacArthur explains how a Christian can know what his gift is:

How can a Christian know his gift? By reading and studying those described in the Scriptures (Rom. 12 and I Cor. 12). Then pray and ask for the Holy Spirit’s leading. His leading will confirm what the Christian likes to do and what he does with a measure of success and joy. If he loves to work with people, perhaps he has the gift of helps. If he is a good organizer, perhaps he has the gift of administration or ruling. The Christian is not to become preoccupied, however, with the academics of gifts. If he is filled with the Holy Spirit, the Spirit’s gifts will operate freely, and the Christian will be able to identify his gift. Other members of the Body will be able to verify his gifts.³²

All Christians are to be content with their gifts and harmonize with the whole body of Christ. In the body of Christ there is unity, diversity, and harmony. To be a healthy body, the church needs every Christian to experience true fellowship within the body of Christ.

3. The Church as a Fellowship of Redemptive Love

The church as a living organism is alive and rooted in the grace of Christ. The church must have both unity and diversity to exist, corporately and individually. It is made up of young believers who need to learn from the more mature saints, for the mutual growth of the body. The mutual growth of the body for the saints depends on an intimate relationship. In this sense, Lindgren states, “Christianity is basically concerned

³¹ John MacArthur, Jr., Body Dynamics (Wheaton: Victor Books, 1989), p. 22.

³² Ibid., pp. 22-23.

with the matter of relationship—God’s relationship to man, man’s relationship to God, and man’s relationship to man.”³³ The Biblical term for the ideal relationship among Christians is fellowship.

What is fellowship? The New Testament word for fellowship is *koinonia*, which means communion or intimate communication. Much of the key New Testament teachings on fellowship are found in Paul’s letters. He uses the verb *koinoneo* five times out of a total eight occurrences, and the noun *koinonia* thirteen times out of nineteen instances.³⁴ O’Brien mentions the usage of *koinonia* in the New Testament as follows:

In several significant Pauline instances of the *koinonia* word group the dominant idea is of believers sharing together in something, often spiritual realities. So, I Corinthians 1:9 signifies ‘the fellowship with his Son, Jesus Christ, into which the Corinthians have been called by God. . . . Both the noun *koinonia* and its cognate *koinoneo* are used by Paul in an active sense of “sharing with” another person or group. So, the Macedonians assisted the poverty-stricken saints of the Jerusalem church by their ‘contribution’ (*koinonia*), that is ‘their generosity’ (II Cor. 8:4), even when they themselves were in great financial distress.³⁵

As we see above, fellowship is twofold. When the New Testament talks about fellowship, it concerns the believer’s vertical fellowship with God. This fellowship is foundational to a second dimension of fellowship—horizontal—which exists between believers. The first relationship is between a believer and God. Its basis is the work of Christ on the cross. Christ’s work on the cross is complete in redemptive love. The quality of human association intended by God, but lost by humankind’s sin, is restored in Christian fellowship. The Apostle John states that the ground of Christian fellowship is

³³ Alvin J. Lindgren, p. 53.

³⁴ P. T. O’Brien, “Fellowship, Communion, Sharing,” in *Dictionary of Paul and His Letters* edited by Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid (Downers Grove: InterVarsity Press, 1993), p. 293.

³⁵ Ibid., 294.

“that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (I John 1:3).

There is no fellowship with God prior to salvation. It was God’s design to bring us into fellowship. “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord” (I Cor. 1:9). Through His sovereign grace He brought us into His fellowship, by faith in Jesus Christ. Fellowship is a personal matter; it involves giving, communicating, and responding to love, and true Christian unity is founded on love,³⁶ which begins with relationships in the church. Joe Ellis emphasizes fellowship as follows: “The Biblical term for the ideal relationship among Christians is fellowship. It is a unique relationship, profoundly interconnected with the purpose of the church,”³⁷ The basis of all Christian fellowship is a common experience of God’s love, which is shared with others through witnessing. This fellowship is a redemptive experience, bringing those involved closer to God and to one another. Christ’s words in Matthew 22, represent the believer who is drawing deeply and regularly on the truth of “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37).

When we have fellowship with God in truth, we will also have intimate fellowship with one another. This relationship is the horizontal fellowship between believers. Jesus Christ as the head of church brings us together in oneness of fellowship. John Moore and Ken Neff points out, “Christ’s expectation was for His disciples to

³⁶ David Watson, I Believe in the Church (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978), p. 99.

³⁷ Joe S. Ellis, The Church on Purpose: Keys to Effective Church Leadership (Cincinnati: Standard Publishing, 1982), pp. 65.

follow His model and preoccupy themselves with serving others rather than being served. That commitment to agape love within the body of Christ creates fellowship between believers as well as fellowship between believers and God (I John 1:1-4).³⁸ Christians live not for themselves alone, but for one another and for the whole body in a caring relationship. Lindgren states the result of Christians' fellowship in their daily lives as follows:

Thus, a triple ministry results when the church actually becomes a fellowship of redemptive love: (1) Church members strengthen one another's faith; (2) The unity of the fellowship enables the church to be a ministering community to the world; and (3) Each person is strengthened to be a witness for Christ as he goes about his vocation and daily tasks. The fellowship is redemptive in that the love of God and neighbor is increased through it. This concept of the church as a fellowship of redemptive love is closely related to an important New Testament concept of the priesthood of all believers. . . . The entire church is to be a fellowship of redemptive love, a ministering community. To say that every man is a priest does not simply mean that he is his own priest, but that he is his neighbor's priest as well, responsible for declaring the wonderful deeds of God.³⁹

Therefore, it is essential that the members of a church develop a strong love for each other. Because God loves us, we are enabled to love Him and other people. Thus, the quality of God's relationship to humans in Christ also becomes the quality of Christians' relationships with one another. Christian true fellowship may be seen in several New Testament examples. Cell group church focuses on the quality of believers' fellowship as Elmer Towns states: "Most advocates of the Body Life Church would define their purpose and mission in the context of fellowship. The focus of the cell group and

³⁸ John Moore and Ken Neff, p. 49.

³⁹ Alvin J. Lindgren, p. 57.

corporate gatherings of believers is to enhance the quality of fellowship among believers.”⁴⁰ Christians’ fellowship may be seen in several New Testament examples.

And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet: and distribution was made unto every man according as he had need (Acts 4:32, 34-35).

As a result of true, intimate fellowship, the early church had an effective ministry in the world. Many persons were brought to Christ as follows:

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved (Acts 2:44-47).

This was the oneness that Christ had prayed for. Because the world could see this unity and love, people were the more readily convinced of Jesus’ identity. In true fellowship Christians do not judge one another, but are kind and tenderhearted to one another. Christians do not backbite and provoke one another, but forgive, practice hospitality ungrudgingly to one another, and comfort one another. This is the true fellowship of the body of Christ. It is Christ’s resurrected body living and bringing blessings and spiritual growth.

⁴⁰ Elmer Towns, Putting an End to Worship Wars (Nashville: Broadman & Holman Publishers, 1997), p. 93.

C. Why Cell Group Church

Small groups were an essential part of the early church structure. So, William Beckham explains the early church as a Two-Winged Church as follows:

The Creator once created a church with two wings: one wing was for large group celebration, the other wing was for small group community. Using both wings, the church could soar high into the heavens, entering into His presence and do His will over all the earth.

After a few hundred years of flying across the earth, the Two-Winged Church began to question the need for the small group wing. The jealous, wicked serpent who had no wings, loudly applauded this idea. Over the years, the small group wing became weaker and weaker from lack of exercise, until it virtually had no strength at all. The Two-Winged church that had soared high in the heaven was now for all practical purpose one-winged. . . . Now with only one wing, just lifting off of the ground required tremendous energy and effort. . . . Spending more and more time in the safety and comfort of its habitat, it grew contented with an earth bound existence.

In compassion, the Creator finally stretched forth his hand and reshaped His church so it could use both wings. Once again the Creator possessed a church that could fly into His presence and soar high over all the earth, fulfilling His purposes and plans.⁴¹

1. Christ's Method

Even though Jesus Christ taught crowds on hillsides, by the lake, and in synagogues, He still gave long hours and days to the private training of the twelve. Why did Jesus concentrate His life upon a few? Coleman states:

One cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the Master. The necessity is apparent not only to select a few laymen, but to keep the group small enough to be able to work effectively with them. . . . Jesus was not trying to impress the crowd, but to usher in a Kingdom. This meant that He needed men who could lead the multitudes. What good would it have been for His ultimate objective to arouse the masses to follow Him if these people had no subsequent supervision nor instruction in the Way? It had been demonstrated on numerous occasions that the crowd was an easy prey to false gods when left without proper care. The masses

⁴¹ William A. Beckham, pp. 25-26.

were like helpless sheep wandering aimlessly without a shepherd (Mark 6:34; Matt. 9:36; 14:14).⁴²

Jesus called twelve disciples and He lived with them for three years to reform their experience, awareness and understanding of reality and their purpose for life. When they experienced divine community with Christ, they realized that the good news is God loves all human beings and has sent Jesus to proclaim, establish and enact the Kingdom of God on earth.⁴³ Now they became foundational in the proclamation and demonstration of the gospel on earth with the Holy Spirit who has come down to lead us the way of salvation. Jesus was preparing them to do His work in the small core group.

2. Early Church's Style

As William Beckham mentions above, the small group community (house church) emerged in the New Testament era and continued as the most pervasive form of church structure until the time of Constantine.⁴⁴ For instance, Acts 20:20 refers to the early church meeting in the house: "how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house." When we survey the early house churches, they were small enough to allow individual members to minister to one another, use their spiritual gifts, and be discipled in the teachings of Jesus

⁴² Robert E. Coleman, The Master Plan of Evangelism (Westwood, Fleming H. Revell Co., 1963), pp. 24-32.

⁴³ Gareth Weldon Icenogle, p. 121.

⁴⁴ C. Kirk Hadaway, Stuart A. Wright, and Francis M. DuBose, Home Cell Groups and House Churches (Nashville: Broadman Press, 1987), p. 38. This book says, "Until the year 200, the house church was the common structural expression of the Christian congregation. There is some evidence that the home of wealthier members were used for larger gatherings. However, the home of the rank and file became the scene of ongoing fellowship and greatly enhanced the sense of community which characterized the early church."

Christ. When members of a house church all choose to change their lifestyle, their *koinonia* provides an encouraging context for a strong family community. The house churches were a place of mutual ministry among members. Each member used spiritual gifts to serve other members in the body of Christ. The house churches were the most ideal context for the fullest expression of the ongoing life of the New Testament church. This family-oriented community of faith was influenced by its social context.

Kirk Hadaway, Stuart Wright, and Francis DuBose also state in their book about mass communication which reflects the public sphere of urban life:

Mass communication took the form of mass evangelism in the New Testament. This is illustrated from Peter's sermon on the Day of Pentecost (Acts 2), Peter's sermon (Acts 7), Philip's mass evangelism in the city of Samaria (Acts 8), and Paul's sermon on Mars Hill (Acts 17). Moreover, mass meetings were also related to the ongoing expression of church life. The earliest Christians worshiped in the Temple (Acts 5:42), and Paul rented the hall of Tyrannus in Ephesus (Acts 19:8-10).⁴⁵

But, after persecution, the church homes appeared to be the place for the most enduring dimensions of the early church. Kirk Hadaway, Stuart Wright, and Francis DuBose state:

Much of the spontaneous evangelism which characterized the early church took place within or grew out of the vitality of these house churches.

The New Testament church was in no sense a building. When the Temple and the synagogues were no longer available to them, the early Christians made no effort to erect any kind of physical structure in which to meet. For their mass meetings, they used whatever was available to them—from spontaneous street meetings to the more planned rental of halls. For their small-group meetings, the home not only met their need but was the most conducive environment to the continuing function of church life.⁴⁶

The early church congregational meetings were in the “temple” or “from house to house.”

⁴⁵ Ibid., pp. 39-40.

⁴⁶ Ibid., pp. 41-42.

3. History's Case

The history of the church from early churches to the present reveals that house churches (cell group church) could stand and grow during persecution. Kirk Hadaway, Stuart Wright, and Francis DuBose state:

With the reign of Constantine, and especially later with that of Theodosius, Christianity moved from underground worship in catacombs and house churches to an era of great acceptance and favor. . . . The power of the church was no longer only in its spiritual strength and vitality but in its ecclesiastical influence and favored political and social position. . . .

The Constantinian and Theodosian eras witnessed the emergence of a distinct church architectural type known as the basilica which replaced the house church as the meeting place of the people of God. Constantine built the basilica of Saint John Lateran in Rome, and with this he symbolized a qualitatively different direction for the church. . . .

The house church tradition also found expression in the sectarian groups which Roman Catholic Church had come to regard as heretical. An excellent example of these groups was the Waldensians, with whom many evangelicals today would strongly identify. They desired to return to scriptural patterns of belief and practice and came to oppose the authority of the church hierarchy. They lived humble lives and met for simplified worship and fellowship in their modest homes.⁴⁷

As we see above, during the persecution, Christians had to get together into small groups in a house or underground to worship God, and to keep their genuine faith from going in the wrong direction within the church. So, during the Reformation period Luther was inspired by the earlier Anabaptists;

In little-known writings of Luther, the great reformer saw potential in the house church despite the fact that it was associated with the more radical wing of the Reformation, such as the Anabaptists. Luther had a vision of the devout meeting in homes to practice their faith in a depth of expression which was difficult to achieve in the mainstream of church life and practice. . . . The house church is best illustration during this period among the Anabaptists. They had no church buildings but came together in homes for worship and the development of their spiritual community.⁴⁸

⁴⁷ Ibid., pp. 45-47.

⁴⁸ Ibid., p. 48.

When we observe the modern period, we may learn that China is living proof of the way the church must exist under adverse circumstances. The expansion of the church under the persecution by the Communist regime in China has been through the use of underground house churches. The church in China is still expanding, still underground, still cynical of the government and unwilling to go public, but such persecution has only served to strengthen the commitment of precious Christians who can only meet in the secrecy of their cell group meetings.⁴⁹ The Church in China had not only survived but also flourished in revival during periods of hostility.

When Larry Stockstill, who is the senior pastor at Bethany World Prayer Center, heard a voice saying, "Two things are coming in America: HARVEST and HOSTILITY,"⁵⁰ he realized that he must prepare. He started one of the most effective cell churches in the United States. We must prepare for the future. History confirms the conviction that house churches (cell group church) must exist for the dynamic and fruitful Christian life.

4. People's Needs

Our generation has experienced a rapidly changing world. Carl George states:

Our generation will experience the most massive increase in human population since the beginning of time. . . . As world population continues to explode, life on earth will increasingly become metropolitan. The number of world-class cities (those with a population greater than 5 million) has mushroomed from 7 in 1950, to 34 in 1984. By 2025, the total will reach 93.

⁴⁹ Ralph W. Neighbour, Jr., pp. 45-46.

⁵⁰ Larry Stockstill, The Cell Church: Preparing Your Church for the Coming Harvest (Ventura: Regal Books, 1998), p. 14.

. . . Already 50 percent of the world's people live in cities (up from 33 percent in 1970). From now on, at least seven out of every eight people born will spend their whole lives as part of an urban sprawl.⁵¹

As a result of the increase in urban population, people are lonely because they lack relationships. There is the massive increase in population among the non-Christian world. At this point, Carl George states: "A cell is a place where people have enough social reference points to find themselves sustained emotionally and spiritually. It's a context for meeting needs of intimacy and trust."⁵²

Beyond the basic need for Christian conversion, every person has at least three basic needs which a church's cell group can effectively minister. The first of these is a consistent and vital relationship with Jesus Christ. Cell group meetings must be Christ centered. The basic building block of the Body, which should be inhabited by Jesus Christ, can be found in cell group churches, and not in masses of people who do not experience community. A second need is for a Christian interpretation of life. Each member must use spiritual gifts to serve and to care for other members, and must continually be transformed by the "renewing of his mind" in the cell group life. A third need is for a growing Christian experience. He must experience the Christian life in the cell group church, and continually grow, being transformed by the Holy Spirit. The ministry of the cell group church should constantly touch the lives of people and so will constantly need spiritual power. Ralph Neighbour states, "Cell groups are the best way true community can be experienced by all Christians."⁵³

⁵¹ Carl F. George, Prepare Your Church for the Future, p. 20.

⁵² Carl F. George, The Coming Church Revolution: Empowering Leaders for the Future, p. 69.

⁵³ Ralph Neighbour, p. 131.

II. The Understanding of the Leadership in the Church

Every organization consists of leaders and followers. Whether leaders are respectable or not, followers are supposed to follow and respect their leadership. If the leader in the organization is not qualified to lead his followers, the organization and followers will sometimes resist his leadership and thereby suffer from the results of disharmony. It has been said that everything rises or falls on leadership. This means that leadership determines the success or failure of any organization. George Barna, after researching all facets of American life for fifteen years, concludes, “the American church is dying due to a lack of strong leadership.”⁵⁴ Criswell also points out that, “great pastors build great churches, average pastors build average churches, and weak pastors lead weak churches.”⁵⁵ Today’s churches need faithful leaders to serve the Head of the Church, Jesus Christ and the body of Christ. To do so, all church members as the body of Christ, should also understand their role for the church. In spite of the importance of all believers’ roles, the pastor is the focal point for building the healthy church successfully. Therefore, leadership in an organization is so important that every leader should develop his abilities to lead his followers successfully.

A. Definition of Leadership

What is leadership? Mention of the word “leadership” appears often in people’s minds. Frank Schmitt states that, “A person’s definition of leadership will

⁵⁴ George Barna, ed., Leaders on Leadership (Ventura: Regal Books, 1997), p. 17-18.

⁵⁵ Elmer L. Towns, 10 of Today’s Most Innovative Churches, pp. 211-212.

reveal a lot about his philosophy of leadership and preferred style of leading.”⁵⁶ In this sense, there is no universally accepted definition of leadership, because leadership is not a science, it is an art.⁵⁷ In spite of some different definitions of leadership, leaders, especially church leaders, need to develop their own leadership styles based on their philosophies (biblical view). Looking for the meaning of the word “leadership” in the dictionary, one finds that it is the “capacity to lead.”⁵⁸ Its definition brings the idea that a leader who does not have the ability to lead is no longer functioning as a leader in his organization.

Elmer Towns, a church expert, defines leadership as influence, both in its singular and plural terms. Leadership is influence, because almost everything a pastor does influences his people. The more people a pastor influences, the greater his leadership. Leadership is also plural in that a leader must relate to those who are led.⁵⁹ Elmer Town’s definition emphasizes the power of leaders to lead followers without controlling them. George Barna recites Garry Wills’ leadership definition as “mobilizing others toward a goal shared by the leader and followers.”⁶⁰ Frank Schmitt, after studying many different definitions of leadership, found that: “Leadership is the process of influencing other people to work together to accomplish a desired purpose.”⁶¹ Garry Will

⁵⁶ Frank Schmitt, Christian Leadership (Lynchburg: Liberty Baptist Theological Seminary: Privately printed note for the class, 1993), p. 2.

⁵⁷ George Barna, ed., Leaders on Leadership, p. 21.

⁵⁸ “Leadership,” Webster’s New Collegiate Dictionary.

⁵⁹ Elmer L. Towns, 10 of Today’s Most Innovative Churches, pp. 214-217.

⁶⁰ George Barna, ed., Leaders on Leadership, pp. 21-22.

⁶¹ Frank Schmitt, p. 3.

and Frank Schmitt's definition emphasize the leader's use of teamwork to teach a goal. Not only the leaders, but also the followers, determine the goal.

These definitions of leadership are summarized as, the ability to lead, influence, and mobilize followers to achieve the goals of the team. Therefore, the leader should lead, influence, and mobilize his team to fulfill the goals of his team. In this sense, Joe Ellis states, "Leadership operates between two poles: people on one hand, and their goals on the other. It is the function of helping that body of people move toward achieving their goals."⁶² It would be a difficult task for the leader to fulfill those requirements unless he equipped himself with an ability to lead. What type of leadership does the leader need to lead the church successfully? To answer this question, Christians must recognize the Christian style of leadership from the Bible.

B. Christian Style of Leadership: The Servanthood Leadership

The world's concept of leadership cannot be biblical. New Testament leadership is also completely different from Old Testament leadership.⁶³ Nevertheless biblical leadership is consistent throughout the Old and New Testaments, the key to understanding Christian leadership is learning to lead like Jesus Christ, the Head of the church. Jesus Christ is the best model of leadership. He practiced and taught a radical concept of leadership that contradicted the world's concept of greatness and leadership. In one very emphatic passage, He states:

⁶² Joe S. Ellis, p. 130.

⁶³ Lawrence O. Richards and Clyde Hoeldtke, in A Theology of Church Leadership, states that, "The hierarchical 'headship' pattern of leadership, demonstrated so clearly in the institutions of Old Testament Israel, does not find expression in the New Testament," p. 17.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:25-28).

There is a fundamental difference between leadership as practiced by the world and leadership as practiced by God's people in His body. This passage helps us define how a servant leads his followers. In this world, one usually expects an authoritarian relationship between leader and follower. From positions above the people, authoritarian leaders exercise authority down upon those under them. In this sense, James and John had failed to understand the character of Christian leadership. Jesus Christ summarized His concept very forcefully: "But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43-44). Jesus uses two special words in this passage to describe leadership. The first word, used in verse 43, is the Greek word *diakonos* (minister or servant). The second word, used in verse 44, is the Greek word *doulos* (servant or slave).

The preeminent virtue of God's kingdom is not power, not even freedom, but service. Ironically, greatness belongs to the one who is not great, the *diakonos*, the ordinary Greek word for waiting on tables. The preeminence of service in the kingdom of God grows out of Jesus' teaching on love for one's neighbor, for service is love made tangible. Pursuing the point still further, Jesus declares that "whoever wants to be first must be a slave of all." The pronouncement is, of course, an oxymoron, for a slave (Gk. *doulos*), who was inferior even to a servant (Gk. *diakonos*), was in ancient society the last and least of all. The idea of a slave being first is as absurdly paradoxical as a camel going through the eye of a needle (v. 25).

The desire for power and dominance focuses attention on self and this kills love, for love by nature focuses on others. The implications of *diakonos* and *doulos* for the Twelve, as well as for ministers and leaders in the church of every generation, are inexhaustible. The Christian fellowship

does not exist for their sake, but they for it. Nor is the apostle or Christian leader above the congregation, but part of it. The congregation does not belong to him; rather, he belongs to it.⁶⁴

Oswald Sanders states, “in the King James Version of the Bible, for example, the term ‘leader’ occurs only six times, three times in the singular and three in the plural. That is not to say that the theme is not prominent in the Bible, but it is usually referred to in different terms, the most prominent being ‘servant.’”⁶⁵ So, the ruler, in this world, is “over” those he leads, but the servant is “among” people. Servant leaders lead, but with a style not reflective of the popular culture. Jesus instructed his followers to reject the prevailing secular models of authoritarian leadership, where dominance, titles, and public recognition were the goals. Jesus instead taught of leaders who serve. As John E. Booty has said: “The church is servant. That is to say, it is that community in the world that serves God and God’s creation, and in particular humanity Without service, the church ceases to be that which it was created to be. This is the message of the New Testament.”⁶⁶ In this sense, the church is the body of Christ, for its life of service is the extension of the resurrected Christ’s ministry as a servant in time and space. Therefore, leaders in the body of Christ should never forsake the role of servant; more than a servant’s heart is required.

Insofar as Jesus Christ is concerned, servant leadership requires sacrifice, suffering, and death. His sacrificial love demonstrated the true concept of servant

⁶⁴ James R. Edwards, The Gospel According to Mark (Grand Rapids: William B. Eerdmans Publishing, 2002), p. 326.

⁶⁵ J. Oswald Sanders, Spiritual Leadership (Chicago: Moody Press: revised edition, 1980), p. 29.

⁶⁶ John E. Mooty, The Servant Church: Diaconal Ministry and the Episcopal Church (Wilton: Morehouse-Barlow Co., 1982), p. 13.

leadership, as much as His teaching did. By focusing on Christ's sacrificial and redemptive love, His followers, the body of Christ, will learn the true meaning of leadership. Through out the Old Testament, the Israelites had expected a king who would rule over them with "impartiality and justice." In spite of this they did not recognize Jesus, the Messiah—the one who would give them "impartiality and justice." And now, the earth is still waiting for the right leaders. When a season of election comes, many politicians make promises of how they will serve the people during their job periods. In this sense, Robert Greenleaf points out that a "servant-leader" is "a servant first."⁶⁷ The secular world is waiting for servant leaders. Larry Spears quotes from Robert Greenleaf's The Servant as Leader,

It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?⁶⁸

It is important to know that servant leadership is also required in this world. Actually, Jesus Christ has provided abundantly for its needs. Now He, the head of Church, asks His body to be a servant to the world. As Richards and Hoeldtke states, "it is the servant style that brings victory. The servant leader will bring the body into a

⁶⁷ Larry C. Spears, ed. The Power of Servant Leadership (San Francisco: Berrett-Koehler Publishers, 1998), p. 4. Larry Spears states that "the term *servant-leadership* was first coined in a 1970 essay by Robert K. Greenleaf (1904-1990) entitled 'The Servant as Leader.'"

⁶⁸ Ibid.

harmonious relationship and will lead its members toward maturity. The living Lord will act through His servants to work out His own good will.”⁶⁹

The root of the servant leader’s power expressed through his lifestyle and teaching is the reality of the Word of God, and the body of Christ (cf. I Tim. 4:11-16). The spiritual leader incarnates the Word of God (II Cor. 3:1-3) in his relationship among the people of God. In the context of this relationship, he also gives verbal guidance and encouragement, focused on helping the members of the body to live life in harmony with divine revelation.⁷⁰ H. B. London, Jr. states: “there are approximately 100,000 churches in North America with fifty people or fewer in a given service and the average weekend attendance in our country is less than one hundred. I’ve also heard that eight out of every ten clergy with seminary training will never pastor a church of more than two hundred.”⁷¹ So, he emphasizes the concept of the “servant-shepherd,” which is one of the most important aspects of being a pastor.

In 1995, Focus on the Family had a call-in program during Clergy Appreciation Week. At that time, the program asked laypeople to tell what they appreciated about their pastor and his staff. The answers were summarized as follows:

Few of the respondents talked about what great preachers their pastors were or how adequately they administrated. Most related stories about a pastor who was there when they needed one, which I call the “ministry of presence.” This is simply being there when people are hurting, confused, and frightened; when they have won and need to celebrate; when they have been faithful and need affirmation.⁷²

⁶⁹ Lawrence O. Richards and Clyde Hoeldtke, p. 109.

⁷⁰ Ibid., pp. 129-132.

⁷¹ H. B. London, Jr., “Why Pastors must be Shepherds” Leadership (Fall 1996), p. 50.

⁷² Ibid., 52.

The servant-leaders must tell their followers how much God loves them, but it is also very important for church members to know that the servant-leaders love them like Jesus Christ, the Good Shepherd:

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. . . . And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. . . . Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . . I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep (John 10:1-14).

When Jesus discussed leadership, it was always in term of servanthood (Mark 10:42-43). The servant image encourages the Christian to view leadership not as power or prestige, but as service and devotion; a servant model, however, nowhere demands the abdication of the leadership role. James Emery White states correctly that, “Jesus was both servant and leader, and He never was the two roles in a mutually exclusive manner.”⁷³ We have been told that strong leadership is one of the most decisive factors in church growth. Joe Ellis states, “The servant-leader helps the body of people perceive their goals, develop commitment to them, mobilize to reach them, and pursue their achievement. He offers guidance, inspiration, instruction, and resources; but he strives to work in cooperation with the group as a team.”⁷⁴ Servant leaders do the things leaders do such as direct, organize, and envision; with servant qualifying leadership, however, the

⁷³ James Emery White, “Why Pastors must be Leaders” Leadership (Fall 1996), p. 53.

⁷⁴ Joe S. Ellis, p. 131.

kingdom of God also becomes the Christian leaders' motivation and shapes their styles of leadership.

C. The Priesthood of the Believer

1. Clergy and Laity

Many times, pastoral theology in the seminaries simply focuses on what the pastor should do and perform. Indeed, many Christians' understanding of leadership focuses on the pastors, which means that many Christians tend to distinguish the terms "clergy" and "laity." Frank Damazio points out that: "Today we generally understand the word 'clergy' to apply to the group of ordained persons in a religion, as distinguished from the 'laity,' or common people."⁷⁵ Indeed, traditional churches require pastors to have a great deal of higher education, to be qualified to provide higher religious authority. In his book, The Making of a Leader, Frank Damazio shows the modern church's misconception of the clergy as professionals:⁷⁶

Since the:	clergy =	Priesthood
and the:	priesthood =	Profession
and:	profession =	<u>professional</u>
THEREFORE:	clergy =	professional

But the New Testament never uses the words "clergy" and "laity." The terms "clergy" and "laity" are misleading in interpreting Christian leadership; they have led to

⁷⁵ Frank Damazio, The Making of a Leader (Portland: City Bible Publishing, 1988), p. 3.

⁷⁶ Ibid., pp. 3-8.

suggesting unbiblical distinctions between Christians in the church. The background behind the use of the word “laity” is very informative:

“Laity” is generally defined as the body of people outside a particular profession, and most often refers to those not in the clergy. The word “lay” still affects our thoughts about the “laity,” though it is less commonly used in this context today. “Lay” means uninstructed and unlearned. In 1535, the Coverdale translation of the Bible translated Acts 4:13 this way: “They saw the boldness of Peter and John and marveled; for they were sure they were unlearned and lay people.”⁷⁷

Peter and John were considered “lay people” by the highly educated Jewish leaders; nevertheless they became two of the greatest preachers of the gospel. Kennon Callahan, in the introduction of his book, states:

I resist using the terms *minister* and *laity* because of the obvious caste-system connotations that those terms have come to include. Mostly, I refer to ‘pastors’ and ‘key leaders.’ Certainly, pastors are key leaders, and the term *key leaders*, in that sense, includes all pastors. At the same time, I find the term *key leaders* more helpful than the term *laity*. . . . These terms will likely develop their own connotations and are more mutual and inclusive than the older term *minister* and *laity*.⁷⁸

In this sense, the writer prefers the term “potential leaders” instead of “laity” or “lay people”,⁷⁹ because the New Testament teaches that all believers are ministers, in the sense that all have definite ministries to perform in the body of Christ. They are: “a chosen generation, a royal priesthood, an holy nation, a peculiar people” (I Peter 2:9).

⁷⁷ Ibid., p. 12.

⁷⁸ Kennon L. Callahan, Effective Church Leadership: Building on the Twelve Keys (San Francisco: Harper & Row, 1990), p. xiii.

⁷⁹ John Maxwell, in Developing the Leaders Around You, emphasizes “potential leaders” to be raised up by the leaders. Leaders cannot stand by himself. Strong leaders will make strong organizations. Because “potential leaders” help carry the load to be strong organizations.

2. Priesthood

What is the concept of priesthood? Indeed, the concept of priesthood did not originate with the nation of Israel. During the patriarchal period, the head of each household functioned as a mediating priest on behalf of his family. For example, Job continually offered burnt offerings for each member of his family, because he was afraid they may have cursed God in their hearts (Job 1:5). When Abraham traveled through the land of Canaan, he built an altar and offered sacrifice to the Lord (Gen. 12:7-8, 13:18). Likewise, Isaac and Jacob erected altars as priests before God (Gen. 26:25; 33:20). The time of the Israelites, God delivered the Jews from Egypt and brought them to Himself so that they would be a people for Him. It was God's plan that Israel be a kingdom of priests, and a holy nation having direct access to Him (Ex. 19:4-6). Since Israel was to be "a kingdom of priests" (Ex. 19:6), God gave them the responsibility to demonstrate His standard of holiness to a world that had declined to the depths of sin. But the Israelites failed to represent the role of priests because their priesthood was conditional under the law. Then the Lord Jesus Christ was incarnated and completed the role of priesthood. After Jesus Christ built His church, He unconditionally formed it into a "kingdom of priests" (Rev. 1:6), and God has freely given to all believers as the resurrected body of Christ through His grace.⁸⁰

What is the object of the priesthood? It is the restoration of fellowship with God. In the Old Testament, the priest was to take the sinner into God's presence, and in the New Testament, the great object of the priesthood is this: that we may dwell with God every hour of our lives and that God may dwell with us and in us. First of all, He opened

⁸⁰ David M. Levy, The Tabernacle: Shadows of the Messiah (Bellmawr: The Friends of Israel Gospel Ministry, 1993), pp. 152-157.

the sanctuary by His blood; He restored fellowship with God through His redemptive blood on the cross. To bring us nearer to God is the great object of the priesthood of Jesus.

The priesthood of all believers considered corporately, so called the priesthood of the “church” or “congregation.” In the church of the New Testament, there is no conflict between priests and laymen. When we turn to the Gospels, we find that Jesus makes no use of the ideas of priesthood. He lays no claim to the title of priest for Himself nor does He confer it on His disciples. In His parables, the imagery used is not taken from the Temple and its ritual; but ordinary life.

The most explicit statement of the priesthood of believers is found in 1 Peter and Revelation. In 1 Peter 2:5 Christians are described as “a holy priesthood” whose function it is “to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” A little later, in verse 9, they are called “a chosen generation, a royal priesthood, an holy nation, peculiar people (a people claimed by God as his own), that ye should shew forth the praises of him who hath called you out of darkness into His marvellous light.” In Revelation 1:5-6, we have an ascription in these terms: “Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to him be glory and dominion for ever and ever.” In 20:6, it is said of the faithful “they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

Jesus fulfilled in Himself all the functions of priesthood. Through the one perfect sacrifice of Himself, He laid the foundation for full forgiveness. Through Him all believers gain direct and immediate access to God. Because Christians are “in Christ,”

they are in direct and immediate contact with God himself, thus, they need no priest to represent them other than Jesus Himself. The rest of mankind still requires a priesthood, and God Himself calls us to perform these priestly duties. Thus it is that the New Testament sees the whole people of God as a royal priesthood, called to proclaim the knowledge of God (1 Pet. 2:9).

3. Reality of the Body

For a local church to function as the body of Christ, it must give itself to the equipping of its members for the work of the ministry. There is no exception from this requirement for anyone in the body of Christ who believes in Jesus Christ as his or her personal Savior.

Paul declares the aim of the body of Christ as follows:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:12-16).

This passage is the basis of the present understanding of Christian ministry.

All the people of God are called to ministry; having entered the body of Christ by spiritual baptism (I Cor. 12:13). This passage emphasizes the growth of the organism and its members within the framework of organic relationships. “The joining and linking of each member of the Body in an intimate relationship and the contributing of each part to

the others as it functions within that relationship are essential. Each member has a ministering work.”⁸¹ In this sense, the cell group church is one of the most effective models in recruiting, training, and equipping all believers to do the work God is calling them to do. That is precisely what Paul was referring to when he said that God had called some “to prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:12 NIV). A ministry by each believer and the building of a congregation to become a ministering people are possible today because we live under the new covenant. Because each genuine believer, as a member of the priesthood, is in touch with God, experiences personal transformation, and is infused with the very life of Jesus, it is a realizable goal to expect each local congregation freed and taught to become the ministering people of God in our tangled world. Therefore, the continuation of Jesus Christ and His ministry among Christians is His Body, in its entirety as it is empowered by His Spirit. God is pouring out His Spirit upon the today’s church to restore the truth all Christians are called to a ministry.

Peter describes his vision of the people of God living shared lives marked by love, hospitality, and service:

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen (I Peter 4:8-11).

This suggests that: “where there is love and unity, and the body is thus knit together, each member of body will express his own unique spiritual endowment by

⁸¹ Richards and Hoeldtke, p. 36.

serving others, and growth will take place as consequence.”⁸² Allegiance to one another in the body of Christ is based on love, expressed as love, and experienced through love. The witness of the body of Christ to the presence of Jesus should be a witness given to the world in the form of visible love within its fellowship. All believers can live as a healthy body when they are growing in their personal, intimate relationships with each other, and deepening in their devotion to each other.

D. Principles of Leadership

1. Multiple Leadership

In the New Testament, there are three terms, which are used interchangeably to describe church leadership. John Moore and Ken Neff states as follows:

They are *pastor-teachers*, *elders*, and *bishops*. The term pastor-teacher, taken from Ephesians 4:11, is bishops were overseers for the church. The pastor is guardian of the flock. Likewise, bishops were overseers for the church. Both terms look at the function of the church leader. The term elder speaks to the office, or position, of church leader. Although these terms may have slightly different emphases, they all speak of men who are given the ultimate human responsibility for the care of the church.⁸³

Elmer Towns gives seven titles for today’s pastor: (1) elder, (2) bishop, (3) pastor, (4) preacher, (5) teacher, (6) servant, and (7) messenger. Each title describes a different qualification of the pastor, and leads to a distinct duty.⁸⁴ Today’s local church usually has one pastor leading everything. In a recent survey result, one out of every four pastors is discouraged and ready to quit. One major problem, pastors have is the demand

⁸² Ibid., p. 50.

⁸³ John Moore and Ken Neff, p. 98.

⁸⁴ Elmer Towns, Theology for Today (Lynchburg: Liberty University, 1994), p. 485.

to be a super-minister. But the New Testament teaches that leadership should be shared. The following verses are examples of biblical support for plural leadership.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves (I Thess. 5:12-13).

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed (Acts 14:23).

There is no single leadership position more significant than the others. God has established a variety of leaders in each assembly for the purpose of shepherding the flock. In Acts 14:23, Paul and Barnabas, from the Antioch church, began to plant churches. These churches matured to the point where elders could be appointed. Paul and Barnabas appointed men to leadership positions as the elders in the New Testament church outside of Judea.⁸⁵ John Moore and Ken Neff point out:

Notice carefully that elders (plural) were appointed in each church (singular). The beginning of the principle of plurality of elders is seen in this passage. Each local assembly had a multiple of elders. Certain converts in these assemblies had matured as disciples of the Lord and, being given final instructions by Paul and Barnabas, were then appointed as elders in the church (cf. Acts 14:21-23). Evidently a church body can exist before elders are appointed. But elder appointment, when qualified men develop in the assembly, is an important feature of the maturing church.⁸⁶

We can conclude that having a variety of elders, in each church, was a leadership principle in the New Testament church and they were appointed according to their maturity in relation to God and the church. The church utilized many elders,

⁸⁵ John Moore and Ken Neff, p. 103.

⁸⁶ Ibid.

together shepherding the flock, and ministering to individuals, small groups, and believers who gathered regularly.⁸⁷

There is some confusion in the application of multiple leadership in the Body of Christ, because all believers are priests. Regarding this issue, John Moore and Ken Neff state:

One case against plurality of elders among some is the affirmation that each believer is now a priest to God – that our need is now no human mediator – and that our access is to God in Christ directly. This is true and is repeatedly taught in Hebrews. But it should be noted that in his epistle that affirms the believer-priest status so clearly, we also find some of the strongest references to the leadership of elders in an assembly and the accountability of the individual believers to the leaders even as the leaders are accountable to God.⁸⁸

In the local church, indeed, strong leadership is required for leading potential leaders.

Lawrence Khong states that, “The priesthood of all believers does not negate this principle; the priesthood of all believers serves as a platform for moving in the power of the Holy Spirit. Effective leadership, however, rests in one God-anointed person. By and large, a church’s maturity, spirituality, and influence will not rise above that of its leader.”⁸⁹ Strong effective leaders will lead their followers to the goal. In this sense, the writer uses the term “potential leader” instead of “laity,” because all saints have the priesthood of believers in the body of Christ. Therefore, one God-anointed pastor is the key to equipping potential leaders in the body of Christ, in order to have a healthy church. In this sense, Paul, in Ephesians 4:11-12, provides clearly the role of pastoral leadership.

⁸⁷ Ibid., 104-105.

⁸⁸ Ibid., p. 99.

⁸⁹ Lawrence Khong, The Apostolic Cell Church: Practical Strategies for Growth and Outreach (Singapore: Touch Ministries International Pte Ltd, 2000), p. 109.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Verse 11 describes certain gifts given by Christ to the church as the body of Christ, which of course are for the benefit of all believers. Here are the first three offices, which were extraordinary and temporary. “Apostles” were the authoritative founders of the church (Eph. 2:20). They were personally chosen and authorized by Jesus, and eyewitnesses of the risen Lord (Acts 1:21, 22; 10:40, 41; I Cor. 9:1; 15:8, 9). In this sense, there are no apostles today. Likewise, there are no “prophets” today, because prophets were persons who received direct revelation from God in the beginning days of the church before the New Testament revelation was written.⁹⁰ D. M. Lloyd-Jones states: “the evangelist was left by the apostle to build upon the foundation that had been established, to expound and explain the truth more fully. . . . sometimes he was sent ahead of the apostle to prepare the way and to introduce the general message of the Gospel.”⁹¹ The evangelists, such as Titus and Timothy who had not seen the risen Lord, could not witness to the resurrection as the apostles’ did. But they knew the truths of the Gospel, and could present them in a clear manner with authority from the Holy Spirit. In this sense, the apostles, prophets and evangelists were itinerant and had no permanent flock to care for. In contrast, “pastors and teachers” are described as holding permanent offices.⁹² Nevertheless, two different offices, “pastors and teachers,” are named as one grammatical unit, and the two names used for the same ministry. Observing that all five

⁹⁰ Homer A. Kent, Jr., Ephesians: The Glory of the Church (Chicago: Moody Press, 1971), p. 71.

⁹¹ D. Martyn Lloyd-Jones, Christian Unity: An Exposition of Ephesians 4:1-16 (Grand Rapids: Baker Book House, 1980), p. 192.

⁹² Ibid., pp. 192-193.

gifts relate in some way to the ministry of teaching. So, it is clear that “pastors” who are called to tend God’s flock, do so in particular by teaching (John 21:15-17; Acts 20:28; I Peter 5:2).⁹³ Although there are no apostles, prophets nor evangelists in the original sense today, there are “pastors and teachers” to preach the gospel, to tend the flock, and to expound the word. So, we may understand all the five gifts relate to the ministry of the today’s pastors.

On verse 12, Homer Kent, Jr. states, “the three phrases have been treated as coordinates by the King James Version, as though these gifts were given to accomplish three equal ends.”⁹⁴ According to this translation, only the special ministers, not all the believers, are called to do the work of ministry and to cooperate in the body of Christ. So, John Stott points out: “This interpretation has an aristocratic, that is, a clerical and ecclesiastical flavour, it distinguishes the (mass of the) ‘saints’ from the (superior class of the) officers of the church.”⁹⁵ He also states that, “The traditional model is that of the pyramid, with the pastor perched precariously on its pinnacle, like a little pope in his own church, while the laity are arrayed beneath him in serried ranks of inferiority.”⁹⁶ This is a totally unbiblical image because all believers are priests, the church is the living body of Christ, and Jesus Christ is the head of the church not, the senior pastor. At this point, Homer Kent states that:

However, the threefold use of the English preposition “for” is not the best reflection of the underlying Greek text, where the first preposition differs

⁹³ John R. W. Stott, God’s New Society: The Message of Ephesians (Downers Grove: InterVarsity Press, 1979), p.163.

⁹⁴ Homer A. Kent, Jr., p. 72.

⁹⁵ John R. W. Stott, p. 166.

⁹⁶ Ibid., 167.

from the last two. Thus it is preferable to regard the phrases either as successive, or the last two as elaborations of the first. . . . Every believer, regardless of background, ability, or status, has a service to perform in the cause of Christ on earth. The gifts of apostle and prophet (i.e., for us, the N.T.), evangelist, and pastor-teacher provided the instruction, admonition, and spiritual nurture that are needed to achieve concerted action out of a diversity of individual Christians.⁹⁷

In this sense, John Stott states that, “For the word *ministry* (*diakonia*) is here used not to describe the work of pastors but rather the work of so-called laity, that is, of all God’s people without exception.”⁹⁸ Therefore, the pastors are to equip all believers so that the work can be accomplished, and all believers, the saints and potential leaders, are expected by the head Jesus Christ, to perform a ministry that will strengthen the body of Christ.

And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. . . . Now ye are the body of Christ, and members in particular (I Cor. 12:5-7, 12, 13, 27).

Through careful reading of this passage, pastors as chief leaders, cannot escape the conclusion that one of the chief responsibilities for leaders of the church is to use the unified gifts of all Christians. All believers as potential leaders should be reminded of their responsibility to “proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (I Peter 2:9 NASB), and should be better servants of Christ. This will make the work of possible by leaders who prepare all believers to work together as a united, redeemed body of Christ.

⁹⁷ Homer A. Kent, Jr., p. 72.

⁹⁸ John R. W. Stott, pp. 166-167.

2. Female Leadership

When God created male and female, God created the woman to be a helper for the man; a man needs a helper to be complete. God also called males and females in the church; indeed, more than 50 % of church members are women. Most of the rapidly growing cell group churches make extensive use of women in ministry. Joel Comiskey states, “Today, David Cho’s church is the prime example of a cell ministry that was launched by women and that uses women as the vast majority of cell leaders. . . . In Cho’s church today over 19,000 of the 25,000 cell groups are led by women.”⁹⁹ To make a greater, healthier body of Christ, we must consider the woman’s ministry in the church. They are also called by God to the priesthood of all believers, which means that they are also potential leaders. But Paul, in his pastoral letter, prohibits woman from teaching or to having authority over men.

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression (I Tim. 2:11-14).

In this letter to Timothy, he gives a clear principle for the woman. First, the reason for prohibiting woman to teach or to have authority over men is the order of creation—God created man first and then Eve. Secondly, Eve was the one deceived. Because of this, Paul insists that women are not to have a place of teaching or authority over a man.¹⁰⁰ In this sense, many fundamentalist churches believe that there are boundaries to a woman’s ministry in the church that are as applicable today as they were

⁹⁹ Joel Comiskey, Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest, p. 33.

¹⁰⁰ John Moore and Ken Neff, pp. 109-110.

then. But even with Paul's instruction, many women worked for God in the Bible. The women are still helpers for men. As the writer states above, many effective cell group churches have equipped women in church ministry as cell leaders. Today's church, indeed, needs more potential leaders to be healthy and to effectively reach the lost. The church cannot eliminate more than 50 percent of potential leaders on the basis of gender!

Paul provides advice for equipping women in church ministry.

The aged women likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed (Titus 2:3-5).

In these verses, Paul states ministry guidelines for older women to younger women. John Moore and Ken Neff states that, "It seems Paul understands that men have a particular inability to communicate to young women matters vital to marriage, ministry, and godliness. That is to be the job of older women."¹⁰¹ It is true that men are unable to minister effectively and regularly to women; the church, therefore, needs to recognize women's ministry in the church. Men and women have different roles in the church. A widow, for example, who cannot get support from a husband or others, need a women's ministry to provide spiritual and physical needs.

Susan Hunt and Peggy Hutcheson states that a woman's leadership is a "helper-leadership":

Leaders do not always lead from the top of the organization or from the front of the room. More commonly, leaders lead from behind or beside. They support, encourage, assist, and inspire others to contribute to their fullest capacity. Leaders lead when they help others. The helper-leader combines

¹⁰¹ Ibid., pp. 110-111.

the qualities of selflessness with the qualities of vision, passion, commitment, and risk-taking to produce a message and a model of righteousness.¹⁰²

Their concept of the “helper-leader” echoes what has already been presented on servant-leadership. When the church needs a woman in ministry, the church should not hesitate in equipping women leaders for the ministry.

When Paul recommends Phoebe to the church of Rome, he states: “I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also” (Romans 16:1-2). Paul emphasizes that the church should respect their servants and co-workers in the same sense that he does Phoebe. Paul explicitly mentions women as his missionary co-workers, and he affirms that women have worked with him on an equal basis. For example, one of Paul’s most prominent co-workers is Priscilla, together with her husband, Aquila. Paul declares that all the churches of the Gentiles have reason to be grateful for this missionary couple. They founded and led house churches in Corinth and Ephesus. She and her husband also converted Appollos, who would become one of the leading apostles alongside Paul (Eph. 18:26). I Corinthians 16:19 has greetings from Aquila and Priscilla. When Paul sends greetings to the couple, he addresses Priscilla first, indicating that she is the leading figure. In Acts, Priscilla is also mentioned first. In this sense, Rosemary Ruether and Eleanor McLaughlin insist that, “Under her leadership, Apollos learned ‘the way of God more accurately.’ The text

¹⁰² Susan Hunt and Peggy Hutcheson, Leadership for Women in the Church (Grand Rapids: Zondervan Publishing House, 1991), p. 40.

clearly assumes that Priscilla was the catechist and teacher of Apollos.”¹⁰³ In spite of differing views of women’s leadership, we cannot deny that men and women are the same before the Lord and in the body of Christ, though they have different roles.

E. Authority of Leadership: Headship as Servanthood Leadership

One very common, modern interpretation of the word “head” is that of a chief or leader having authority over other parts of the body. Though Christ does have authority over the church (Matt. 16:18), most of the Scriptures that deal with Christ as the head of the church, focus not on his authority over the church, but his oneness with it. In Ephesians 5:18-33, this oneness is applied to husband and wife. Paul’s argument is that Jesus deals with the church, just as a husband with his wife. The husband is to focus on his wife and her needs, to serve her and lift her up, and to be committed to fulfilling her potential as a person. Christ’s headship of the church is described in the following way: “Christ also loved the church, and gave Himself for it” (Eph. 5:25). Christ gave Himself up to enable the church to become holy and without blemish. The concept of sacrificial self-giving is directly related to servanthood leadership, as Jesus Christ states in Matthew 20:28.

How can a servant leader lead his followers? Before leading his followers, the servant leader needs an authority that is given from his followers. In this sense, servant leaders fulfill an essential part of themselves in being authorities; it is one way of expressing care for others. What is authority? Authority is “that right or power to command action or compliance, or to determine belief or custom, expecting obedience

¹⁰³ Rosemary Ruether and Eleanor McLaughlin, Women of Spirit: Female Leadership in the Jewish and Christian Tradition (New York: Simon and Schuster, 1979), p. 34.

from those under authority, and in turn giving responsible account for the claim to right or power.”¹⁰⁴ Thus, authority is direction and responsibility for the actions of others. To Christians, Jesus is the only authority, because Christ is the one Word of God who reveals the Trinitarian God as the first and final authority.¹⁰⁵ Jesus Christ is “Alpha and Omega, the beginning and the end, the first and the last” (Rev. 22:13). God’s primary authority is proclaimed in the first chapter of John’s gospel: “In the beginning was the Word, and the Word was with God and the Word was God” (1:1). With His authority, Jesus Christ died for our sins and rose from the dead, so that He might be the Lord of both the dead and the living, according to God’s will. Now the church was built upon the precious, redemptive blood of Jesus, and He became the head of the church. There is no other authority and head before Jesus Christ. Only Jesus has the right to command or to control His body, the church; therefore, God gives Christian leaders authority through Jesus Christ’s work on the cross. The authority of Christian leaders is an authority granted to build up brothers and sisters so they will be able to do the Lord’s will.

Jesus Christ first obeyed God to do His will. The earth tried to find sin in Jesus, but could not (Heb. 5:15), instead, Jesus Christ came to the earth to save it from sin. Christians should focus on Christ and follow His example: the writer of Hebrews emphasizes that “Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God” (12:2). When we look at Jesus Christ, we see His

¹⁰⁴ Journal of Ecclesiastical History. “Authority” In New Dictionary of Theology, ed. Sinclair B. Ferguson, David F. Wright and J.I. Packer, (Downers Grove: InterVarsity Press, 1988), p. 64. recited from B. Ramm, The Pattern of Religious Authority (Grand Rapids, MI, 1959).

¹⁰⁵ Gregory G. Bolich, Authority and the Church (Washington D.C.: University Press of America, 1982), p. 39.

obedience to His Father—the source of the authority. The Lord now gives this authority to His church. Because of this, Paul writes: “Who art thou that judgest another man’s servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand” (Rom. 14:4). Lawrence Richards and Clyde Hoeldtke states that, “Spiritual leaders are not lifted up above their brothers to judge them and their behavior. Indeed, like our brothers, we have only one responsibility: to be obedient and responsive to Jesus Himself.”¹⁰⁶ The Christian leader’s authority is definitely different from the secular leader’s.

Most mature church members have practiced authority in the body of Christ not over body. The writer of Hebrews states as follows:

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (Heb. 13:7, 17).

Though remaining unnamed, these leaders evidently lived exemplary lives. These leaders were over them “in the Lord.” Therefore, the writer of Hebrews encourages obedience for the advantage of church members. These leaders both taught and lived according to the truths associated with the gospel of Jesus Christ. With given authority, the leaders minister will shepherd the flock.

Summary and Conclusion

When we talk about the nature of the church, it focuses on the local church. The church is a community of people chosen by God as a living organism, so Paul

¹⁰⁶ Lawrence O. Richards and Clyde Hoeldtke, p. 138.

expresses it as the body of Christ. The church as the body of Christ must grow through the unity to the glory of the Lord, the head of the church. And all church members as the body must unite in diversity through the gift of the Holy Spirit with intimate relationship. To do so today, the cell group church model is one of the most effective models to reach the world effectively.

Christians' leadership is servant-leadership. It based on Christ's sacrificial redemptive love for the world. The leaders among the body of Christ must serve the Lord and others like Jesus Christ, the head of Church. And all believers as the priesthood, the body of Christ, must serve the Lord and the neighbors according to Christ's instruction. In this sense, the cell group church model will provide many chances to practice the servant leadership effectively in the body and to reach the lost in the community. All believers are the potential leaders in the body of Christ to do the Lord's will for the world.

CHAPTER THREE

OBSERVATION OF PASTORS IN THE KOREA BBB: KBBF'S PASTORS AND CELL GROUP CHURCHES

I. Brief History of the KBBF

Although Christianity has been in Korea only a little more than a century, Korea has been the most fruitful mission field in Asia for evangelical Christians. But, in spite of the fruitful history of the Korean protestant church, the KBBF's may not fruitful as other Korean protestant churches. The reason for this may be due to the fact that the KBBF has a shorter church history than that of others, and other denominations already had had other chances to influence Korean society. Nevertheless, the KBBF can grow healthier than it has before. This brief history will trace the KBBF's beginning, growth and present status.

A. Before Starting the KBBF

1. Protestant Church

In 1954, a young American missionary named Isaac Foster came to South Korea with the gospel of Jesus Christ. He was the first BBFI missionary to serve in South Korea. At that time, Protestant churches had already been in Korea for about 60 years,¹ so

¹ Korean Catholics celebrated 200 years of history, and protestants 100 years in 1984. The Baptists began in 1889 with a Canadian Baptist lay missionary, Malcolm C. Fenwick. In spite of an almost similar history with protestants, Korean Baptist churches were not growing well. Though the Protestant

they had already experienced revival with persecution and blessings. According to Myung Hyuk Kim, the Korean church's great revival was caused by a prayer movement, that included day-break prayer and overnight prayer.² The revival of Jerusalem church was based on the biblical preaching and prayer of 120 followers of Christ. It was the day of Pentecost. By the end of the day, "about three thousand souls were added" to the church (Acts 2:41, 42, 6:4). In the same way, Korean protestant churches also had emerged and grown through biblical preaching and prayer meetings. These kinds of great awakenings began in Pyengyang, the ancient capital of Korea, beautifully located one hundred miles north of Seoul, and the present capital since 1907. The main characteristic of the great church revival was not strange deeds, but the study of the Bible.³ William Blair, who witnessed the Korean Pentecost, states as follow:

After a short sermon, Mr. Lee took charge of the meeting and called for prayers. So many began praying that Mr. Lee said, "If you want to pray like that, all pray," and the whole audience began to pray out loud, all together. The effect was indescribable – not confusion, but a vast harmony of sound and spirit, a mingling together of souls moved by an irresistible impulse of prayer. The prayer sounded to me like the falling of many waters, an ocean of prayer beating against God's throne. It was not many, but one, born of one Spirit, lifted to one Father above. Just as on the day of Pentecost, they were all together in one place, of one accord praying, 'and suddenly there came from heaven the sound as of the rushing of a mighty wind, and it filled all the house where they were sitting' . . . He came to us in Pyengyang that night with the sound of weeping. As the prayer continued, a spirit of heaviness and sorrow for sin came down upon the audience. Over on one side, someone began to weep, and in a moment the whole audience was weeping.

Mr. Lee's account, written at the time of the revival, gives the history of that night better than any words, however carefully penned three

missionary work in Korea was led by well-educated American Presbyterian and Methodist missionaries who allowed the Koreans to lead in the churches. Many of the Baptist missionaries were not well-educated. Because of this, the Protestant's missionaries' work impressed Koreans more and began to influence a bigger multitude of Koreans than the Baptist's did.

² Myung Hyuk Kim, The 18 Hot Issues of Korean Church: Its History and Potentiality (Seoul, Korea: Kyujang Media Mission, 1998), p. 32.

³ Ibid., 34.

years later, can do. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room: "Pastor, tell me, is there any hope for me, can I be forgiven?" and then he threw himself to the floor and wept and wept, and almost screamed in agony. . . . Again, after another confession, they would break out in uncontrollable weeping, and we would all weep, we could not help it. And so the meeting went on until two o'clock a.m., with confession and weeping and praying. . . . Every man forgot every other. Each was face to face with God. I can hear yet that fearful sound of hundreds of men pleading with God for life, for mercy. The cry went out over the city till the heathen were in consternation. As soon as we were able, we missionaries gathered at the platform and consulted, "What shall we do? If we let them go on like this some will go crazy." Yet we dared not interfere. We had prayed to God for an outpouring of His Spirit upon the people and it had come. Separating, we went down and tried to comfort the most distressed, pulling the agonized man to the floor and saying, "Never mind, brother, if you have sinned God will forgive you. Wait, and an opportunity will be given to speak."

Finally, Mr. Lee started a hymn and quiet was restored during the singing. Then began a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night.⁴

The characteristic of Korean Pentecost was the confession of sins through enthusiastic prayer. Day-break prayer, overnight prayer, and prayer mountains resulted from the great awakening on 1907. According to William Blair, who witnessed the great awakening in 1907, not only the prayer movement, but also evangelism was another characteristic of Korean Pentecost.

Repentance was by no means confined to confession and tears. Peace waited upon reparation, wherever reparation was possible. We had our hearts torn again and again during those days by the return of little articles and money that had been stolen from us during the years. It hurt so to see them grieve. All through the city men were going from house to house, confessing to individuals they had injured, returning stolen property and money, not only to Christians but to heathen as well, till the whole city was stirred. A Chinese merchant was astonished to have a Christian walk in and pay him a large sum of money that he had obtained unjustly years before. . . . Apart from a few

⁴ William N. Blair and Bruce F. Hunt, The Korean Pentecost & The Sufferings Which Followed (Carlisle: The Banner of Truth Trust, 1977), pp. 71-74.

cases like Kang's, the effect of the revival upon the church was exceedingly helpful and uplifting. The whole church was washed and made clean and sweet and new. When we met to organize our Independent Korean Church that fall (autumn), not a word was heard about fighting, only a great desire to pray and to reach the gospel as soon as possible to all Korea and, in God's will, to China and Japan. That first meeting of the new Korean Church was really a foreign missionary meeting.⁵

The Korean protestant churches experienced persecution under the Japanese, who occupied the country from 1910 to 1945, and under Communists, who caused many Christians to flee south because of their control of North Korea. In 1947, forty pastors met in Pyongyang for prayer, and discussed the subject of revival. And they started forty days' prayer meetings in each of the churches. As Edwin Orr states, the result of the revival in 1947 influenced both North and South Korea.

The awakening of 1947 spread throughout North Korea. Despite intensive Communist pressure, young Christians were volunteering for the ministry, Pyongyang Seminary numbering five hundred students in the autumn 1948. In spite of increasing and unrelenting persecution, churches continued to grow until 1950, when the Korean War began. Then revival began in the South.⁶

Many pastors, who had said, 'if we perish, we perish with our flocks', stayed in North Korea, but many others fled south to safety, and they had a strong influence on the South Korean churches.

The influx of North Korean refugees had an immediate effect upon South Korean Christians. They brought with them a spirit of prayer, and prayer meetings multiplied in churches of all denominations, among the refugees and among their hosts and in other congregations. Prayer was building up for an extraordinary awakening in the South in the terrible years ahead.⁷

⁵ Ibid., pp. 75-78.

⁶ J. Edwin Orr, Evangelical Awakenings in Easter Asia (Minneapolis: Bethany Fellowship, 1975), p. 111.

⁷ Ibid., p. 113.

As we see above, revival in the South was started by North Korean refugees before the Korean War, and every revival movement was based on prayer movements. Edwin Orr states Finley's report as follows:

It came as a shock to me to find Korean believers meeting for prayer every day at 5 a.m. I had never seen such discipline in America, nor had I seen such devotion to the Lord as when hundreds of persons continued all night on their knees in pure worship. . . . What strange power constrained them to pour out their souls in adoration and praise?⁸

We are learning, therefore, that prayer was the main sources of the revival in Korea. And Korean church's prayer was confession of sins based on the biblical understanding from biblical preaching.

The Korean War (1950-1953) brought great suffering to the population as a whole and to Christians. But in spite of this, revival and prayer movements were continued to the 1960's. But some of the revival pastors had inclined to emotional, mystical, and eschatological practices. After that time, revival meetings and prayer meetings became more for consolation and conviction in the trial and suffering. Therefore, many people went out to the prayer mountain. But in 1970's and 1980's, the revival meetings were emphasizing physical and material happiness.⁹

2. Korean Baptist Church

On the other hand, except for a short period in the late nineteenth and early twentieth centuries, Albert Wardin insists that there was no Baptist body like these

⁸ Robert Finley, "Revival in Korea," in Christian Life, 1950, quoted in Ibid., p. 114.

⁹ Myung Hyuk Kim, p. 40.

Protestant churches in Korea before 1949.¹⁰ He describes Malcolm C. Fenwick, who was a Canadian Baptist lay missionary, and his ministries as follows:

The Christian group, which later became the Korea Baptist Convention, called itself by other names, although others referred to it as Baptist. Malcolm C. Fenwick (1863-1935), a native of Canada who was probably of Presbyterian stock but with no particular denominational affiliation, went to Korea in late 1889, five years after the first missionaries had arrived. In 1893 he returned to Canada where in the following year he established the Corea Itinerant Mission, an interdenominational faith mission, with himself as director. Two years later he returned to Korea, settling in Wonsan in the north where he had once resided previously.

In 1895 members of the Clarendon Street Baptist Church of Boston, pastured by Adoniram Judson Gordon, a promoter of missions, founded the Ella Thing Memorial Mission, an independent mission which sent missionaries to Korea who eventually settled in areas one hundred fifty miles south of Seoul. When the last missionaries of the mission, Mr. And Mrs. Frederick W. Steadman, left in 1901, the mission was turned over to the Corea Itinerant Mission. While serving as a missionary in Japan, Steadman visited Korea several times and baptized converts. In 1905 Steadman estimated there were about three hundred Baptists in the country.

By 1905 the work had grown to thirty-one congregations, which led Fenwick to form in that year the Church of Christ in Corea. The church was considered a single body and given an authoritarian structure. Fenwick was its head until 1914. In doctrine the church stressed the second coming of Christ and the indwelling of the Holy Spirit. During the Japanese occupation, the name of the church was changed several times because of the political implication of the name or to distinguish the church from others. The church expanded outside the borders of Korea into China, including Manchuria, as well as southern Siberia, numbering more than 254 congregations in 1940. Japanese authorities imprisoned thirty-two leaders of the church in 1942 because of their insistence on the Lordship of Christ at His second coming. Two years later the regime formally dissolved the church.¹¹

After the liberation of Korea, the church reestablished itself and took its earlier name—the Church of Christ in East Asia. In 1949, the church decided to become a Baptist body and requested missionaries. At this time, the first Southern Baptist missionaries, John and

¹⁰ Albert W. Wardin, Jr., ed., Baptist Around the World: A Comprehensive Handbook (Nashville: Broadman & Holman Publishers, 1995), p. 106.

¹¹ Ibid.

Jewell Abernathy, arrived in February 1950 just before the Korean War. During the Korean War, Southern Baptists sent relief of food and clothing. In 1954, the mission established the Korea Baptist Theological Seminary in Taejon. Korean Baptist now proclaimed their growing importance in the Baptist world community.¹²

B. The Beginning of the KBBF

The Baptist Bible Fellowship in Korea was begun by a young American missionary, Isaac Foster in 1954. When BBFI missionaries came to South Korea, many Koreans already had experienced the Protestants' style of worship and Christianity during the suffering time, and the BBFI missionaries did not cooperate with or compromise with other denominations, because they were separatist and Fundamentalist.¹³ The BBFI missionaries recognized that the faith and practices of most denominations were different from the BBFI. The American missionaries who were sent from the BBFI were strangers in South Korea, and they tried to make the Korean church an American fundamentalist styled church, because they thought that the differences in the Korean Protestant churches were caused by different doctrine from others denominations.

At this point, Seong Jin Lee states as follows:

The BBFI missionaries saw that most of the denominations were not sure of their salvation. Presbyterians depended upon their predestination doctrine,

¹² Ibid., pp. 106-107.

¹³ During the late 19th century, theological Liberalism in Germany threatened the fundamental doctrines of the Bible. Liberalism was brought to American churches in the 19th century by theological students who studied in Germany. The Liberals began to criticize the authority of the Bible, challenge the creation account, and deny the atonement of Christ. After this, many seminaries, churches and denominations began to adopt their liberal ideas. The Fundamentalist movement was born out of a doctrinal controversy with these churches. Fundamentalism was a strong affirmation of Christian belief and a distinctively Christian life style. Norris and Vick, the leaders of Fundamentalism, were strongly opposed to Liberalism. They tried to practice faith according to the Bible.

rather than the saving knowledge of Jesus Christ. The BBFI missionaries saw, therefore, the great need of the gospel and independent Baptist churches in Korea.¹⁴

The BBFI emphasized especially mission work, and as a result, many young American preachers became missionaries. These young preachers went throughout the world, preached the gospel, and built great Bible-believing churches. Under these circumstances the BBFI brought young missionaries to South Korea. When they arrived in South Korea, Korea was suffering as a result of the Korean War. Indeed, many Korean people needed supplies for survival, and someone who could provide them with relief and support. At this time, missionary work was begun by Mr. and Mrs. Isaac Foster, supporting foreign mission work as well as missionary work in Korea.¹⁵ Seong Jin Lee describes the missionary Isaac Foster.

He was born on September 2, 1923 in Neosho Rapids, Kansas, the youngest of six children born to James and Lydia Foster. This small town only had a Methodist church. He had never heard the clear plan of salvation until evangelist-pastor Art Wilson came to Emporia, Kansas, on April 27, 1941. As he heard the gospel of Jesus Christ, he repented of his sinful ways and put his trust in the blood of Jesus Christ for forgiveness of his sins. After he was saved, he was called to preach the gospel on July 19, 1942. Then he began to preach the gospel whenever he had a chance. He enrolled in Kansas State University in September 1942. He had, however, conflicts with some of the teaching of the State University concerning evolution and humanistic philosophy, so he stopped attending the school and went back to his farm. When he learned of the Bible Baptist Seminary and J. Frank Norris, he went down to Ft. Worth, Texas, and on September 1944 he enrolled. In the missions class he learned of missions for the first time and surrendered to the mission field. Foster remembered that moment, "It was in October of 1944 in mission's class that the Holy Spirit spoke to my heart to take the gospel outside the U.S.A."

Wherever he went, he tried to win souls to Christ. In January, 1945, he joined the Army and received basic training in Texas. He won souls to Christ even in the Army. . . . When he was discharged from the Army, he returned to

¹⁴ Seong Jin Lee, "A History of the Korea Baptist Bible Fellowship" (D. Min. diss., Temple Baptist Seminary, 2000), p. 47.

¹⁵ Albert W. Wardin, Jr., ed., p. 107.

the Bible Baptist Seminary in Ft. Worth. In 1947, he married Jane Coverdale Dilmore who was a seminary student. . . . In October 1952, he was called to go to Korea and preach the gospel. He went on a furlough to the States in July, 1953, and the Fellowship allowed him to change his place of service from Japan to Korea. Finally, he came to Korea in November 18, 1954, with a fundamental spirit and soul winning zeal.¹⁶

When he came to South Korea, he had a hard time living in Seoul, because of the post-war conditions. He started the Bible Baptist church in Hangdang-dong, the first Bible Baptist church in Korea, on August 14, 1955.¹⁷ He led the first convert, Dae Hyun Kim, to the Lord and baptized him. When he started the Bible Baptist church, many U.S. soldiers came to help him build the church.

The second BBFI missionary, Jack Baskin, came to Korea in 1959. He had fought during the Korean War, and had remained near the front lines for nine months. While he was serving in the Korean War, he recognized the great spiritual needs of the Korean people, and felt the calling from God to be a missionary in Korea. After graduating from the Baptist Bible College in Springfield, Missouri, he came to Korea and met Dae Hyun Kim who was serving in Hangdang-dong Bible Baptist church. After that, he converted Daniel Kim¹⁸ and trained him to be a national leader in the KBBF. They founded the Bible Baptist church of Pulkwang-dong in January 1961. This church became the leading church of the KBBF in world missions, church planting and recruiting new preachers. Jack Baskin also started a Bible Institute at the church to train national leaders

¹⁶ Seong Jin Lee, pp. 53-55.

¹⁷ In Kyu Kang, who was one of the leaders of the KBBF, was the pastor of the Hangdang-dong Bible Baptist church from 1967 to 1997.

¹⁸ Daniel Kim's Korean name is Woo Saeng Kim. He received his honorary Doctorate degree from Liberty University because of his contribution to the KBBF. He is serving the biggest Bible Baptist church in Korea, and also in the Korea Bible Baptist Theology Seminary as its president.

in 1965 with 46 students.¹⁹ Seong Jin Lee points out that Baskin's biggest contribution was the tutoring of Daniel Kim and the founding of Bulkwang-dong Bible Baptist church.²⁰

Onsy Whicker came to Pusan, Korea as a pioneering BBFI missionary in 1961. He also graduated from the Baptist Bible College in Springfield, Missouri. He planted many churches around Pusan, the second largest city in Korea. He also started the Bible Institute with other missionaries in 1963, and he trained many pastors through his ministry.²¹ In an interview with Seong Jin Lee, Korean pastor Yong Gae Seo stated, "If we did not preach the gospel until sunset, we felt guilt and confessed our sin for not preaching the gospel. We preached the gospel wherever we went even in trains or on buses."²² In this sense, the BBFI missionaries emphasized personal response to the gospel for salvation, and their influences affected many young national potential leaders for the Bible Baptist churches in Korea. Among them, for instance, Du Cheon Chang, one of the leaders of the KBBF, established a Bible training community in 1965, and started to train many young people to be preachers. In the morning they studied the Bible, and in the afternoon they went out to win souls. Thus soul winning became a trademark for the KBBF. Early preachers of the KBBF believed in and practiced personal evangelism, such as door-to-door evangelism, soul winning, and street preaching. At that time, other

¹⁹ This Bible Institute lasted only one year and then merged with the Pusan Bible Institute. In 1967, It was name the Korea Baptist Bible College in Pusan, and Whicker was the first president.

²⁰ Ibid., p. 57.

²¹ Ibid., pp. 58, 60. The prominent trainees at this time were Suk Kyu Kim, In Kyu Kang, and Du Cheon Chang.

²² Ibid., p. 58. Seong Jin Lee interviewed Young Gae Seo in October 15, 1999.

denominations did not emphasize and practice personal soul winning. Today, only Baptist churches in Korea invite people to come to Christ during the worship service.

After starting the Korean Baptist Bible College in Pusan, three years later, the KBBF moved to Taejon in 1970. Then the next year, the college moved to Seoul, and to this day, many students are attending the school to be pastors and leaders in the KBBF.

C. Today's Growth and Status of the KBBF

Many new churches planted in the early 1960's by national pastors were supported by the BBFI missionaries. The BBFI missionaries emphasized personal soul winning; as a result, the evangelistic zeal of Korean pastors' brought many new converts to Christ. The following is an example.

Mike Peper graduated from the Baptist Bible College of Springfield, Missouri in 1963. He became a missionary and came to Korea in 1967. He was responsible for establishing nineteen churches from 1967 to 1980 and saw 19,000 souls saved and a weekly attendance of over 3,000 from these churches. He and Chang Hwan Kim established the Dongbu Bible Baptist church in 1976. This church became the largest church among the Pusan KBBF churches.²³

According to the KBBF Directory of 2000, there are 200 churches in Korea, and 17 churches in the U.S.A. and Canada. Currently, 7 American missionaries are working in Korea, and KBBF sent several Korean missionaries to world mission fields such as Japan, the Philippines, China, Ghana, Mongolia, Cambodia, Thailand, and Australia.

²³ Ibid., p. 73.

II. Observation of the Pastors in KBBF

The KBBF is a group of independent Baptists gathered together with a common faith and purpose, rather than a denominational affiliation. This means that obtaining information about pastors and churches, is a difficult task, due to the voluntary association of the pastors. The questionnaire was sent to 200 pastors in the KBBF, and Forty-three of them responded. From this data, the writer will trace the KBBF churches' current ministry situations and the pastors' view of the cell group church. There are three parts in this survey: the profile of the pastor, the ministry of the church, and the pastor's consideration for the cell group church.

A. The Pastor's Profile

There are three categories of questions in the pastor's profile. These questions reveal the pastors' ages and pastoral experiences. It simply described who the KBBF pastors are currently.

1. Pastors' Ages

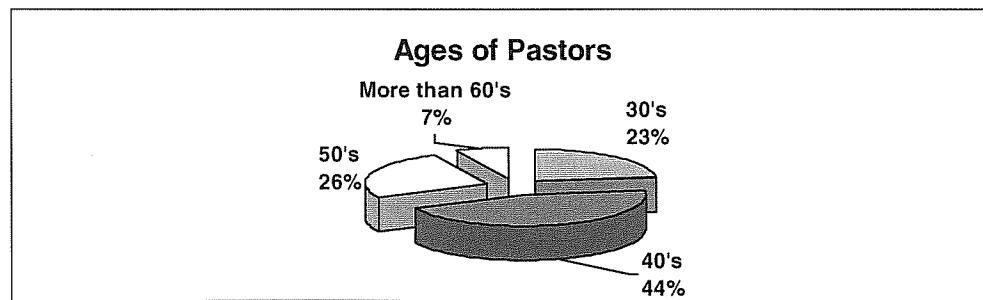


Figure 1

According to figure 1, 40-50 was the largest age range of KBBF pastors (forty-four percent). The next group was the age range of 50-60 (twenty-six percent), and

the age range of 30-40 (twenty-three percent). Thus, ninety-three percent of the KBBF pastors were between the age of 30 and 60. This survey, which is based on these ages groups, will be sufficient for cover in the KBBF pastor's general opinions of their church. Figure 1 shows that the majority of KBBF pastors are the appropriate ages to work in the church now. The Korean community usually chooses leaders in the 40-50 age range. And this age group will lead the KBBF now and through the next several decades. But the age groups of 30-40, and other young pastors, are not sufficient in number to lead the next KBBF generation for the future. In this sense, KBBF and senior pastors need to encourage young people to be better equipped and trained leaders for the future.

2. Pastoral Experiences (How long have you pastored?)

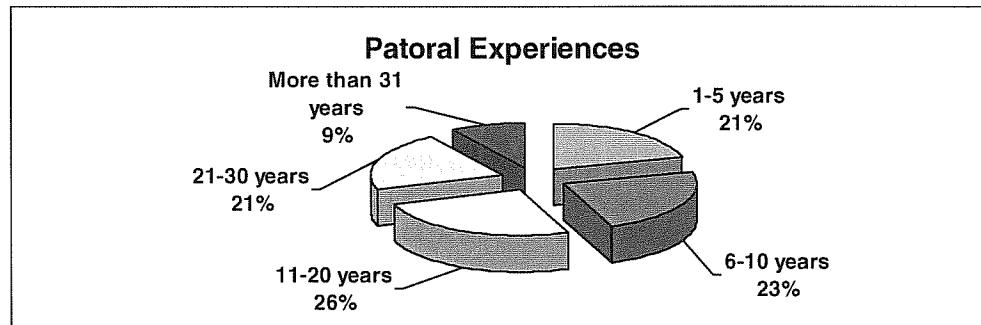


Figure 2

Figure 2 shows that 26 percent of respondents have been pastoring for 11-20 years in their life, 23 percent for 6-10 years, and 21 percent for 21-30 years. Especially, it reveals that 9 percent of them, the first generation of pastors in the KBBF, have been pastoring for more than 31 years. Most of them were trained as early disciples by the BBFI missionaries. Their devoted pioneering pastorates still have an influence on the KBBF pastors.

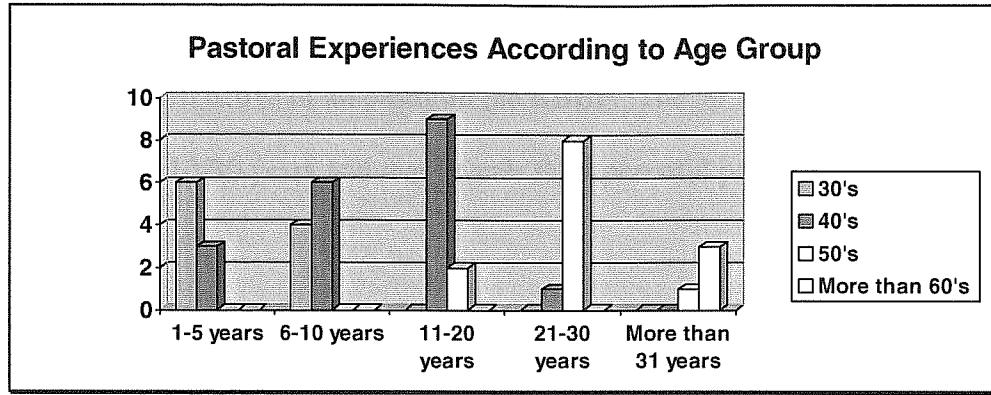


Figure 3

Figure 3 analyzes pastoring experiences according to age group. It reveals that pastors between the ages of 40-50 have mostly been pastoring for 11-20 years, 50-60 year old pastors for 21-30 years, and more than 60 year old pastors for more than 31 years. Thus, many pastors had begun pastoring in their late 20's. In addition, some of the 40-50 age group pastors had started their ministry in their late 30's.

2-1. Pastoral Experiences in the Current Church

Figure 4 reveals pastoral experiences in current churches of each age. According to this figure, the age group of the 30's have mainly been pastoring for 1-5 years.

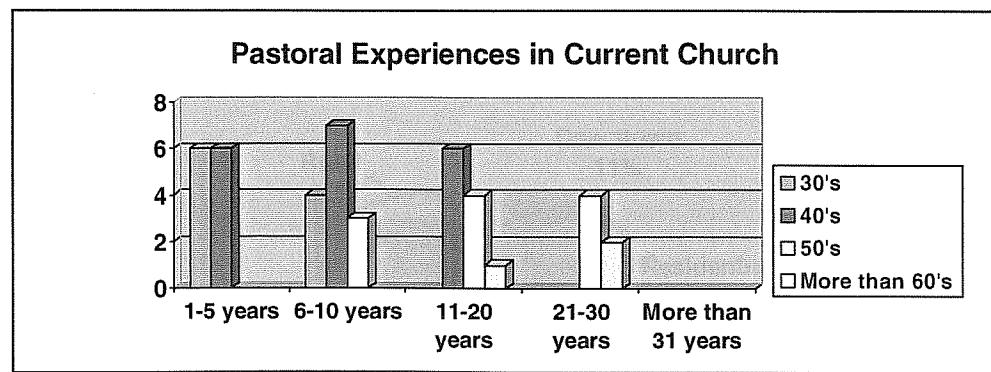


Figure 4

The age group of the 40's have been pastoring, for 1-5 to 11-20 years, which means this age group is the most active of all pastor in the KBBF. The 50's and 60's age groups have been pastoring for 10-30 years and that reveals their peaceful pastoral ministry.

B. The Ministry of the church

The writer traces the KBBF pastors' current church ministry from responses of 43 pastors of the questionnaire. The questionnaire for church ministry includes the church's location, the year founded, Sunday worship service attendance, church membership, and so on. This survey shows how the KBBF churches are doing in relation to present ministry in Korea.

1. Church location:

Figure 5 shows the location of the church buildings. It reveals that about 80 percent of the churches are located in downtown and residential areas (city areas). In addition, among of the age groups of the 30's and 40's, more than 80 percent of pastors gathered in these areas. There are, however, about 20 percent of the age group of the 40's in rural areas, but the age group of the 30's is hardly present in rural areas.

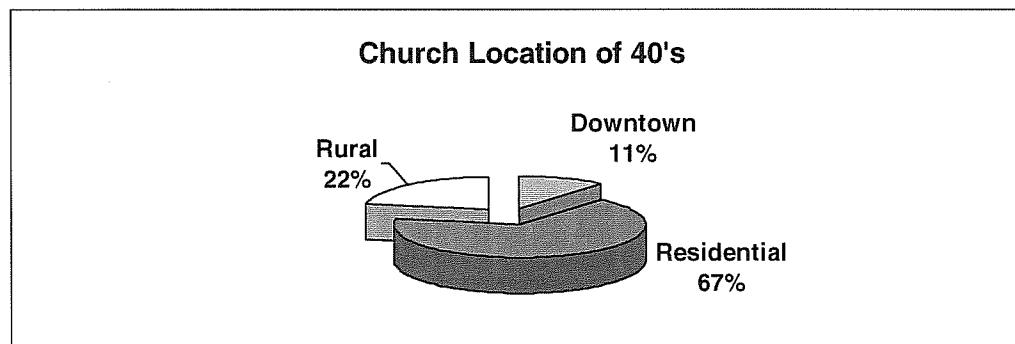


Figure 5

Thus, many pastors agree with planting churches in city residential areas. As a result, rural areas are ignored by pastors, and this condition will be severe. Therefore, the KBBF needs to consider some strategies for the rural area's evangelism.

2. Year founded:

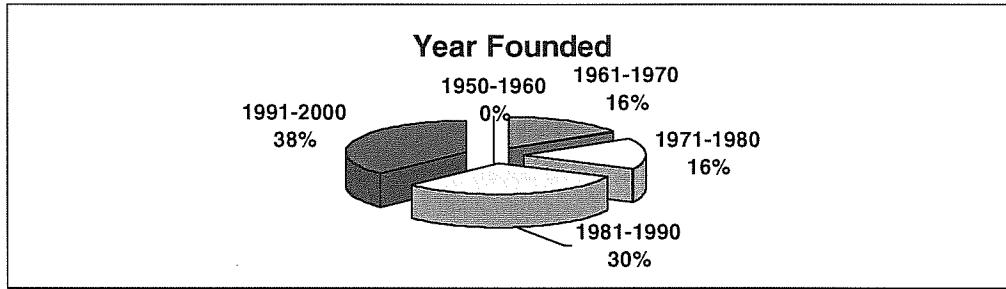


Figure 6

This figure reveals that more than 68 percent of KBBF churches were founded after the 1980's, and about 40 percent of churches were founded about 10 years ago. According to this figure result, KBBF churches are growing gradually in Korea. Sixteen percent of the churches were planted in 1960's, due to the efforts of missionaries training young preachers, and this time, churches were planted evenly in both city and rural areas. But after the 80's, church planting had become a focus in city residential areas, resulting from the growth of the economy in Korea. As a result, many people moved from rural to city areas.

3. Church Growth Appearances

In the questions for Sunday worship service attendance, the writer tried to survey each church's attendance for the last 5 years. Figure 7 shows the current church growth ratio for 5 years. According to figure 7, fifty-six percent of churches surveyed have

grown for the last 5 years, and 37 percent of churches have plateaued or declined.

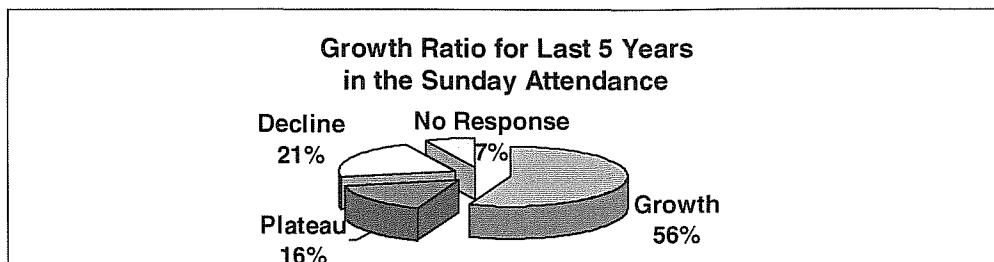


Figure 7

In the case of rural areas, 67 percent of churches cited church growth. This means that churches in rural area have been growing more than city areas, because it would be other denominations' influence such as long church history, large church building, sufficient finance, etc.

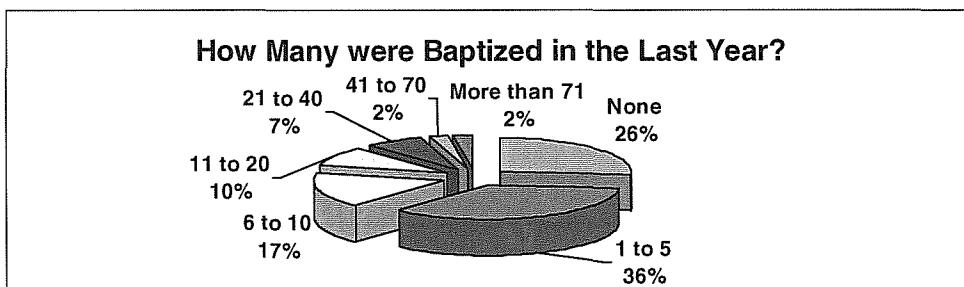


Figure 8

Figure 8 shows that 79 percent of churches baptized less than 10 converts in the last year, which means that their ministries were not effective in leading souls to Christ, and that this was the reason for their plateau and decline. This illustrates also the reason for the lack in numerical growth for KBBF. In addition, 33 percent of rural churches had not baptized anyone, and 26 percent city residential area churches had not baptized anyone either. But 56 percent of churches have grown, which means that transferred believers were the reason for church growth in these areas. The city residential areas were more significant in receiving transferred believers than rural areas. In a survey for new members

joining the church in the past year, 85 percent of churches in city residential areas added new believers, and 36 percent of churches registered transferred believers, because those city residential areas have a growing population. But 10 percent of churches in rural areas were transferred from others, which reveals that rural area have stagnated or declined in population. The term, “Ghost Town disease,” can be adopted to describe the fact that not many people are moving in or out of a community.²⁴ Thus no numerical growth can take place.

4. Church membership:

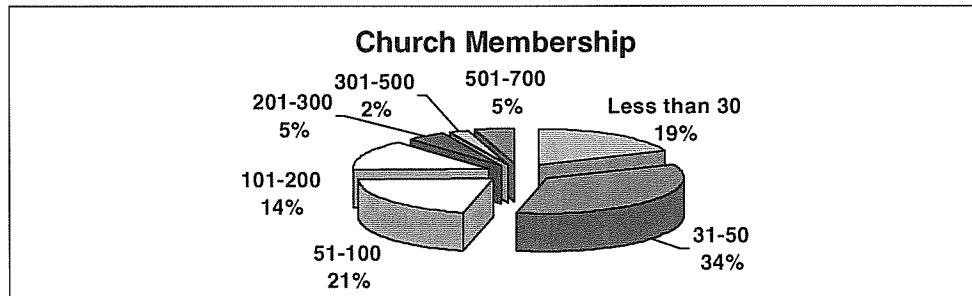


Figure 9

Figure 9 shows that among 43 respondents, 23 churches (53 percent) have less than fifty church members. In addition, 21 percent of respondents are pastoring in churches with fifty one to one hundred members. This indicates that more than 70 percent of KBBF churches have less than 100 church members. According to Peter Wagner, over 90 percent of pastors in America and around the world have struggled with obtaining more than 200 members, and very few overcome this barrier.²⁵ In figure 9, less than 12 percent

²⁴ Elmer Towns, C. Peter Wagner, and Thom S. Rainer, The Every Church Guide to Growth: How Any Plateaued Church can Grow (Nashville: Broadman & Holman Publishers, 1998), p. 12.

²⁵ Ibid., p. 23.

of pastors, among 43 respondents, have pastored more than 200 church members. In this sense, Peter Wagner points out, "Breaking the 200 barrier is the top agenda item of most pastors who have a heartfelt desire for church growth."²⁶ It means that the focal point for church growth is a pastor with a heartfelt vision for the church; it will be directly connected to the pastor's leadership and ministry.

5. Pastoral leadership

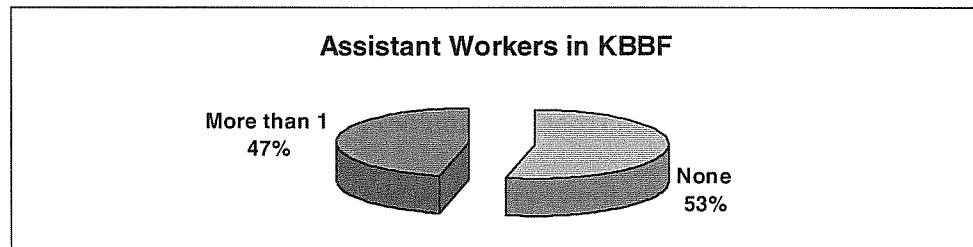


Figure 10

Thirty-three percent of pastors responded that pastoral leadership is one of the major barriers preventing church growth (See figure 14). According to figure 10, 53 percent of pastors are solo pastors with no associate. In addition, 89 percent of rural area pastors have worked for their churches without any assistant pastors. This is the result of few church members and many financial problems. In city residential areas, 56 percent of pastors have ministered with more than one assistant minister, and about 30 percent of churches have hired part time ministers, but only about 10 percent of rural area churches have hired a part time ministers. In this sense, it appears that even young ministers and seminary students tend to avoid serving in rural areas.

²⁶ Ibid., p. 24.

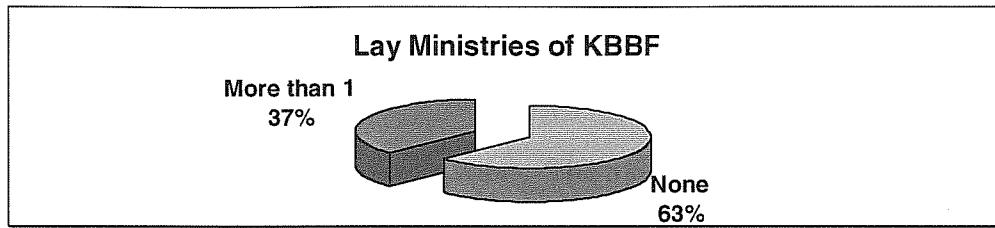


Figure 11

Figure 11 shows that 63 percent of churches do not have any lay workers for ministering in churches. Forty-four percent of rural area pastors have served the church with lay workers, and thirty-five percent of city residential area pastors have served the church with them. It is supposed that rural area churches seldom have assistant pastors or part time ministers because of financial problems, so these churches need lay workers more than city residential areas. But, the church's ministry is not just for the pastor, but also for all believers. To make healthy churches, pastors need to be great leaders. John Maxwell states that, "The strength of any organization is a direct result of the strength of its leaders. Weak leaders equal weak organizations. Strong leaders equal strong organizations. Everything rises and falls on leadership."²⁷

6. Evangelism program

Figure 12 shows that the most preferential evangelism program was relationship evangelism through small group (26 percent), then pamphlets evangelism (24 percent) was next and street evangelism (21 percent). Revival meetings, which had had a preference for evangelism past 1970's, gradually, have moved away from the church's attention (See figure 12). In addition, 50 percent of the 30's age group was interested in

²⁷ John C. Maxwell, Developing the Leaders Around You (Nashville: Thomas Nelson Publishers, 1995), p. 6.

small group ministry, but 37 percent of the 40's age group, who are a major ratio in the KBBF, was interested in small group ministry. This reveals that younger pastors have more interest in small group than older pastors. The most preferred method of evangelism of the 40's age group was street evangelism (42 percent) and pamphlets (47 percent). It shows that the majority of pastors are truly passionate about evangelism. Among the more than 50's age group, peculiarly, about 60 percent of pastors were interested in small group ministry. Most of this group have pastored stable

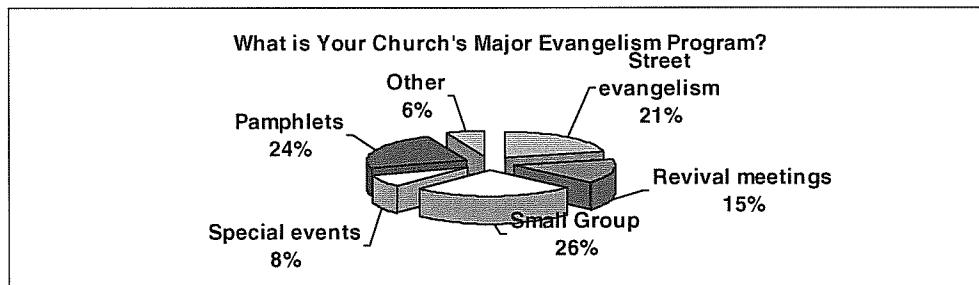


Figure 12

churches, and have also trained and maintained potential leaders. Indeed, 87 percent of respondents answered that they have provided working places for the potential leaders. Some pastors, however, were using internet evangelism through the church's web site.

7. Mission

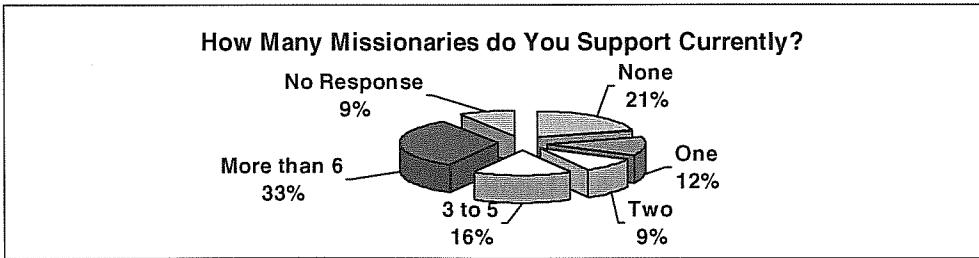


Figure 13

Figure 13 reveals that about 70 percent of respondent churches were supporting foreign missionaries. The KBBF was founded by American missionaries of

BBFI with great efforts. The KBBF has a debt of love, and the time has come to repay this debt by sending missionaries to the ends of the world and supporting them. Indeed, among the respondents, 74 percent of churches have had less than 100 church members, and have suffered financially, but in spite of the financial problems, it is worth noticing that about 70 percent of KBBF churches support missionaries.

8. Church's major problem preventing growth

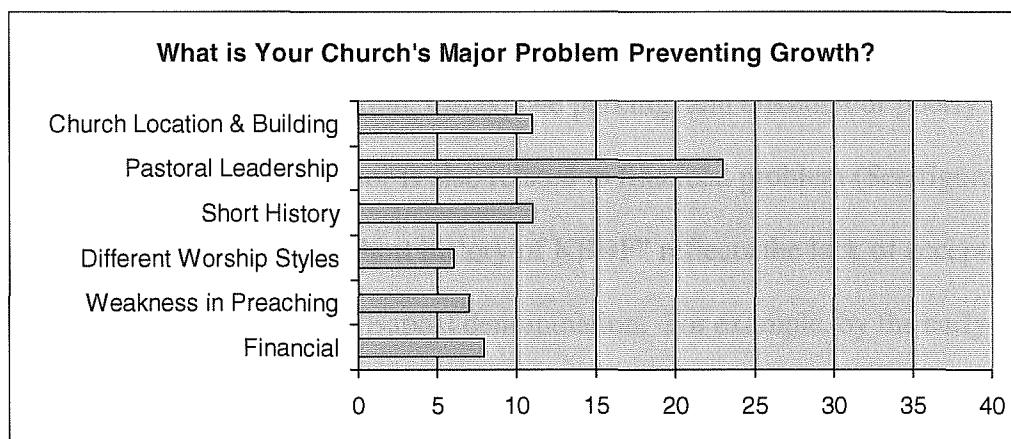


Figure 14

First of all, pastoral leadership was the biggest factor preventing church growth. Thirty three percent of respondents indicated that the major factor preventing church growth was pastoral leadership. According to Taek Soo Kim, lack of leadership means that the KBBF's pastors are not qualified to lead their local churches in church growth, and “Consequently, the pastors might suffer and feel lonely with their weak vision, insufficient education, and lack of organizational and administrative skills.”²⁸ When pastors cited the KBBF's weaknesses, 26 percent of them considered pastoral leadership to

²⁸ Taek Soo Kim, “A Practical Strategy for the 21st Century Church Growth of Baptist Bible Fellowship Korea” (D. Min. diss., Liberty Baptist Theological Seminary, 1998), p. 149.

be the weakest factor, but 11 percent also stated that pastoral leadership was KBBF's strength. This difference in responses is due to the autonomy of the local church—church growth relies greatly on pastoral leadership in the local church.

Pastors answered that the second greatest factor preventing growth was the church's location and building (15 percent) and KBBF's short history (15 percent). According to church growth experts, the church-building barrier has been called "the stained-glass barrier (E-1)." Stained-glass barriers "make it difficult for a person to attend Sunday school or a church service or continue to attend church. The stained-glass barrier includes such things as poor location, inadequate parking, and unkempt or poorly maintained facilities."²⁹ This factor is also related to financial problem (See figure 14).

The statement, "the short history of KBBF" reflects the lack of acceptance shown by Korean society, for the Baptist denomination. For example, by the early 1980's, some Protestant Christian denominations had accused Baptists of being heretical, because of the short history of the Baptist church and its different worship styles, doctrinal distinctions, etc. In addition, some heretical assemblies calling themselves "Baptist" have given a distorted picture of Christianity to Korean society. Because of this distorted picture, some transferred believers from other Protestant denominations may visit a Baptist church, and be frightened by differences in worship between the Baptist church and their own. Hence the name of the denomination is also a barrier.

There are two types of people who visit KBBF churches—those who are saved, and those who are not. An unsaved person would primarily be concerned with finding a comfortable church. Because of this, there must be something in KBBF churches that

²⁹ Elmer Towns, C. Peter Wagner, and Thom S. Rainer, p. 9.

draws people to Jesus Christ. The church's primary purpose must focus on the lost. The church must have a warm relationship between church members and visitors, and have effective preaching by the pastor. Indeed, according to figure 14, when pastors cited the KBBF church's major problem preventing growth, 10 percent of them considered "weakness in preaching" to be the preventing church growth factor.

There are many factors preventing church growth, so called "barriers," but we must know that "a barrier just makes it harder to reach people; it does not make it impossible to reach people. Eliminating barriers makes it easier to reach people."³⁰

9. KBBF's Strengths and Weaknesses

Figure 15 shows that, in comparison with other denominations, KBBF's greatest strength was an "emphasis on soul-winning." Soul-winning is related to "evangelical preaching," which is another great strength of the KBBF. This reveals that the KBBF's pastors strongly emphasize the importance of soul winning.

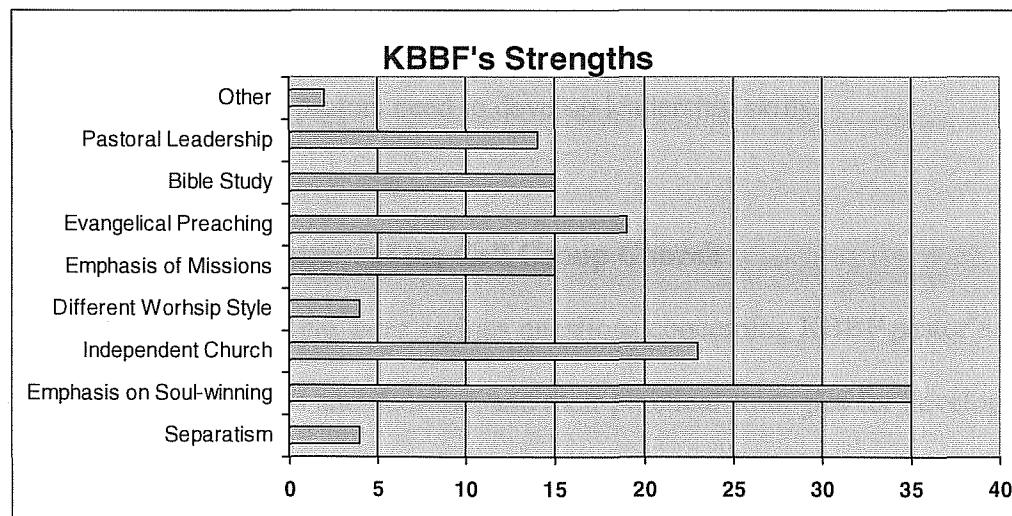


Figure 15

³⁰ Ibid.

An “independent church” was the second greatest strength chosen, but according to figure 16, some pastors consider this very factor to be a weakness, and not a strength.

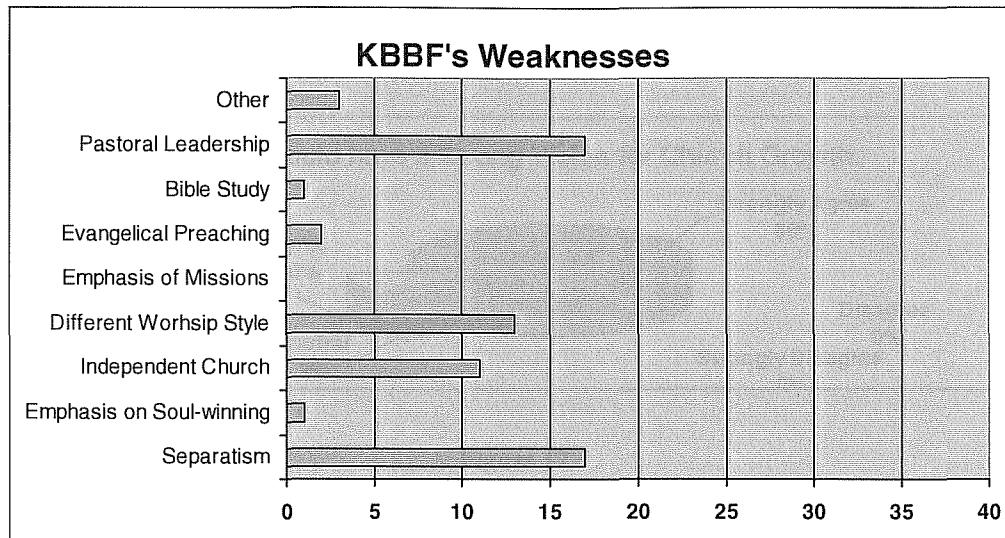


Figure 16

“Pastoral leadership” and “independent church” are both directly related to the autonomy of the local church. “Separatism” is related to the “difference in worship styles” between the KBBF and other Protestant denominations. According to figure 16, the greatest weakness cited was “pastoral leadership.” Therefore, to make a dynamic church that will lead people to Jesus Christ, pastors need to develop leadership skills.

C. The Pastor’s Consideration of the Cell Group Church

In the survey, there were various questions concerning KBBF pastor’s opinions on cell group issues and doctrine, and their practical strategies for developing the cell group church. The questions were given in the form of statements, and the pastors responded to them by choosing statements ranging from “Strongly Disagree” to “Strongly Agree.”

1. Desire for Church Growth

The first statement relating to the “Desire for Church Growth” was that, “Pastor should have a strong vision for church growth.”

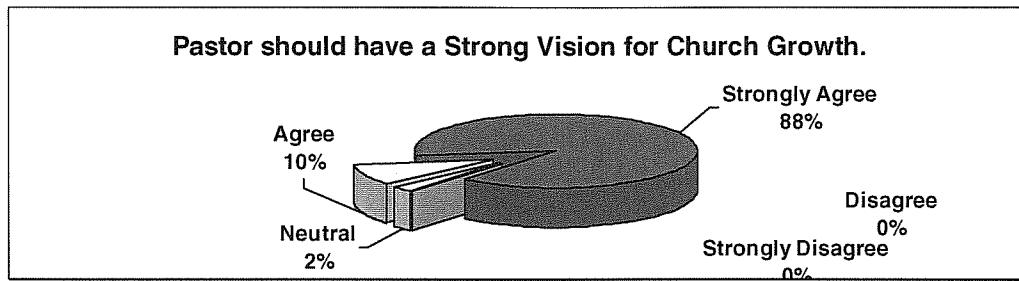


Figure 17

According to figure 17, 88 percent of pastors “strongly agreed” with the statement, and 10 percent of them “agreed.” Thus, 98 percent of pastors agreed that they should have a strong vision for church growth. Proverbs 29:18 say, “Where there is no vision, the people perish.” George Barna states that “If, for whatever reason, you are attempting to lead God’s people without God’s vision for your ministry, you are simply playing a dangerous game. It is a game that neither pleases God nor satisfies people.”³¹ Pastors must receive their vision for ministry from God, because God chooses them to provide them with a vision—God wants His church to experience growth. A pastor’s vision, that is reflective of what God wants to accomplish through him to build His Kingdom, is God’s desire for the church. Earnie Pirkle states, “The vision is bigger than what we can do without God.”³²

³¹ George Barna, The Power of Vision (Ventura: Regal Books, 1992), p. 16.

³² Earnie Pirkle, “With a Vision,” Church Administration, Summer 2002, p. 29.

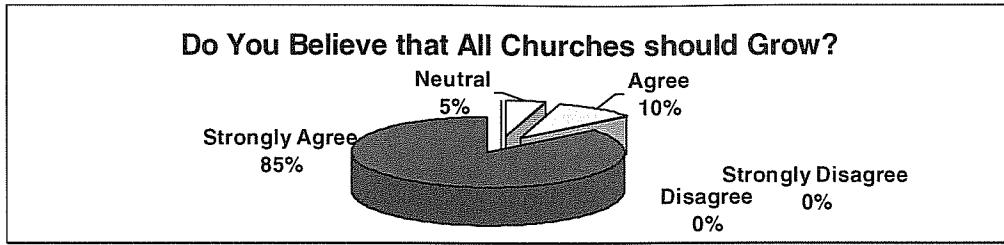
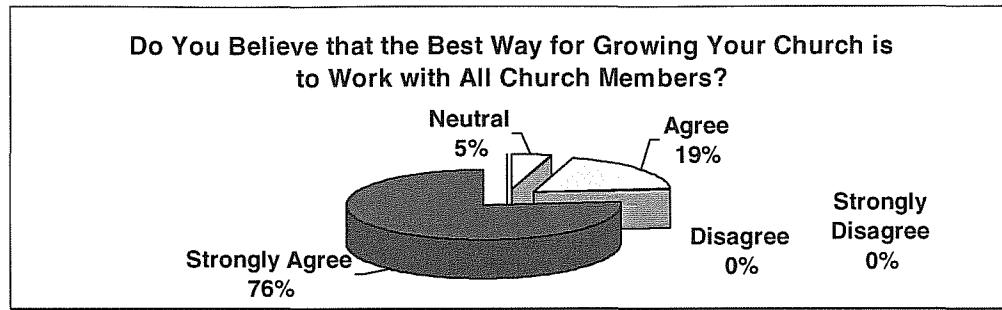


Figure 18

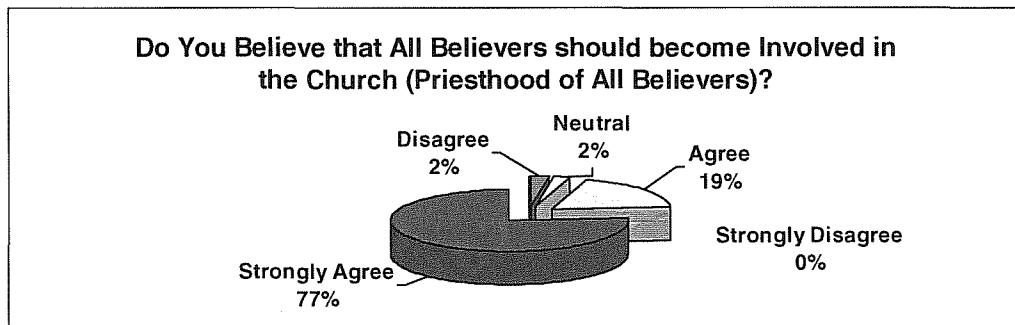
The second question was, “Do you believe that all churches should grow?” Figure 18 shows that 85 percent of pastors “agreed strongly” and 10 percent of them “agree,” so, 95 percent of them agreed that churches should grow. Church growth is not an option, because the church, as the body of Christ, is a living organism. The church is His resurrected body, so in His resurrection life in this age He still needs a body to be the instrument of His gospel and of His work in the world. Therefore, churches must grow both internally and externally to accomplish the Lord’s ministry.

2. Doctrine of Cell Group Church: Priesthood of All Believers

To equip all believers as potential leaders in the church, a pastor’s understanding of the “priesthood of all believers” is an essential doctrine. In the traditional church, in spite of a belief for the priesthood of all believers, there is usually distinction between pastors and laymen. But Peter describes all believers as “a holy priesthood” (I Peter 2:5). So, the first question in this section was: “Do you believe that the best way for growing your church is to work with all church members?” (See figure 19) Seventy-six percent of pastors answered the question with “strongly agree,” and 19 percent of them answered with “agree.” Five percent of pastors answered with neutral. Thus, 95 percent of pastors agreed that working with all church members was important for church growth.

**Figure 19**

The second question was: "Do you believe that all believers should become involved in the church (Priesthood of all believers)?" (See figure 20)

**Figure 20**

It may seem to be the same question as first, but the first question concerned doctrine, while the second one concerned practice. Two percent of pastors "disagreed" with this question and 2 percent of them answered with "neutral." Seventy-seven percent of pastors "strongly agreed" with the question and 19 percent of them "agreed" with the statement. Thus, 96 percent of pastors believed in the priesthood of all believers.

3. Preparation of Cell Group Church Ministry

The first question relating to cell group church ministry was: "Do you believe that the most effective soul-winning method is through developing relationships?" (See figure 21) Sixty-five percent of the pastors "strongly agreed" with this statement and 33

percent of them “agreed” with it. Thus 98 percent of the pastors “agreed” or “strongly agreed” that the most effective soul-winning methods were ones that developed relationships.

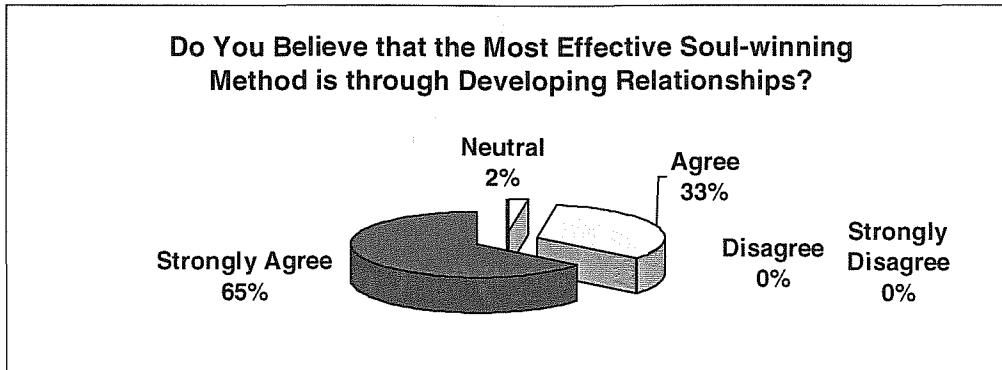


Figure 21

The second question was: “Do you believe that the most effective relationships can be made by small group ministry in the church?” (See figure 22) Eighty three percent of the pastors “agreed” or “strongly agreed” with the statement that small group ministries could be used to form the most effective relationships. Seventeen percent of the pastors responded as “neutral.”

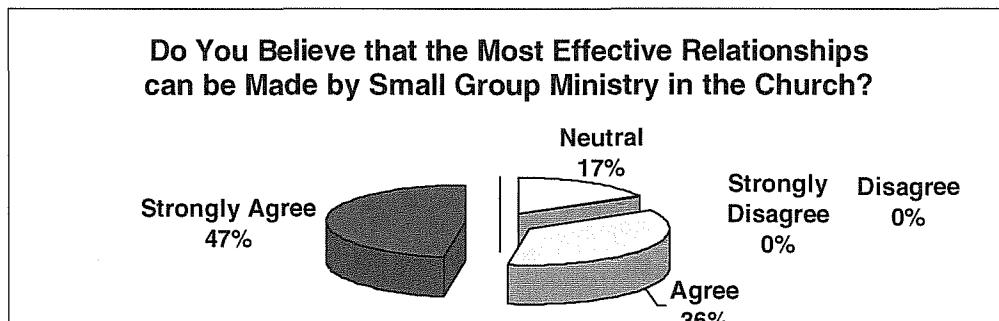


Figure 22

The third question was: “Do you believe that traditional churches need to change their worship style?” (See figure 23) This question was used to examine the KBBF pastors’ opinions of what changing their current church ministry should involve.

Eighty-four percent of the pastors “agreed” or “strongly agreed” with this statement.

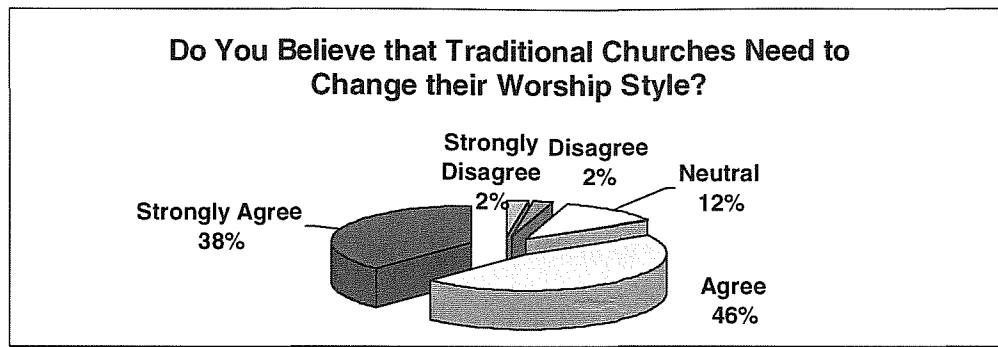


Figure 23

Indeed, 20 percent of the pastors considered a different worship style to be the KBBF’s greatest weakness (See figure 16), and it was the third greatest factor considered to be a weakness by KBBF pastors. According to figure 23, more than 80 percent of the pastors wanted to change from the traditional KBBF worship style to a more contemporary style like other denominations. Perhaps some pastors would want to do this to attract the interest of transferred believers. But real church growth comes from adding new believers. Therefore, the church’s attention must be focused on lost people. If pastors want change in their church’s ministries, they should consider the purpose of the church and God’s desire for it.

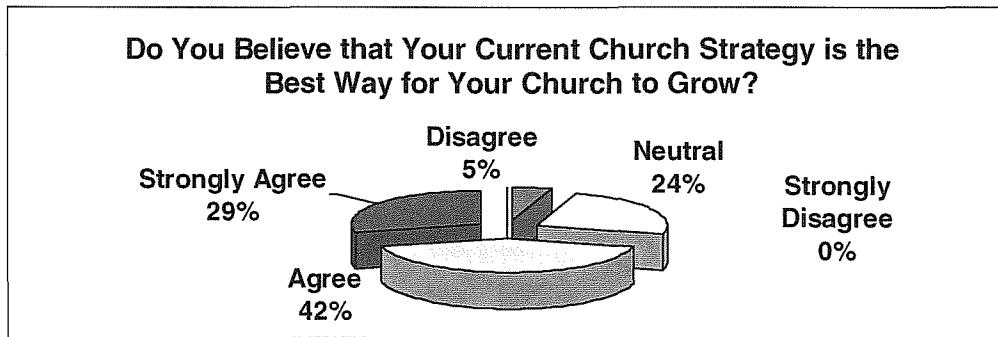


Figure 24

The fourth question was: “Do you believe that your current church strategy is

the best way for your church to grow?" (See figure 24) About 30 percent of the pastors answered with "disagree" or "neutral" with this statement, 42 percent of pastors "agreed" with it and 29 percent of them "strongly agreed" with it.

The fifth question was: "Do you believe small group ministries will produce church growth?" According to figure 25, 94 percent of the pastors "agreed" or "strongly agreed" with the statement. A small group ministry or a cell group church ministry, therefore, was attractive to KBBF pastors.

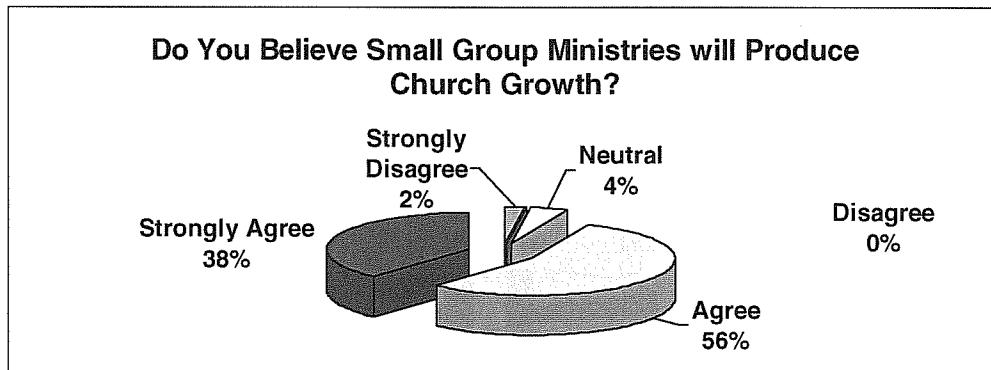


Figure 25

The next question was: "Do you believe women can be lay leaders in small group ministry?" (See figure 26) This question would be very important for the current churches, about 60-70 percent of their church members are women. Ten percent of the pastors

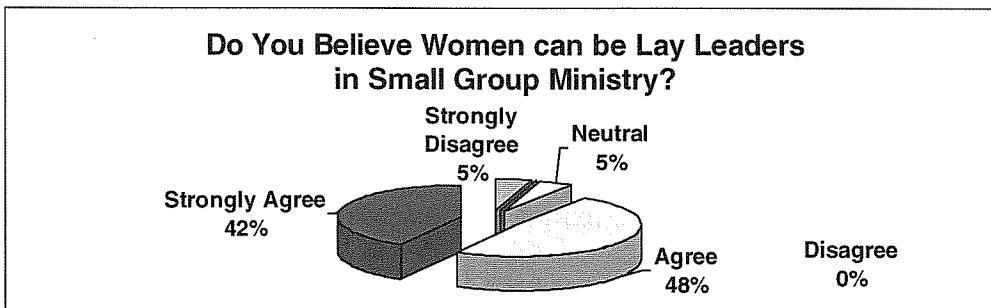


Figure 26

“strongly disagreed” or were “neutral” with this statement, but 90 percent of them responded to this statement with “strongly agree” or “agree.” Thus, most KBBF pastors recognized the importance of the women’s role in the church.

The final question was: “Do you believe that the cell group church reflects the New Testament church?” (See figure 27) Eighty-one percent of the pastors “agreed” or “strongly agreed.” Seventeen percent of the pastors were “neutral,” and 2 percent of them “disagreed strongly.” Therefore, the data reveals that many KBBF pastors were interested in cell group church ministry.

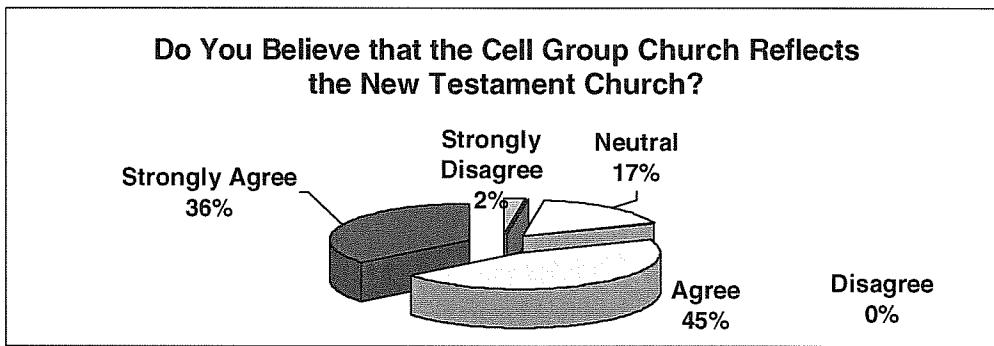


Figure 27

In addition, the writer finally asked pastors to describe their efforts to create cell group ministries, with the following questions: “Have you tried to establish cell groups in your church? Do you believe that the cell group church is the most effective outreach ministry today? If not, what is your opinion of the most effective outreach ministry in the church today?” Only 18 pastors responded to these last few questions regarding the cell group church ministry. Some of the pastors emphasized the importance of humility in preaching to and instructing members of the church; indeed, humility and servant leadership characterized the best leaders and enhance their authority. Many of the KBBF’s pastors believed that cell group ministries could reach the lost effectively. Among them,

few pastors are already doing cell group ministries in their church. Some of them have shown great care in the preparation of their ministries, believing that one should trust in the Holy Spirit. They believed in the power of prayer, and feel that the character of the pastor was very important.

Summary and Conclusions

There were three parts in the survey: the pastor's profile, the ministry of the church, and the pastor's consideration for the cell group church's ministry. The pastor's profile simply displayed who the pastors were. In this part, it showed that seventy percent of the pastors were between the age of 40 and 60, and these age group pastors have mostly been pastoring for 11-30 years. According to figure 4, those in their 40's are the most active of all pastors in the KBBF.

The second part of the survey provided reflection where the KBBF is presently in relation to current church ministry. Figure 5 showed that about eighty percent of the churches were located in suburbs. Young pastors tended to gather in the city residential areas. So after 1980's, church planting had become a focus in the city. Fifty-six percent of churches cited church growth, but the growth ratio was very slower. Eighty-eight percent of respondents had pastored less than 200 church members. Figure 10 showed fifty-three pastors were solo pastors with no associate. Only thirty-seven percent of churches provide lay leaders for ministering in churches (figure 11). Figure 12 revealed that the most preferential evangelism program was relationship evangelism through small group (26%). Pastoral leadership was the major cause of preventing church growth (figure 14). "Emphasis on soul-winning" was the greatest strength in the KBBF (figure 15), and the

greatest weakness was “pastoral leadership” (figure 16).

The third part was the pastor’s consideration in the forming of the cell group churches. First of all, ninety-eight percent of pastors strongly agreed or agreed that they should have a strong vision for church growth (figure 17), and ninety-six percent of them believed in the priesthood of all believers (figure 20). Eighty-three percent of the pastors agreed or strongly agreed the most effective relationships could be made by small group ministry. Eight-four percent of pastors believed that traditional churches needed to change their worship style (figure 22). Ninety-four percent of the pastors agreed or strongly agreed that small group ministries would produce church growth (figure 25). Eighty-one percent believed that the cell group church reflects the New Testament church. From this data, we conclude that at least eighty percent of the pastors were interested in cell group church ministry. In addition, some of the pastors emphasized the power of prayer, and the character of the pastor.

It has been known that the KBBF churches are not growing as rapidly as their pastors’ wish. In this sense, some pastors are trying to search for methods of church growth from other denominations. The KBBF churches, for instance, have strongly emphasized the autonomy of the local church, the two offices of pastor and deacon, and separation from the practices of other denominations, to be the most biblical factors in Korean churches; some pastors think that these beliefs may be barriers to effective church growth. Indeed, the KBBF used American-styled church methods, and have not emphasized Korean church methods, such as day-break prayer, prayer mountains, or overnight prayer meetings. The KBBF also struggled with the issue of making the church more comfortable to transferred believers, and chose instead to focus on preaching the

gospel. The KBBF was, therefore, slower in growing churches, even though they had a great number of people saved. But they are still proud of being Fundamentalists and Baptists in South Korea.

A focus on saving the lost is the purpose of the church: “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10). When the church has a new believer, it has experienced the type of church growth that the Lord desires. The KBBF should never change its doctrine and principle of evangelism for all the lost, but at the same time, it needs to understand that cultures do change, and that sometimes, new methods may be necessary in reaching the lost. As Joel Comiskey states: “small-group evangelism and dynamic church growth are two sides of the same coin.”³³ Cell group church ministry is one of the most effective ministries in reaching the lost today. But, indeed, cell group church is not a new method or model. It is just trying to reshape the New Testament church today. William Beckham states, “the Creator finally stretched forth his hand and reshaped His church so it could use both wings”—Two-Winged church: one wing for large group celebration and the other wing for small group community.³⁴ In order for the cell group church to be an effective ministry, pastors must first improve in their leadership, and then train and equip believers to serve the Lord Jesus Christ.

³³ Joel Comiskey, Home Cell Group Explosion, p. 15.

³⁴ William A. Beckham, pp. 25-26.

CHAPTER FOUR

EXAMINATION OF CELL GROUP MINISTRY OF TWO CHURCHES

I. Brief History of the Two Churches

Our culture is constantly changing, and rushing towards the future, but the fundamentals of faith, such as the doctrine of the atonement or the principles of evangelization, are always the same. But the church's culture (worship style, method of evangelism etc.) should not remain the same. Churches must find innovative methods to reach lost souls. Principles are eternal but methods are changeable. The cell group church's ministry and its evangelism are remarkable in creating a new approach to evangelism. Joel Comiskey states, "small group evangelism that results in dynamic church growth is a world wide phenomenon."¹ In this chapter, the writer will examine the cell group ministries of two churches: Seoul Baptist Church of Houston and Moksan Baptist Church in South Korea.

A. Seoul Baptist Church of Houston

Seoul Baptist Church of Houston is one of the most influential cell group churches. The church is very successful, and Rev. Young G. Chai has influenced thousands of pastors through the pastor's "House Church Seminar" and potential leaders

¹ Joel Comiskey, Home Cell Group Explosion, p. 15.

through the “Lay Leader Seminar.” He has also influenced thousands of pastors and potential leaders through his books.

1. Church History

Seoul Baptist Church of Houston was founded by seven families at South Main Westmoreland on February 5, 1978. After a month, Sang Hun Lee was called as their pastor. During his five-year tenure, the church branched out into two churches, and bought 7 acres of land (the present location of the church). In 1984, Soon Il Kim became their pastor and the church began publishing the magazine “Cham Pit” (True Light).²

January 3, 1993, the church called Young G. Chai as their pastor and the pastor proposed the forming of a cell group church ministry. Pastor Chai named the cell group ministry “House Church.” Since developing this ministry, the church has grown rapidly. In the first months he started two Bible classes: “Living Life,” and “Devotional Life.” Then in October 1993, he started “House Church” with 23-cell groups. When Pastor Chai became the pastor, there were 120-130 church members. By August 1994, the church had grown to 400 members. At that time, the church started two more Bible classes named “Disciple’s Life” and “Teacher’s Life.”

In October 1996, the church held the “First House Church Seminar for Pastors” and 36 Korean pastors attended the seminar from South Korea and pastors from 15 States in the U.S. A.³ Since then, the church has held the “House Church Seminar for Pastors” twice a year. In October 2001, the church held the “Eleventh House Church

² “History of the Seoul Baptist Church of Houston,” Seoul Baptist Church of Houston, (2001).

³ Ibid.

Seminar for the Pastors" and 95 Korean pastors from South Korea, different mission fields, and the U.S.A.⁴ attended the seminar.

2. Church Growth: Present Conditions

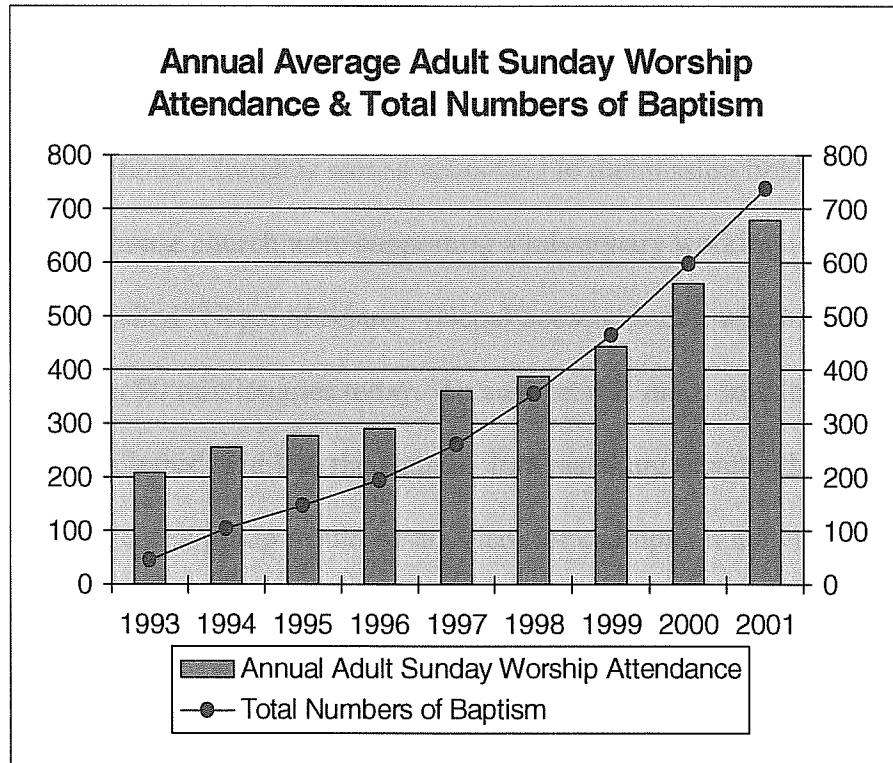


Figure 1

According to Figure 1, the attendance for people in adult Sunday worship services each year was nearly the same as cumulative total of those baptized by the church. Pastor Chai explained that the most of the new members are new believers, and remain about the same as the total number baptized by the church.⁵ This demonstrates

⁴ The writer attended the "The Eleventh House Church Seminar for the Pastors" (Oct. 30, 2001-Nov. 4, 2001).

⁵ Young G. Chai, Equipping Lay Ministry Through the House Church (Seoul: Durano, 1999), pp. 19-20.

that church growth is caused by evangelism. On the first Sunday in December 2001, more than 1,100 persons attended at the church,⁶ and the church had about 90 cell groups. Whereas pastor Chai began the cell group ministry in 1993 with 23 cell groups and about 12 in each group, today there are still 12 members to every group but there are 90 groups. Though the population of Koreans in Houston is less than 20,000, the Seoul Baptist Church of Houston has grown rapidly.⁷

Every house church is named according to the mission field they support. For example, if a house church were supporting a missionary working in Nepal, the house church would be called “Nepal Mokjang” (Nepal house church), which means the SBCH is supporting about 90 missionaries today. To support this many missionaries, matching systems have been introduced into the church. In a matching system, the amount of money donated by a cell group would be doubled; for example, if a house church sent \$100 to a mission field, the SBCH would add \$100, and the total would be \$200 to the mission field. The upper limit of the matching system is \$150 a month, and in special cases of missionary’s needs, such as vehicles, medicines, etc., the upper limit of the matching is \$3,600 a year.⁸ In addition, the SBCH has used all special offerings such as the Easter and Thanksgiving offerings, and all thank offerings, for the missions fund.

⁶ According to church bulletin on December 2, 2001, totally 1,162 people attended the Sunday worship service: adult (769), youth (128), and children (241).

⁷ Victoria H. Kwon states that there are 33 Protestant Korean churches in Houston. Victoria H. Kwon, “The Structure and Functions of Cell Group Ministry in a Korean Christian Church,” Journal for the Scientific Study of Religion (June 1997): Vol. 36 Issue 2, p. 247, 10p., online, Internet, 2 February 2001.

⁸ Young G. Chai, “The 11th House Church Seminar for Pastors” (Houston: Privately printed for seminar, Oct. 30, 2001-Nov. 4, 2001), p. 11.

Thus in the SBCH's budget, the percentage of money used for the mission field is about 30 percent.⁹

3. Pastoral Philosophy

Pastor Chai's philosophy is that lay believers should be equipped to be lay pastors; this means that everyone in the church must be involved in ministry. He explains that, "My job is to be a pastor, but my mind is always like a lay person's. When I was a lay person, ... I had thought that not only should the pastor's life be holy but also the lay minister's life; and not only pastors but also lay people must be minister. I have believed this for 30 years, since my conversion."¹⁰ He explains that God called him as a pastor to equip lay people to be ministers in the church.

Once he began leading Adult Sunday School, he faced some limitations to real Christian discipleship. The first limitation was the absence of any intimate relationship in the church. Though church members called each other, "brother and sister," they did not have intimate relationship, because their purpose for the Sunday school was to study the Bible in the limited time they had at church.

The second limitation was that there were very few opportunities to serve God. All Christians are priests before the Lord, and are required to minister to Him and the church body. But many members of traditional churches

⁹ Young G. Chai, Equipping Lay Ministry Through the House Church, pp.115-116.

¹⁰ Young G. Chai, Change District small group into House Church (Seoul: Nachimban Ministries, 1996), p. 5.

did not have effective ministries, because they focused only on church building ministries, which were limited to the building. In addition to this, in traditional churches with effective ministries, only less than 20 percent of church members are usually involved in church ministry.¹¹ The others remain as outsiders, and are completely unininvolved.

The third limitation was a lack of evangelism. Pastor Chai recognized that some churches had grown rapidly through transferred believers, but not through saving lost souls. He noted that the Sunday school was designed for winning lost souls, but had now become merely a Bible study program to strengthen believers in their faith.

The fourth limitation was a lack of classes, which was caused by the need of all the church members to attend Bible classes in the church building.¹² At the time when he discovered these problems, he was inspired by Ralph Neighbour's book, Where Do We Go from Here? to overcome them. He knew that the way to equip lay people as ministers was to build a relationship of absolute trust between the pastor and lay people. Thus, he emphasized that the pastor must have a life of purity and integrity. Jesus taught His disciples through His actions and His life (Mk. 3:13-15). His disciples learned discipleship, not from hearing, but from seeing. In this sense, pastor Chai desired to be like Jesus

¹¹ William A. Beckam, p. 44. William Beckam states, "Consumer Christians represent 80 percent of church members who are supported and ministered to by the other 20 percent who produce."

¹² Young G. Chai, Equipping Lay Ministry Through the House Church, pp. 33-35.

Christ and Paul (Phil. 3:17). Thus, he focused on sharing life through house churches.¹³

Pastor Chai believed that cell group ministry properly shifted the work of the church to the people, and fulfilled Ephesians 4:11-12. He emphasized that the pastor's task was to train and equip church members, and the church members' task was to minister and build the church (the body of Christ). He encouraged the church members to expect their rewards in heaven (I Cor. 15:58), and to taste the pleasure of soul winning. Therefore, most of the church ministries dealt with members in the church and with lost souls: evangelism, visiting, caring, etc. While the lay leaders did these things, pastor Chai could concentrate on his role: praying and preaching the Word of God to edify the saints. He stated that his desire for his ministry was to win, and baptize at least one person, every week.

4. House Church in the SBCH

What is a house church? According to the “Constitution of Seoul Baptist Church of Houston,” “House church groups are defined as weekly meeting of laymen at a member’s house, whose purpose is to share the good news of salvation to lost mankind and serve each other.”¹⁴ The church members meet at several house churches patterned after New Testament churches (Acts 2:46). These churches are led by lay leaders during the week, and on Sunday, all church members gather in the church building to celebrate

¹³ Ibid., pp. 52-56.

¹⁴ “Definition or Purpose” of House Church in the Constitution of Seoul Baptist Church of Houston.

Sunday worship service. Thus, SBCH is a community consisting of several house churches, and each house church ministering to individual needs.

a. Officer and duties

There are a pastor and deacons in the Seoul Baptist Church of Houston. The pastor may delegate responsibilities as he may deem necessary, to staff members associated with him in an administrative capacity. Some of these positions are: Assistant pastor, the Minister of Education, the Minister of Music, the Youth Director, and the Children's Director.

The house church group is called a "Mokjang," which is composed of house church group members. Every house church group has a shepherd (or a deputy shepherd), a shepherd intern, and a teacher responsible for delegated ministries. In December of 2001, there were about 90 house church groups.

House church groups are formed according to the preferences of their members. Thus, each house church is composed of the same age groups, cultures, occupations, etc. Each house church group should divide if there are more than twelve members. The focuses in house churches are evangelism and missions, and the purpose of house churches is to make disciples, which is what Jesus Christ desires (Matt. 28:19-20).¹⁵

Duties of officers in SBCH House churches¹⁶

¹⁵ Ibid., pp. 72-79.

¹⁶ Ibid., pp. 89-97.

Shepherd. The shepherd shall faithfully execute his or her responsibility as a leader of house church members. The shepherd is responsible for engaging in pastoral care ministries (visitation, intercessory prayer, etc.) and spiritual growth (Bible reading, devotional prayer, etc.). After every Sunday worship service, he must attend regular training programs. He also must tithe regularly. The pastor shall appoint a shepherd upon his or her completion of a prescribed Bible study course, and the shepherd must be approved by the council of deacons. The qualities expected of an equipped shepherd in a house church are: 1) a mind to serve others, 2) faithfulness, and 3) a good relationship with others.¹⁷ All shepherds are responsible for weekly reports on their house church ministries.

Deputy Shepherd. If the prescribed Bible study program for becoming a shepherd is not completed, the house church group leader and house church members may recommend and elect a Deputy Shepherd. But after his or her completion of a prescribed Bible study course, he or she will be appointed a shepherd by the pastor.

Shepherd Intern. Before house church groups divide, a candidate who is trained for the position of shepherd is called a Shepherd Intern. Each house church should divide when it has over twelve members. Though it is possible for a group to have fellowship, even when its members are more than twelve, it has proven to be very difficult to do so for a long period of time.¹⁸

Teacher. The teacher's position should not be superior to the shepherd's in a house church. To succeed in house church ministry, one must understand the concept of

¹⁷ Young G. Chai, Equipping Lay Ministry Through the House Church, p. 192.

¹⁸ Ibid., p. 93.

leadership. Leadership that the Lord desires is not that of control over people but that of servanthood. Thus, a shepherd-like servant has more responsibility than a teacher. A teacher leads Bible study for 20-30 minutes during the house church meeting.

Others. If possible, each house church member should be given some type of ministry.

b. Church Membership

There are two types of church membership in SBCH. The first type is a “registered member.” One can become a registered member by registering on the devotion card, whether saved or not. The devotion card is provided during invitation (devotion time) at the end of Sunday worship service. These types of members are allowed to attend house church ministries where they desire, but cannot be active leaders, and cannot vote in the church. If someone becomes a registered member, he or she will have an individual mailbox in the church building for receiving a church bulletin, and if a registered member is absent from the church, he or she will be able to receive a church bulletin by mail.

The second type is the “full member” who believes in the Lord Jesus Christ and is baptized by immersion, and agrees with the faith, practice, and covenant of the church. Admission into membership must be recommended by the shepherd of the house church the applicant belongs to, and approved by the congregation.¹⁹ Those who are full members may choose to be shepherds and teachers.

¹⁹ “Membership” in the Constitution of Seoul Baptist Church of Houston.

c. Meeting of House Church

Every house church meets in a member's house once a week, on Friday evening. House church meetings are not Bible study classes. Even though the Bible is studied, the major purpose of the meeting is ministry to people. Pastor Chai believes that "evangelism based on relationship" is God's evangelism approach for today.²⁰ Almost all new believers have attended a church because of friendships or family relationships. Thus the church's strategy for evangelism is to win souls through relationships. For forming intimate relationships, small groups are the most effective. One of the leaders (a shepherd) who this writer met during the "11th Pastor's House Church Seminar," explained what his house church does: "The first important thing we do during meeting is to share what has happened during the week in everyone's lives; then we discuss it, and we pray for one another." In this sense, sharing events from one's life is the most prominent focus in house church meetings.

The following is the order of service for the SBCH's house churches:²¹

1. Sharing food
2. Praise (25 minutes)
3. Announcements (3 minutes)
4. Bible study (20 minutes)
5. Sharing life (1 hour 30 minutes to 2 hours 30 minutes)
6. Intercession prayer (15 minutes)
7. Challenging the members for missions and evangelism (10 minutes)

d. Leadership Training

²⁰ Young G. Chai, Equipping Lay Ministry Through the House Church, p. 103.

²¹ The 11th Pastor's House Church Seminar material (October 30, 2001-November 4, 2001).

To make an effective cell group ministry, it is necessary to train potential leaders. Pastor Chai believes that all believers are potential leaders. He states that a church must provide a training program to help potential leaders acquire the knowledge of Bible and experience spiritual growth. Pastor Chai emphasizes that training programs should be consistent with curriculum. First, new people attending the church must attend the “Living life” class, which is taught by Pastor Chai. After completing the “Living life” class, then they are recommended to attend the “New life” class. Next, the church provides a “Devotional life” class for new believers. These three courses are provided in the church building on Tuesday. After completing these three courses, church members need to take a training program such as “Survival Kit I” or “Experiencing God.” House churches provide these training programs, and leaders of house churches head these courses.

All officers of house churches are required to complete at least two training programs as follows: “Living life” and “Survival Kit I.” All shepherds of house churches must finish six training programs; “Living life”, “New life”, “Devotional life”, “Survival Kit I”, “Experiencing God”, and “Disciple’s life.” All training programs provided by the church on Tuesday evening will last for 13 weeks. In addition, the church provides selected training programs once or twice a year such as: “Disciple’s life”, “Parent’s life”, “Couple’s life”, “Teacher’s life”, and “Old Testament Survey.” Sunday school teachers must attend the class, “Teacher’s life.”²² The church also holds a seminar for shepherd interns, and provides retreat camps for shepherds and deputy shepherds once a year.

²² Young G. Chai, I, this Kind of Pastor (Houston: BRMMF, 2001), pp. 218-219.

e. Characteristic of House Church

Pastor Chai describes the characteristics of house churches as follows:

Firstly, evangelism is formed through relationships. According to Pastor Chai, most (approximately 80 percent) of new members at SBCH have never been in a church before. The church has not grown through the transfer of believers from other churches, but by new believers. The church focuses on soul winning, not on fellowship. House churches are the places where most of a lay leader's ministry is carried out. The work of evangelism is divided. First, a house church member will invite a lost neighbor. Then, the shepherd will encourage them to attend the Bible class, "Living life," that is taught by Pastor Chai. Finally, Pastor Chai will lead them to receive Jesus Christ as their personal Lord and Savior. Pastor Chai says of this program, "Of the people who attend this Bible class, "Living life," almost all (about 90 percent) have received Jesus Christ as their Savior. In this sense, church members have a belief that the power of the "Living life" class, and all shepherds are eager to lead lost soul to the "Living life" class.

Secondly, discipleship is provided by example. All church members will be disciples no matter what their age, sex, and occupations. The examples of the Christian life that they see in their house churches will be the pattern for their everyday lives. To encourage this, pastors and shepherds must have transparent lives, and show integrity, in order to model the proper ways to follow the Lord Jesus Christ.

Thirdly, the division of roles in the church is biblical (Eph. 4:11-12). Christians believe in the priesthood of all believers. There is no distinction between priests and lay people in the Bible. Instead, there are different roles in the body of Christ.

Fourthly, the cell group church is to function as a church, and not merely as a

Bible study class. All house church members will meet at member's house every week with all their family. Every house church will function as a local church.

Fifthly, there should be a combination of discipleship training and Bible study. Discipleship training is completed by learning, from the leader's example, the true way to live the Christian life. Bible study is provided by teachers who have a gift for teaching and were trained at the church building.

B. Moksan Baptist Church in South Korea

1. Church History

Moksan Baptist Church was first begun as a cell group church, in South Korea.²³ In December of 1987, Pastor Yi-Seok Hong bought a house to plant a church in Mok-dong, Seoul. Pastor Hyun-chul Kim, who had studied in the U.S., was also preparing to plant a church in Mok-dong area, and heard about pastor Hong and his plans. Determining that their philosophies for the church were the same, they and their families (7 people) founded the Moksan Baptist Church on February 28th, 1988. But in August 1989, Pastor Hong had a traffic accident, and the next year, the senior pastor resigned his position. In December 1989, pastor Huyn-chul Kim was hired as a senior pastor, and is still ministering there today. In 1991, the congregation built a church building, and they

²³ Seung Ro Park, House Church is the Key to Church Revival (Seoul: Eben-Ezer Publishing House, 2000), p 179.

have had worship services there since June 7, 1992.²⁴ In September 1999, the church had over 530 people attend Sunday worship. The church did not have enough room for so many people, and were unable to add space to their building,²⁵ so they built a new church, with about 60 church members, in Seocho-dong, Seoul on June 4, 2000. Actually, Moksan Baptist Church had already prepared to build the new church from 1992.²⁶ Now the church is planning to build another church.

2. Church Growth Present Conditions

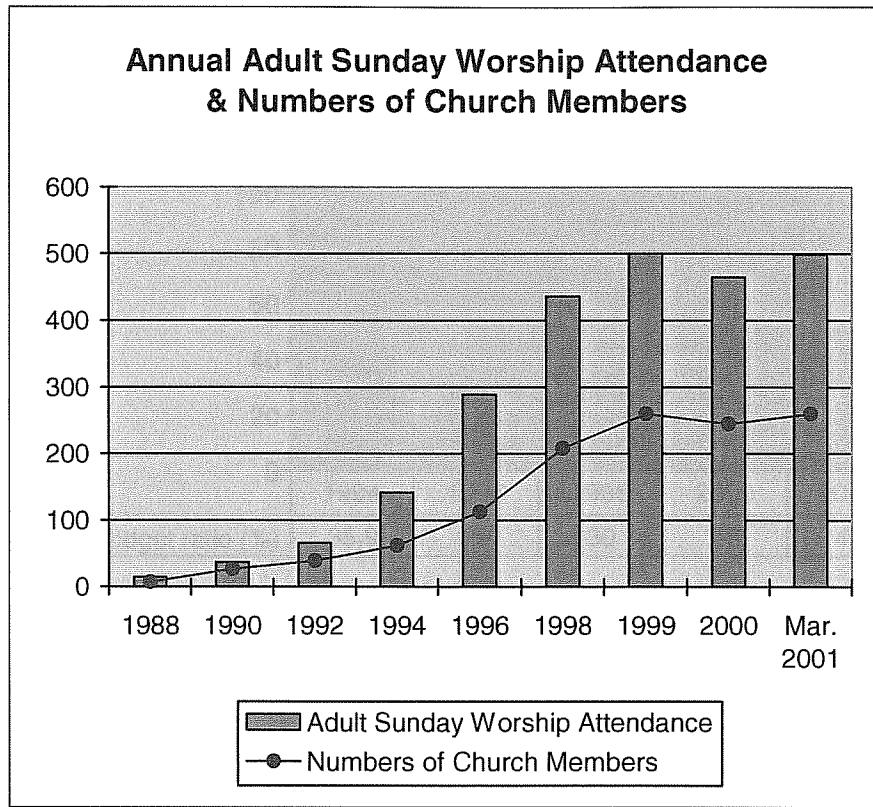
Figure 2 shows the Moksan Baptist Church's growth ratio.²⁷ When the church was founded in 1988, there were 7 church members, and an attendance of only 15 during the Sunday worship service. There were also only three lay leaders in the church. In 1992, when the church built its building, there were 39 church members, with 66 in attendance during the Sunday worship service. After moving into their own church building, the growth ratio increased, due to an increase in community acceptance.

²⁴ Ibid. pp. 179-180.

²⁵ Hyun-chul Kim interviewed by author, 17 June 2000.

²⁶ Church bulletin, 642nd, June 11, 2000. The first branch church was named "Moksan Dongbu Church," and its address is as follows: Sungli Building 6,7 floors, 1506-64, Seacho-dong, Seacho-ku, Seoul 137-070. www.msdongbu.org.

²⁷ This data was from pastor Kim's answer sheet, which I sent the questionnaire in April 2001.

**Figure 2**

As a result, before forming its first mission church, the church had been doubling about every two years. When the church formed its first mission church, there were about 500 attendees and 260 church members. The first mission church, Moksan Dongbu Church, consisted of 20 members, a Sunday attendance of 60, and 5 lay leaders.

In March 2001, there were 260 church members, 499 in the Sunday worship service, 59 cell groups (Adult: 33 groups, Youth: 12 groups, Beginners: 4 groups, and Children: 10 groups) in the Moksan Baptist Church. The Moksan Baptist Church began using 47 percent of its budget for missions in 2001 (see figure 3) and now has supported 11 missionaries. In addition, since the church was founded in 1988, the church has worked to oppose abortion as a supreme mission act, and established "People For the

Unborn" in 1994, to educate church members and to support a Christian organization for opposition movement to abortion.

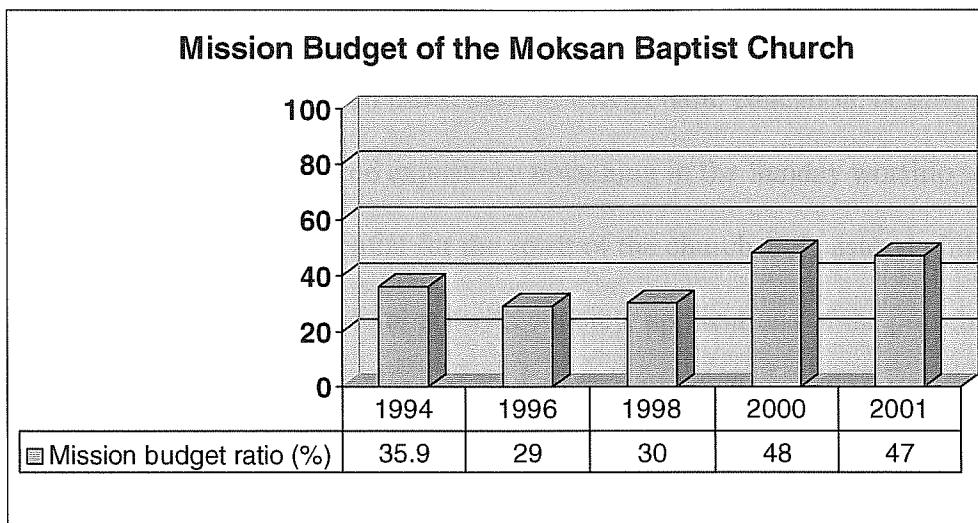


Figure 3

3. Pastoral Philosophy

Pastor Hyun-chul Kim emphasized that the church members must recognize themselves as the body of Christ. In recognition of this truth, the church bulletin says, "Moksan Church was founded in February 28th 1988. The Church is the 'family of God.' Thus, we do not focus on looking like a family—we are a family!"²⁸ Pastor Kim cited Ephesians 4 as the purpose of the church. God's purpose for the pastor is to prepare God's people for works of ministry, so that the body of Christ may be built up until believers all reach unity in the faith and in the knowledge of the Lord Jesus Christ, and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4:12-13). He stated that to achieve God's purpose of transforming a man from a sinner into a decent church member, the church must bring the man into a community of faith called

²⁸ The church bulletin of Moksan Baptist Church, June 11, 2000.

“the family of God.” He emphasized that the church is not a fellowship group, but the people of God.²⁹ Therefore, Pastor Hyun-chul Kim has desired to provide opportunities for members to experience God, through the cell group church. Thus, he believes that the cell church must perform all church tasks, such as evangelism, education, healing and etc.

Pastor Kim emphasized expository preaching in the Sunday worship service. He stated that preaching was essential for the spirit of the church and pastoral philosophy. Bible study provides the church members with concrete applications of the preaching. The church members share the Pastor’s preaching, and discuss ways of applying it to their daily lives.

4. Cell Church in the Moksan Baptist Church

a. Organization and working

Moksan Baptist Church was first begun in South Korea as a house church. Pastor Hyung-chul Kim adopted his Sunday school system from the Southern Baptist Convention in U.S., and used it in his Bible study classes. The church was organized by putting church members into Bible study groups, such as: Beginners (0-5 yrs), Children (6-11 yrs), Youth (12-17 yrs), and Adult (more than 18 yrs). As figure 2 demonstrates, the church was divided into two groups: church members and Sunday worship attendees, which means that there are two types of cell groups; open cells and closed cells. Thus, all worship attendees, whether they are church members or not, can attend Bible study classes (open cell), but only church members can enter the closed cell called the “cell church.” The cell church consists of church members who have trusted in Jesus Christ as

²⁹ Hyun-chul Kim, Moksan church, Where do we came from and Where do we go from here? (Seoul: privately printed, 1998), pp. 1-2.

their personal Savior, and are baptized by immersion. The church has emphasized the cell church as being, “the family of God.” Therefore, to become a member of the church, not only must a member be born again and be baptized, but must also be approved of by more than 75 percent of the church members. When people become church members, they should be cared for as members of a family. Therefore, Pastor Kim stated that becoming a church member would take about one year, since the person would need time to experience the church and form intimate relationships with other church members.

Since 2001, there have been 33 adult cell churches. Every cell church meets freely once a week. When cell church members meet at a member’s house (“Family meeting”), they usually do some of the following things:

1. Sharing food
2. Sing hymns
3. Comment on and apply the pastor’s preaching
4. Share experiences of the Sunday worship service
5. Share what they have learned from the Word in devotional time
6. Read the Bible and memorize verses
7. Give Testimony
8. Share the Word in Bible study
9. Share stories from their married lives
10. Share social issue (divorce, abortion, etc.)
11. Share visions for evangelism
12. Take prayer request
13. Have the Lord’s Supper

In addition, to keeping intimate relationships in church members, the church divided into 12 districts and met once every two months. The church has tried to provide opportunities for forming good relationships with other cell church members because they are family members in the body of Christ.

b. Leadership Training

The church has adopted the Southern Baptist Sunday School methods to find and equip leaders in the church. According to Pastor Kim, leaders were not made through training, but were found among people. Thus the church does not provide specific programs for training leaders. Instead, the church has provided the same Bible study curriculum for all church members. Pastor Kim believes that during this Bible study, someone, who is called by the Lord, will be revealed as a leader according to his or her spiritual gift or talent. When a leader is discovered, the pastor has the responsibility to appoint him or her as the leader of a cell church (the leader must be married to be appointed as a shepherd).

The Moksan Baptist Church's primary meetings are: Bible study, faith training, prayer, district, small meetings, and family meetings. The Bible study meeting is adopted from the Sunday school curriculum of the Southern Baptist Convention. The church provides Bible study systematically and continually for church members. The church is using the Bible Book series of the Southern Baptist convention for this class. The cycle of curriculum lasts for 9 years and covers every Bible book. Adult Bible study classes consist of about 9 to 25 members, and almost all classes meet on Sunday in the church building.

The "Faith training" is adopted from the discipleship-training program of the Southern Baptist Convention. This class meeting does not consist of similar age groups, but of similar spiritual needs. Thus, there is intergenerational fellowship in this meeting. This meeting has six different topics, such as "Growth of a Christian", "the Church and Local community", "Leadership", "Christian Doctrine", "Family Life", and "Evangelism and Mission." In addition, the church has provided special Bible studies during retreat

camps or seminars. The church provides about 8-10 meetings for faith training classes, each week.

The “Prayer meetings” give church members opportunities for devoted prayer time for 1 hour to 1 hour and 30 minutes. Church members do not meet in the church building for prayer meetings, but in each district. They usually meet once every two months, in what is called a “District meeting.” During the meeting, they have fellowship and share their faith. The church members will share the needs of missionaries, and support them with prayer and offerings.

The “Small meeting” was added recently in the church, because the church has been growing rapidly. This program’s purpose is to form good relationships between new church members and old—one family, for example may meet with five new families.

The “Family meeting” is the most central meeting among church members. Only church members can meet at leader’s house during the week, for three or four hours. This meeting is called the “cell church.”

c. Characteristics of House Church

The Moksan Baptist Church has adopted Sunday school curriculum of Southern Baptist Convention. Thus, the church has used two different educational divisions: Bible education and faith training. There are several virtues in the church. First, the church can provide long-term Bible study curriculum, so that church members can become familiar with the Bible. Secondly, the church can provide variety-training programs to church members.

All church members know themselves as the family of God and the people of God. The Bible does not say that the church looks like a body, but instead, that the church is the body of Christ. Moksan Baptist Church does not tell outsiders that its members “are like a family.” Instead, they insist that they are a family. Because of this, the church could experience real Christian life in a cell group family. The church’s commitment to its identity as a family has caused it to experience internal and external church growth.

II. The Cell Group Leader’s Profile Inventory

Thirty two cell group leaders, who attend the Seoul Baptist Church of Houston and twenty nine cell leaders, who attend the Moksan Baptist Church in South Korea, completed a 30-question survey on the nature of effective cell group leaders, and the factors that cause them to succeed in evangelism and forming a new cell group (Copy of survey is included in the appendix). The questionnaire explored such areas as the cell group leader’s gender, age, social status, education, devotional life, training, organizational skills, spiritual gifts, etc. This statistical analysis helped the writer to get common principles for effective cell group churches, and to build strategies for small-group churches in the Korean Bible Baptist Fellowship. There are four parts to this survey: the leaders’ profile, spiritual life, the ministry of cell group church, and the leader’s suggestion for the cell group church.

A. The Leader's Profile

There are several things which described who leaders are: the leader's gender, age, social status, marital status, occupation, and education.

1. Gender

Eight-four percent of leaders at the SBCH were male, but 59% of leaders at the MBC were female. More than 50%, indeed, over 70% of church members are usually woman in Korean churches. Nevertheless, Pastor Young G. Chai emphasized the importance of male leadership in the church. The head of the family is the father. God created man first, and then created woman from the man. Chai explains that male leadership will be more effective in influencing the community, which is why the SBCH had preferred to equip male leaders. But there were helpers (female) at the SBCH. For example, a shepherd's wife works as a helper to her husband. If a Mok-Nyu (shepherd's wife) did not help her husband, he would not be able to minister to others in his house church. From the cell leaders' survey, it reveals absolutely no difference between leadership effectiveness and gender.

2. Age

According to Figure 4, 31% of leaders at the SBCH were 40-49 years old, as contrasted with 66% at the MBC. The age range of 50-59 was 37% at the SBCH and 24% at the MBC. Thus, sixty-eight percent of the SBCH cell leaders and ninety percent

of the MBC cell leaders were between the age of 40 and 59. This data reveals that the majority of cell leaders are the appropriate ages for serving in Korean communities.

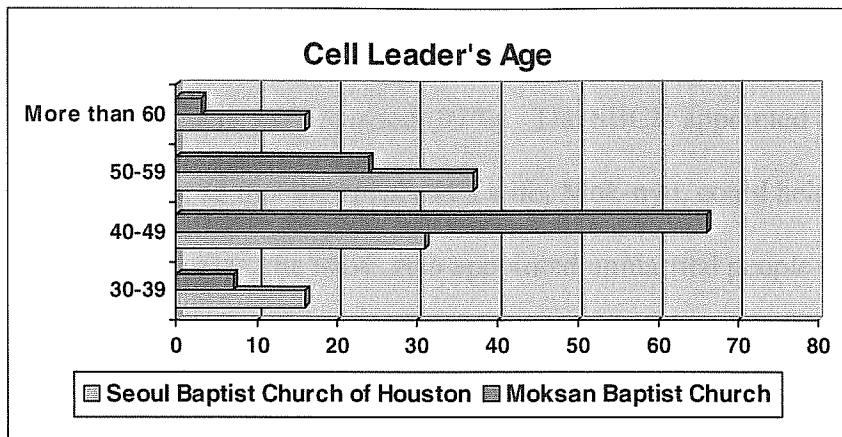


Figure 4

3. Social Status

Figure 5 shows that 67% of leaders were middle class, and 15% of leaders

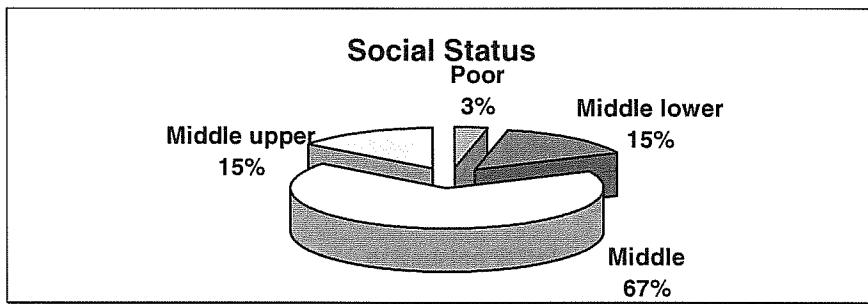


Figure 5

were middle upper class or middle lower class. Thus, the majority of leaders were middle class. Only 3% of leaders were in the poverty class. Actually, the MBC, which is located in a city residential area, had cell leaders who were middle lower class (28%) and middle class (72%). So, though the location of a church is related to church members and their social status, no significant pattern has emerged, regarding a leader's age or gender.

4. Marital Status

Almost all leaders were married (97%). The SBCH appointed couples as leaders of house churches, so that the shepherd's wife, Mok-nyu, could help him with his ministry. But for special cases, the MBC also appointed unmarried people to be shepherds.

5. Cell Leader's Occupation

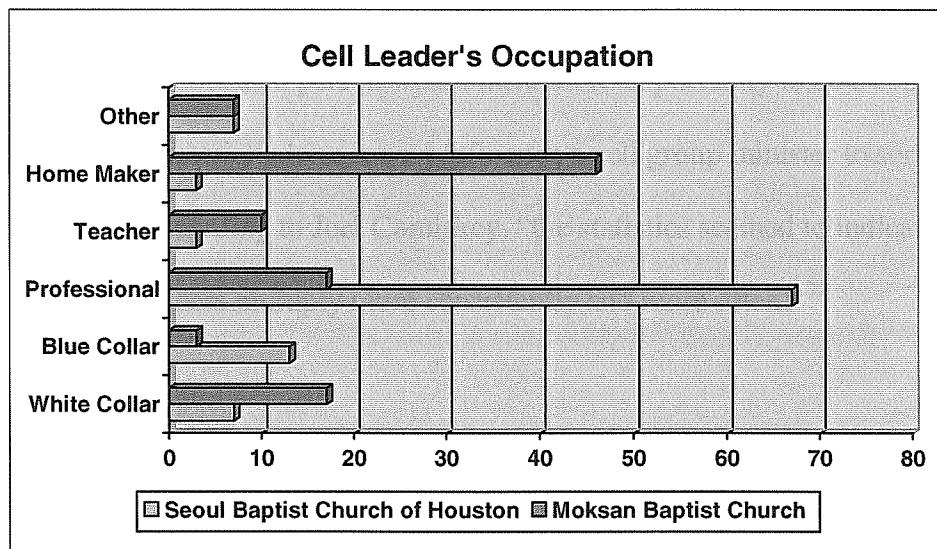


Figure 6

According to figure 6, 67% of SBCH leaders' occupations were professional. This is probably related to the church's location in Houston. Houston is the state's largest city and a leading oil and petrochemical center, the focal point for networks of natural gas pipelines, and an aerospace research and development center. The Texas Medical center is an immense complex of hospitals, medical schools, and research

institutions.³⁰ The Korean immigrants are highly educated, so among them, many cell leaders have a professional job. 46% of MBC cell leaders were home makes; this is because of the 59% of female leaders in the church. No matter what their occupations, leaders were equally capable of ministering, and growing cell groups.

6. Cell Leader's Education

9% of cell leaders in SBCH and 10% in MBC graduated from high school only, while 41% of cell leaders in SBCH and 62% in MBC graduated from college. 50% in SBCH and 28% in MBC were graduate level. Therefore, 91% of cell leaders in SBCH and 90% of cell leaders in MBC were over college level, so many cell leaders were highly educated. An educated person would have more opportunity to be a cell group church leader, but education alone cannot influence a cell group minister to serve others more effectively. According to Joel Comiskey, “the statistics seemed to indicate that less-educated cell leaders multiply more consistently and more often!”³¹

7. Personality Type

Many oriental people are introverted. Many of the leaders surveyed were introverted—77% were introverts and 23% of them were extroverts. In the same questionnaire, cell leaders were asked whether they had introduced anyone to Jesus Christ during the past 6 months and, if so, how many people. Each leader, regardless of

³⁰ The New Encyclopedia Britannica, vol. 6, “Houston,” p. 86.

³¹ Joel Comiskey, Home Cell Group Explosion, p. 32.

their personality types, evangelized about two people during the past six months.

Therefore, introverted cell leaders ministered to their cell group churches as effectively as the extroverted leader did.

From the above data on the leader's personal profile, it is evident that such factors as gender, age, social status, marital status, occupation, education and personality type, are not influential factors for a cell group church leader's ministry.

B. The Leader's Spiritual Life

There are several factors in cell group leaders' spiritual lives. These factors are: the leaders' spiritual backgrounds, spiritual gifts, and devotional lives.

1. Spiritual Background

The first question regarding the leaders' spiritual backgrounds was: "How long have you known Jesus Christ as your Savior?" Fifty-seven percent of the leaders surveyed have known Jesus Christ as their Savior for more than 10 years. Fifteen percent of leaders have known Christ their Savior for two to five years, and 28% of them were for six to ten years. Thus, young believers can also be leaders and serve others in cell group church, and they may be more effective evangelist leaders, because they still have fresh contact with their non-Christian relationships.

The second question was, "How long have you attended this church?" Most of them (78%) have attended their church for more than 5 years. At least 5% of leaders have attended their church for two or three years. 15% of leaders have attended their church for three to five years. According to these data, most of the leaders were those saved and trained through their church.

2. Spiritual Gifts

According to figure 7, 42% of leaders claimed pastoral care, not leadership (12%) or evangelism (9%), as their primary gift. 24% of them claimed to have the gift of teaching. Joel Comiskey states:

But David Cho repeatedly teaches that only those cell leaders with the gift of evangelism can multiply cell groups. His books make similar assertions. For Cho, only those with the gift of evangelism can ultimately succeed, and he has concluded that only 10 percent of his congregation has this gift. If that is true, few will succeed in cell ministry.³²

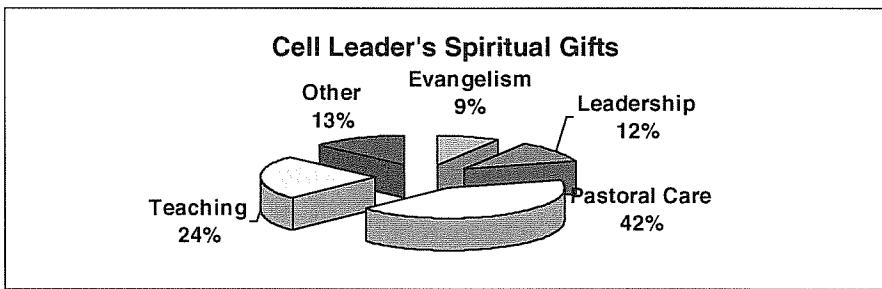


Figure 7

Sixty-one cell group church leaders in two churches revealed no connection between the cell leader's spiritual gift and success in cell group multiplication. For example, of ten leaders who had experienced multiplication more than twice, three leaders claimed to have the gift of pastoral care, two claimed to have the gift of leadership, and two claimed to have the gift of teaching. One leader claimed the gifts of pastoral care and evangelism, another claimed the gifts of leadership, evangelism, and teaching, and the other claimed the gifts of leadership and teaching. As a result, 29% of leaders had the gifts of pastoral

³² Joel Comiskey, Home Cell Group Explosion, p. 30. quoted in David Yonggi Cho, Recruiting Staff For a Large Church, Church Grwth Lectures. Audio tape 2. Fuller Theological Seminar, School of World Mission. Pasadena, CA, 1984 and Church Growth, Manual No. 7. (Seoul Korea: Church Growth International, 1995), pp. 13-16.

care, 29%, the gifts of teaching, 28%, the gifts of leadership, and 14%, the gifts of evangelism. Therefore, Joel Comiskey states:

Learning from the Bogota church, Bethany World Prayer Center recently adopted a similar mind-set. In a matter of months, Bethany's cell groups skyrocketed from 320 to 540. Bill Satterwhite, one of the zone pastors at Bethany, says that every person has the anointing for multiplication—no exceptions.

You, too, can successfully grow a cell group to the point of new birth. Spiritual gifts are important, but his statistical study and the experience of others demonstrated that no particular gift is necessary to lead a successful cell group. God anoints cell leaders with a variety of gifts. What you do as a leader matters more than your giftedness.³³

The structure of the cell church is nothing but a conduit for the power of the Holy Spirit; cell leaders do not have to have specific spiritual gifts. All believers can be successful leaders of cell churches, if they take advantage of the variety of gifts within the cell church; all gifts help the group grow.

3. Devotional Life

The first question relating to the leader's devotional life was: "How much time do you spend in daily prayer and Bible reading for your spiritual growth?" Figure 8 summarizes the devotional patterns of those cell leaders surveyed. According to figure 8, 16% of leaders spent less than 15 minutes in daily prayer and Bible reading, 41% of leaders spent about 30 minutes, and 43% of leaders spent one hour or more.

In the same questionnaire, cell leaders were asked whether they had spent in daily prayer for their cell group members and, if so, how much time a day. They were also asked whether had introduced anyone to Jesus Christ during the past 6 months, and if so, how many.

³³ Ibid.

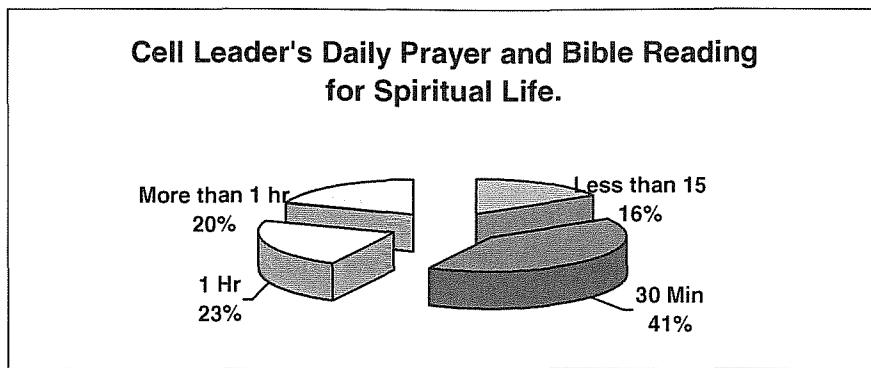


Figure 8

Among those who spent one hour or more in daily prayer and Bible reading (25 cell leaders), 15 cell leaders (60%) spent more than 30 minutes praying for their cell group members, and 12 cell leaders (48%) evangelized more than 3 people during the past 6 months. But among those who spent less than 15 minutes in devotional time (10 cell leaders), none spent more than 30 minutes in prayer for his or her cell group members, and only 2 of these leaders (20%) evangelized more than 3 people during the past 6 months.

Fourteen leaders (56%) who spent one hour or more in prayer and Bible reading, contacted two or more new people per month, but only 3 leaders (30%) of those who spent less than 15 minutes in devotions, contacted two or more new people per month. In addition, among those who spent one hour or more (25 cell leaders) in daily prayer and Bible reading, 15 (60%) regularly attended early morning prayer meeting, but among those who spent less than 15 minutes in daily devotions, almost all rarely attended early morning prayer meeting.

The correlation between cell group church ministries, and the leader spending time with God, is very clear. In this sense, Joel Comiskey states:

Daily devotional time is the single most important discipline in the Christian life. During that daily time, Jesus transforms us, feeds us, and gives us new revelation. On the other hand, not spending sufficient time with God can bring the agony of defeat. How often have we raced out of the house, hoping to accomplish a little bit more, only to return bruised, depressed, and hurt? When we start the day without time with our Lord, we lack power and joy to face the demands of life.³⁴

Pastor Chai, who is a pastor of SBCH, has daily spent more than three hours in early morning prayer. Pastor Kim, who is a pastor of MBC, is also a prayer person. Thus, many leaders have followed their pastors' spiritual life patterns, and the churches have experienced spiritual and numerical growth.

C. The Ministry of Cell Group Church

The factors in cell leaders' ministries are: leadership training, experiences in cell group churches, evangelism, and multiplication. The cell leaders were surveyed requesting the characteristics of their cell group church ministries. Sixty-one cell group leaders responded to the survey.

1. Leadership Training

As was mentioned before, Moksan Baptist Church does not provide a specific leadership training program. Pastor Kim believes that leaders are not made through training, but are found among people. So, the church provides the same Bible study and faith training program for all of its church members. During these programs, someone is called by the Lord, and is revealed as a leader; the Pastor has the responsibility to appoint him or her as the leader of a cell church.

³⁴ Ibid., 35.

Seoul Baptist Church of Houston, however, provides specific Bible study program consistently, because Pastor Chai believes that all believers are potential leaders. Upon a member's completion of specific Bible study programs, Pastor Chai appoints him or her as a leader of house church. In this sense, both churches provide Bible study programs or training programs to all church members.

The survey asked the cell leaders: "How much Bible training have you received for your leadership?" (See figure 9)

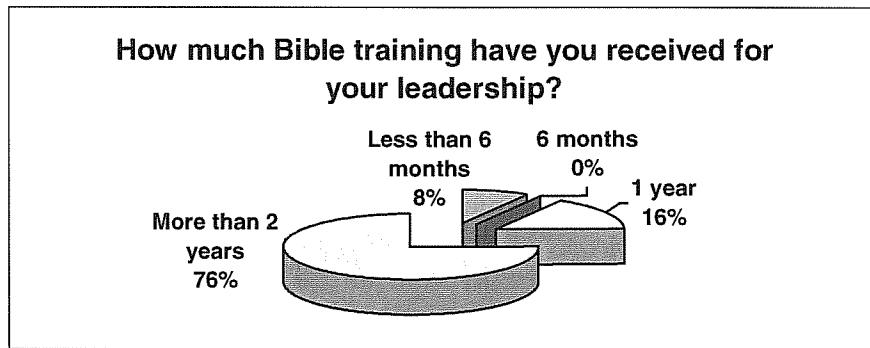


Figure 9

According to Figure 9, 76% of leaders had Bible training for more than 2 years. Only 8% of them spent less than 6 months in Bible training. Among 29 cell leaders in MBC, 27 cell leaders (90%) spent more than 2 years in Bible training, but only 19 cell leaders (60%) in SBCH. It reveals that MBC takes more time to appoint a cell leader than SBCH.

2. Experience in Cell Group Churches

The survey asked the cell leaders: "How long have you attended a cell group as a leader?" Sixty-six percent had attended a cell group for more than 3 years, 16% for

2-3 years, 8% for 1 year, and 10% for less than 6 months. It reveals that about 18% of leaders just started their cell group church as a first step.

3. Cell Leader's Ministry for Members

The first question related to ministry for members was: "How much time do you spend in daily prayer for your cell group members?" Thirty-four percent spent less than 20 minutes in daily prayer for their cell group member, 33% of them spent 20-30 minutes, and 31%, more than 30 minutes. As we mentioned, the leaders' intercessory prayers for their members is related to their devotional life. For example, among those who spent one hour or more than one hour in daily prayer and Bible reading, 60% spent more than 30 minutes praying for their cell group members. This shows that the more time one takes in his devotional life, the more time he will have for intercessory prayer. Therefore, faithful leaders are made by their faithful daily devotional life.

The second question with it was: "How much time do you spend each week preparing for your cell group lesson?" 32% of leaders said that they spend less than one hour each week preparing for their cell group lessons, 42% spent 2 hours, and 13% spent 3 hours or more. Among cell leaders in the MBC, 24% spent more than 4 hours preparing for their cell group lesson, and only 7% spent less than one hour. But 56% of cell leaders in SBCH spent less than one hour preparing for their cell group lesson. Because the MBC has adopted a Sunday school system, cell leaders have the responsibility to lead the Bible studies, which causes them to spend more hours in preparation than shepherds in the SBCH. In the SBCH, however, a shepherd and teacher's duties are separate. The shepherd is responsible for pastoral care ministries and

ministering to the spiritual growth of the members, while the teacher is responsible for leading Bible study during house church meetings. In spite of leading Bible study, the teacher's position should not be superior to the shepherd's in the SBCH.

The third question with it was: "How many times per week do you contact the members of your group?" Twenty-two percent contacted the members of their group one time per week, 25% contacted them two times, and 35% contacted them more than three times, and 18% contacted them occasionally. Among cell leaders in the MBC, 55% of them contacted their members more than three times, but only 16% of leaders in the SBCH contacted members more than three times. This shows that MBC has emphasized the church as the family of God, which causes most of MBC's cell leaders to treat their members as part of their family.

As a result of their efforts to contact their members more than three times per week, the leaders have more opportunities for getting an intern leader, which facilitates multiplying the cell groups. So, Joel Comiskey points out the importance of contact with the members as follows:

As might be expected, leaders who visit cell members more often multiply the cell group more times. A personal visit demonstrates the pastoral care of the cell leader and often converts cell members into cell workers.³⁵

4. Cell Leader's Evangelism

Cell leaders surveyed were asked "How many people have you introduced to Jesus Christ during the past 6 months?" Forty percent of cell leaders shared the gospel

³⁵ Ibid., 59.

with three or more during the past 6 months, 34% with two, 14% with one, and 12% with none. This, of course, is related to their answers to the next question: "How many times per month do you contact new people?" The results reveal that most leaders who did not share the gospel with anyone, also did not contact new people, but leaders who shared gospel with three or more during the past 6 months, contacted at least one or more per month. As a result, in the question: "How many visitors did you have in your cell group in the last month?" the response to this question are as follows: 36%, no visitors in the last month; 28%, one visitor; 18%, two visitors; and 18%, three or more visitors. Among the 11 cell leaders who responded that 3 or more visitors visited their cell group in the last month, 64% visited new people more than 2 times per month. But of the 22 leaders who answered that no one visited their cell group in the last month, only 36% of leaders met new people more than 2 times per month.

The result of this section of the survey prove that evangelism does not happen naturally. When one works hard faithfully, he gets more delightfully. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6).

5. Multiplication

The cell group church's ultimate goal must be multiplication. If a cell group church fails to multiply, it will become an inward-focused cell. Multiplication is a time for celebration in soul-winning; thus, every cell group church must begin with evangelism as its ultimate goal. Evangelism is reaching lost souls and making disciples who will do the same. Dr. Towns states that the evangelism is:

Communicating the gospel in the power of the Holy Spirit to unconverted persons at their point of need with the intent of effecting conversions to bring them to repent of their sin and put their trust in God through Jesus Christ, accept Him as their Savior and serve Him as their Lord in the fellowship of His Church.³⁶

In the survey, cell leaders were asked: “When is your group going to multiply (divide into 2 groups)?” Sixty percent answered, “not sure”; 7%, “soon”; 8%, “6 months from now”; and 25%, “1 year from now.” When 83% of those cell leaders who answered goals for multiplication such as “soon,” “6 months” and “1 year from now” shared the gospel with non-Christians during the past 6 months, 50% of those cell leaders witnessed a cell group multiplication. On the contrary, when 65% of cell leaders who had no goal for the cell group multiplication shared the gospel of Jesus Christ during the last 6 months, only 30% of these cell leaders experienced cell group multiplication. This statistical data seems to prove that when the cell leaders and their groups have a goal for cell group multiplication, church ministry can be more effective in reaching the lost thus promoting the church growth.

Among cell leaders in MBC, 80% answered “not sure.” It is supposed that the MBC’s cell churches consist only of saved members from Bible study classes, and that the church has to wait for a new cell leader to be found in order to multiply. Pastor Hyun-chul Kim believed that cell leaders are not made through training, but come from believers in the Bible study groups that sense a call and volunteer. Thus, MBC waited for new cell leaders to emerge and volunteer. Although, it resulted in a slow church growth rate, more MBC cell leaders took more time for daily Bible reading and prayer than that

³⁶ Elmer L. Towns, A Practical Encyclopedia Evangelism and Church Growth (Ventura: Regal Books, 1995), p.205.

of SBCH. (Only 25% of the SBCH cell leaders spent an hour or more in daily devotional time, while 55% of leaders from MBC spent more than one hour each day).

The SBCH also needs sufficient time for training leaders. Thus, 38% cell leaders in the SBCH answered that their cell groups could multiply, “1 year from now.” This response is related to the next question: “How long will it take for you to multiply your group?” Possible answers were “6 months”, “6-8 months”, “9-12 months”, and “more than one year.” Sixteen cell leaders (27%) did not respond to this question. Among the respondents who answered the question, (remove 27% from this data), 73% answered that their cell churches would take, “more than one year”, and 14%, “9-12 months”; 2%, “6-8 months”; and 11%, “6 months.”

Other studies show different results from this data. According to Joel Comiskey: “My research of the five Latin America countries shows that a cell multiplies in exactly six months” without Singapore and Korea statistics.³⁷ Lawrence Khong who is a pastor of Faith Community Baptist Church in Singapore states, “Each cell should multiply within 12 to 18 months as the result of winning people to Christ.”³⁸ At this point, Joel Comiskey cited Floyd L. Schwanz’s conclusions:

Through the years, we have noticed that the average is about 6 months. Some groups will be ready to birth a new group in 3 or 4 months, but some will need 9 to 12 months to raise up leaders who can take new responsibility in another circle of love. It is not the size of the group that determines its ability to multiply; it is the health.³⁹

³⁷ Joel Comiskey, Home Cell Group Explosion, p. 102.

³⁸ Lawrence Khong, The Apostolic Cell Church, p. 37.

³⁹ Floyd L. Schwanz, Growing Small Groups (Kansas City: Beacon Hill Press, 1995), p. 145, quoted in Joel Comiskey, Home Cell Group Explosion, p. 102.

In this sense, two case study churches have revealed that many leaders take enough time for discipleship training. For example, among 61 cell leaders, 76% of them spent more than 2 years for the Bible (discipleship) training.

The next question relating to multiplication was: "How many new groups have been started by your group since you become the leader?" Sixty-four percent cell leaders answered, "none," 20% of them, "one group"; 5%, "two groups," and 11%, "three or more groups." In addition, among MBC's leaders, 90% responded that there was no new group started by them since they became the leaders, while only 41% in the SBCH said that they had not started a new group.

According to the data from the two churches' survey, there were about 10 members in the SBCH, and 13 members in the MBC. Which means that most cell churches had enough people to multiply; but there were not enough trained leaders. For example, one cell leaders who had 15 cell members, stated that her cell group church was still waiting for an appropriate leader.

When cell leaders were asked: "How many apprentices are in your cell group?" 30% of cell leaders answered, "no one"; 32%, "one person"; 23%, "two people"; and 15%, "three or more." Thus, 70% cell group churches had one or more apprentice leaders. The data shows that the two churches have earnestly focused on quality, in developing leaders; now it is time for them to reap their fruits. It is easy to suppose that many cell group churches will multiply soon, and after one year they will experience their churches' external growth through apprentice leaders.

6. Characteristics of the Cell Ministry

Cell leaders were asked: "What characteristics do you think helps you most in your cell ministry?" (see figure 10) Possible answers were: "personality", "biblical training", "Gift of the Holy Spirit", "pastoral care and love", "faith," and "other." Leaders also could choose more than one factor. Thus, 32 leaders answered two or more items.

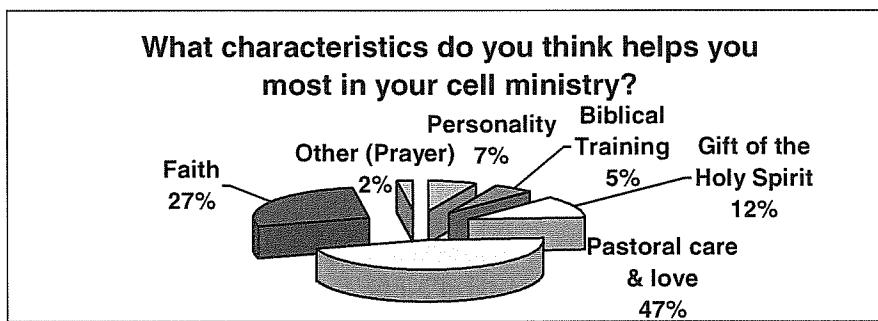


Figure 10

According to Figure 10, forty-seven percent of leaders answered that "pastoral care and love" was the most effective characteristic, and 27% of them chose "faith." This reveals that pastoral care and love is believed to be the most important factor for cell leaders in ministering to both cell members and non-Christians. The characteristic is also related to the spiritual gifts of the pastors (as was mentioned before, 42% of leaders claimed to have the gift of pastoral care).

In addition, cell leaders were asked: "How is your church different from a traditional church without cell groups?" Fifty-two cell leaders answered a variety of opinions in the open box, and the writer summarized their church's characteristics as follows:

Small churches in the church

*Intimate relationship (love community)
Spiritual growth through relationships*

Caring
Sharing life
Healing

Leadership

Pastor's transparent life
Servanthood
Equipping potential leaders
All church members as potential leaders
Leaders' sacrificial spirits
Leadership training
Leaders' pastoral ministries

Christian life

A changed life
Faithful
Obedient
Transparent
Distinct from non-Christians

Effective evangelism: Many cell leaders pointed out “A passion for soul-winning” as their church’s characteristics.

This data shows the characteristics of a cell group church. Are traditional churches deficient in relationships, evangelism, caring, and spirituality? No, but there are more effective ministries in the cell group churches. David Finnell, in Life in His Body, provides different factors in which the cell group church differs from traditional churches.⁴⁰

Traditional Church	Cell Group Church
Program centered: The church has many activities and gatherings, including: youth programs, music programs, senior adult classes, education, missions, visitation, etc.	People centered: The focus of the church is to meet the intimate needs of its members and non-Christians.

⁴⁰ David Finnell, Life in His Body, pp. 13-22.

Building centered: A majority of the programs of the church are located in the church building.	Community centered: The ministry of the church is decentralized; it occurs in the homes and lives of church members and in the community.
Come structure: Its outreach to non-Christians is mainly dependent upon bringing people to the church building for Sunday School or services.	Go structure: The church is organized to go out to meet and reach non-Christians where they live.
Organizational structure based on education: People are taught what the Bible says in a classroom or through worship services.	Organizational structure based on ministry: The church is structured for ministry to people through the use of spiritual gifts
Insufficient time for relationships: Traditional church members spend most of their time in activities, programs, and committee meetings at the church. There is little time left to evangelize and minister.	Sufficient time for relationships: Cell church members have more time to build relationships with and minister to non-Christians.
Patterned after Western culture: It is a bureaucracy in the sense that it has professional leadership, management, programs, and the desire to maintain things as they are and resist change.	Patterned after the New Testament church: Its leadership style is the servant leader (John 13), and every member is a minister. It is task and goal oriented to do whatever it takes to build and expand the kingdom of God.
Confrontational evangelism or invitation to the church building: If people are not ready to accept Christ, or are not willing to come to the church building, the traditional church is often limited in its ability to reach them.	Relational evangelism: This involves building relationships with individuals. Then, after a relationship has been built, cell members present the claims of Christ under the leadership of the Holy Spirit. The non-Christian is brought into the cell groups and / or other ministries which meet in member's homes.

D. The Leader's Suggestions for the Cell Group Church

The writer provided two questions to have cell leaders' suggestions for the cell group church ministry, and fifty-two cell leaders responded them in the open box. Firstly, cell leaders were asked: "If small churches (fewer than 200 church attendance) want to establish cell groups, what is your most important recommendation to give them?" The following results were the cell leaders' suggestions.

*To Pastors**The Pastor should:*

- Have a transparent life
- Be a prayer person
- Be a spiritual leader
- Be a servant leader
- Be a visionary leader
- Equip potential leaders
- Give sufficient preparation for cell group ministry
- Have an effective spiritual life
- Have a passion for soul-winning

*To Lay and Potential Leaders**They should:*

- Have endurance
- Be caring
- Trust others
- Love others
- Have humility
- Be obedience
- Be devoted
- Be servant-leaders
- Have pure lives

Secondly, they were asked, "Do you have anything else to tell about that is important about leading a cell group?" (important factors leading a cell group church) Cell leaders stated the following important characteristics of leadership, which they believed were essential:

- Humility
- A pure life
- Servanthood
- Love
- An understanding heart
- Devotion
- Honesty
- The development of spiritual gifts
- Encouragement

Trusting in the Lord
Obedience
Endurance
Prayer
Faithfulness
Concern
Intimate Relationships
Leading by the Holy Spirit
Trust

Followers watch the leader's life. In both of the two case-study churches, there was a great deal of respect and submission among the members of these churches, because they knew that their pastors heard from God. Many cell leaders considered their pastor's life to be transparent and faithful. They want to make sure that their leaders should be credible and honest. Paul counseled Timothy, who was a young pastor, to earn the respect of his elders as follows: "Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe" (I Timothy 4:12, NASB). The pastor, as a chief leader in the church, must earn the respect of his follows by setting an example of love, faith, and purity. Then, the church members will obey the Lord because of the pastor's example.

Summary and Conclusion

There are ten lessons from cell group ministry of two churches:

Lesson One: Devotional life is the primary cell group church ministry principle.

Lesson Two: Pastors as the secure leaders could share their ministry.

Lesson Three: The security of God's calling based on the priesthood of all believers.

Lesson Four: A desire for soul-winning.

Lesson Five: Christ-like character leadership.

Lesson Six: The Sunday School was still important even in cell group church.

Lesson Seven: The importance of expository preaching to share church vision.

Lesson Eight: Loving the church members.

Lesson Nine: Developing potential leaders.

Lesson Ten: Setting goal for cell group multiplication.

In the cell leaders' survey, there were some factors that did not influence the cell leader's ministry, such as his or her gender, age, marital status, social status, education, and personality type. In the case of spiritual gifts, there was variety in the spiritual gifts among cell leaders. All spiritual gifts in the cell group church must be in harmony for the health of the church (Rom. 12:4). Therefore, cell leaders do not need specific spiritual gifts to lead their cell group churches.

There were also some factors that do influence a cell leader's ministry, such as cell leader's devotional life, prayer for the cell members, leadership training, pastoral care, time spent contacting new people and members, and raising up potential leaders. The data proved that the cell leader's devotional time was the most important factor. Leaders who spent a great mount of time in daily prayer and Bible reading were more effective and faithful than other leaders who spent less time in daily devotional time, evangelism, visitation, multiplication, etc. Therefore, the leader's devotional time is the most important discipline in the Christian life; through this life style of spending sufficient time with the Lord, leader will be transformed to be more like Jesus.

CHAPTER FIVE

A STRATEGY FOR THE CELL GROUP CHURCH LEADERSHIP IN THE BAPTIST BIBLE FELLOWSHIP IN KOREA

In a typical, tradition church, the leadership base remains essentially unchanged even when the congregation begins to grow. Soon, heavy pressure builds on a small team of people who must carry an increasingly greater ministry load. Meanwhile, the rest of the members seem quite willing to watch the small group of committed leaders do all of the work. The small group of leaders will perform their roles, while the rest of the congregation will be outside, and limit themselves to merely attending church. This is the limitation of a traditional and Sunday-dominated church. In the traditional church, most church members expect their pastor be a “superstar”: a man with more than thirty years of pastoral experience, who is also as healthy and powerful as a man less than thirty years old. It is nonsense.

The church is a living organism, the body of Christ; so, every believer should participate in the church. Pastor Lawrence Khong states:

I believe the cell church is God’s design to make His church capable of equipping and mobilizing every member for the work of the ministry. The cell church provides the structure by which ‘the whole body; joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work’ (Ephesians 4:16).¹

¹ Lawrence Khong, p. 31. Lawrence Khong is the founding Senior Pastor of Faith Community Baptist Church – a 10,000 strong cell church committed to outreach, discipleship and community service in Singapore.

The church is the resurrected body of Christ, so all church members must work together for the Lord, through the power of the Holy Spirit. In doing this effectively, the cell group church is one of the most effective church models, and has come under the church growth experts' observations.

First of all, pastoral leadership is the most important factor in leading a church to change direction, and is the focal point in equipping cell leaders. When a pastor can see his church members as potential leaders, he has reached a turning point for changing and equipping leaders around him for the glory of the Lord. In this sense, the pastor must first develop his leadership qualities. Then, he will know how to prepare his church members for changing in the right direction.

This chapter will discuss qualities of the pastoral leadership, and practical strategies for equipping the cell group leaders in the small BBF churches of Korea.

I. Pastoral Leadership

A pastor must develop a personal, life goal that answers the question: "What does God want to accomplish in and through my life?" The answer to this question determines what a pastor will do with his life and how he will serve Christ.² This personal strategy relates directly to the pastor's personal life goal.

Organizations do not rise above the dream of their chief founders. Likewise, churches do not ascend higher than the visions and philosophies of their pastors. Any organization that has achieved great success has had strong leadership. In this sense,

² Aubrey Malphurs, Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary (Grand Rapids: Kregel Publications, 1997), p. 142.

Dale Galloway, in The Small Group Book, explains five basic characteristics of great leaders:

1. Leaders dream impossible dreams that change the world.
2. Leaders have a “can-do” spirit.
3. Leaders make it happen.
4. Leaders understand people and know how to motivate them and lead them to success.
5. Leaders are successful first in managing their own lives.³

Galloway states that, “all church growth experts agree that the primary catalyst for growth in a local church is having a strong pastor who will be the leader.”⁴ Lawrence Khong also emphasizes that “The church is led by one anointed person,”⁵ because of Pastor Khong’s strong leadership, his church has grown rapidly.

To turn the cell group church’s direction from the traditional building-centered church, pastors must address many questions to meet the challenges of a changing world. These answers lie in the pastor’s openness to being transformed by God, and His Word, for the vision. And the pastor should use his initiative to lead people to a closer and more intimate relationship with God.

Therefore, a pastor must develop and excel in his leadership qualities in order to lead his church members successfully. A pastor must become a better leader, not only to raise up other leaders, but also to develop them. John Maxwell observes:

When the armies of the Philistines faced off against King Saul and the people of Israel, Goliath, a large, powerful professional warrior, laid out a challenge. . . . Not Saul, the mighty king, or any of his seasoned

³ Dale Galloway and Kathi Mills, The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches (Grand Rapids: Revell, 1995), pp. 114-116.

⁴ Dale E. Galloway, 20/20 Vision: How to Create a Successful Church with Lay Pastors and Cell Groups, p. 88.

⁵ Lawrence Khong, p. 107.

veterans. David, a lowly shepherd boy, stood to face him, and using a sling, he hurled a rock at Goliath's own sword.

We all identify with a story like that because we like to cheer for the underdog. But many people don't know the rest of the story. David grew up to be a warrior and eventually became king. But along the way, he raised up a group of great warriors who were called his "mighty men." No fewer than five of them also became giant killers, just like their leader. Had Saul, the previous king, done that? No. It took a person who had done it himself. And just as it takes a giant killer to produce other giant killers, it takes a leader to raise up other leaders.⁶

A. Character

Raising up potential leaders is the most important factor, but the pastor, first of all, must build trust among church members through the exemplification of his character. Trust is the foundation of leadership. When church members trust their pastor as a leader first, the pastor's vision follows. But if a pastor has not built credibility with his people, it really does not matter how great a vision he has.

Even when church members do not like a pastor's vision, they will keep following him if they have already learned to trust and respect him.⁷ For instance, many cell leaders from the SBCH and MBC, insisted that the pastor should be a trusted leader and have a transparent life. John Maxwell states that: "True leadership always begins in the inner person. . . . People can sense the depth of his character."⁸ SBCH and MBC's pastors are characterized as trusted leader by their church members. John Maxwell also states, "Anyone can say that he has integrity, but action is the real indicator of character.

⁶ John C. Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You (Nashville: Thomas Nelson Publishers, 1998), p. 137.

⁷ Ibid., pp. 55-65, 145-151.

⁸ Ibid., p. 50.

Your character determines who you are.”⁹ George Barna says: “A Christian leader is a person of Christ-like character.”¹⁰ A pastor or Christian leader must reflect the nature of the Lord, our God. According to George Barna, the Christ-like characteristics of a leader are:

- A servant’s heart
- Honesty
- Loyalty
- Perseverance
- Trustworthiness
- Courage
- Humility
- Sensitivity
- Teachability
- Values driven
- Optimistic
- Even tempered
- Joyful
- Gentle
- Consistent
- Spiritual depth
- Forgiving
- Compassionate
- Energetic
- Faithful
- Self-controlled
- Loving
- Wise
- Discerning
- Encourage
- Passionate
- Fair
- Patient
- Kind
- Merciful
- Reliable¹¹

⁹ John C. Maxwell, The 21 Indispensable Qualities of a Leader: Becoming the Person Others will Want to Follow (Nashville: Thomas Nelson Publishers, 1999), p. 4.

¹⁰ George Barna, Leaders on Leadership, p. 24.

¹¹ Ibid., p. 23.

The leaders, who attended at SBCH and MBC, also stated the leader's Christ-like characters as being the most important requirements for pastors and leaders.¹² The church members, because of the pastors' good, Christ-like characters, actually, trusted them—this shows that their pastors have been consistent. And, when the church members trusted their pastors, they also released their pastors' potential, and gave them respect. John Maxwell states that people naturally follow stronger leaders:

Leaders go their own way when a group first comes together.
Soon people change direction to follow the strongest leaders.
People naturally align themselves and follow leaders stronger than themselves.¹³

Trust gives a person an ability of leadership among his followers; and a pastor must know that people like to follow a strong, godly, Christ-like leader.

B. Vision

John Maxwell emphasizes, "Vision is everything for a leader."¹⁴ Vision is the most important factor for leaders and churches of the future. According to Aubrey Malphurs, a vision is "a clear, challenging picture of the future of the ministry as you believe that it can and must be."¹⁵ Churches may grow at the very beginning, but without God's vision the churches are destined to plateau and eventually die. George Barna states, "Pastors who actively seek to fulfill God's vision for their ministry are a treasure

¹² Cell leaders were asked: "If small churches want to establish cell groups, what is your most important recommendation to give them?" (see the result at "D. The Leader's Suggestion for the Cell Group Church" in the Chapter 4).

¹³ Ibid., pp. 71-72.

¹⁴ John C. Maxwell, The 21 Indispensable Qualities of a Leader, p. 150.

¹⁵ Aubrey Malphurs, Developing a Vision for Ministry in the 21st Century (Grand Rapids: Baker Books, 1999), p. 41.

for the church.”¹⁶ Aubrey Malphurs gives, “Ten reasons why vision is important,” as follows:

1. Clarifies direction: Vision concerns what that direction looks like.
2. Invites unity: Vision functions as a cohesive factor; it holds the team together.
3. Facilitates function: Vision provides people with a picture of what this process looks like. This is critical because if people cannot see it, then it probably will not happen.
4. Enhances leadership: When a congregation has a leader who owns a vision and powerfully lives that vision in a Christ-like manner, they will follow that leader to the ends of the earth.
5. Prompt passion: Vision and passion work hand in hand. While *vision* is a seeing word that involves what leaders see in their heads, *passion* is a feeling word that involves their emotions—what they feel in their hearts.
6. Fosters risk taking: A shared vision fosters risk taking by a congregation. People with a compelling, passionate vision are willing to take risks that they might not otherwise take.
7. Offers sustenance: Vision encourages people to look beyond the mundane and the pain of ministry.
8. Creates energy: A vision from God has the potential to turn a maintenance mentality into a ministry mentality. And when your vision resonates with your values and mission, it generates the energy that fuels the accomplishment of the ministry task.
9. Provides purpose: The right vision provides meaning to people’s lives. It gives them a sense of divine purpose in life—of being part of something great—something bigger than themselves that God is accomplishing at this time and place in history.
10. Motivates giving: Not only does vision motivate people to give of their finances or treasure, it encourage them to give of their time and talent.¹⁷

Therefore, a visionary pastor must have a clear vision of his future ministry to do the right things for the right reasons.

Aubrey Malphurs states several methods for a leader developing his vision and sharing it with others:

1. Employ the general method
-

¹⁶ George Barna, The Power of Vision: How You can Capture and Apply God’s Vision for Your Ministry, p. 32.

¹⁷ Aubrey Malphurs, Developing a Vision for Ministry in the 21st Century, pp. 17-28.

- Step 1: Envisioning prayer
 - Step 2: Thinking big
 - Step 3: Written brainstorming
 - Step 4: Determining the contents
 - Step 5: Questioning the dream
 - Step 6: Demonstrating patience
2. Expand the mission statement
 3. Study other vision statements
 4. Dream big dreams¹⁸

Sometimes one may become confused and think that there is a difference between leaders and visionaries. For instance, some people believe that some leaders are visionaries, but some are not. This is not true. All godly leaders, however, are visionaries who operate from a base of God's vision for his or her ministry. If a pastor simply loves the Lord and does the things described in the Bible—teaching, preaching, praying, modeling forgiveness and love and so forth—the church will grow, vision or no vision. But reality is that "Effective leaders must be visionaries."¹⁹

C. Priorities

Ordinary people are used to living according to their daily habits. But successful men live according to their priorities. To be a godly pastor, an understanding of prayer and fasting is essential. Peter Wagner surveyed 572 American pastors across regional, age and denominational lines to find out how much time a day pastors spend in actual prayer, and he found:

- 57 percent pray less than 20 minutes a day.
- 34 percent pray between 20 minutes and 1 hour a day.
- 9 percent pray 1 hour or more a day.

¹⁸ Ibid., pp. 63-79.

¹⁹ George Barna, The Power of Vision: How You can Capture and Apply God's Vision for Your Ministry, pp. 47, 64.

- The average prayer time was 22 minutes daily.²⁰

But when Peter Wagner surveyed pastors in four other nations, he found that:

- Australian pastors average 23 minutes a day in prayer.
- New Zealand pastors average 30 minutes a day.
- Japanese pastors average 44 minutes a day.
- Korean pastors average 90 minutes a day.²¹

This data shows that Korean pastors usually pray at least an hour a day. This is due to the fact that there are many prayer meetings, such as early prayer meetings, Friday midnight prayer meetings, prayer mountains, etc. Such fervent praying has caused many Korean churches in the world to grow rapidly. All spiritual giants have accomplished great things for God because of their prayer lives. Peter Wagner states:

Prayer is the chief way we express our love to God and the chief way we receive God's love for us. It is the most exquisite expression of our personal relationship. If we can understand that through prayer our divine love affair with the Father is cultivated, we can more accurately assess the value of time in prayer.²²

Larry Stockstill states: "A ministry without prayer and fasting will quickly degenerate from motivation to momentum and will lack the energy and creativity to continue."²³ Pastor Chai (SBCH) and Pastor Kim (MBC) are both considered men of prayer by their church members, and their cell leaders have followed their examples. In the survey of cell leaders who attended two cell group churches, cell leaders who spent more time in daily prayer and Bible reading than others, could minister more effectively.

²⁰ C. Peter Wagner, Prayer Shield: How to Intercede for Pastors, Christian Leaders and Others on the Spiritual Frontlines (Ventura: Regal Books, 1992), p. 79.

²¹ Ibid.

²² Ibid., p. 83.

²³ Larry Stockstill, The Cell Church: Preparing Your Church for the Coming Harvest (Ventura: Regal Books, 1998), p. 80.

Therefore, pastors must order their spiritual lives. John Maxwell states that there are, “three Rs” for ordering leaders’ lives: “(1) What is required?, (2) What gives the greatest return?, and (3) What brings the greatest reward?”²⁴

D. Empowering

Pastors must dedicate themselves to growing their church, and raising leaders to their highest potentials in the church. Effective church leaders today understand that the strategic way to improve their ministry efforts is to empower potential leaders to minister. Joel Comiskey states, “Successful cell churches understand that without new leadership, multiplication will not happen. . . . Empowering and releasing people to lead is the goal.”²⁵ But only secure leaders can give the power to others. In this sense, John Maxwell states: “A key to empowering others is high belief in people.”²⁶ Empowering people is one of the most effective factors for the cell group church’s growth. Because of this, one of the pastor’s highest priorities must be leadership development.

To empower potential leaders effectively, pastors need to know the different cell structures such as “The 5 X 5 Structure”²⁷ and “The Groups of 12 Structure.”²⁸ All

²⁴ John Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You, pp. 176-178.

²⁵ Joel Comiskey, Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest, p. 41.

²⁶ John Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You, p. 130.

²⁷ This model is the classic system and the most widespread structure for cell churches in the world. Its major user has been David Yonggi Cho, who is the pastor the largest church in the world in Seoul, Korea. This model is often called the Jethro model (Exodus 18). Ralph W. Neighbour, Jr., Where Do We Go From Here?: A Guidebook for the Cell Group Church, p. 230.

hold to a similar set of values, emphasizing that prayer and stressing that all Christians are ministers, but each structure has a unique strategy for growth.²⁹

Ralph Neighbour, Jr. writes three principles in order to be successful with the 5X5 system:

- 1) There must be a comprehensive equipping track that takes all new believers to functioning level of maturity within one year.
- 2) Each cell leader must mentor two or three members with leadership potential to keep the number of interns higher than the immediate need.
- 3) A constant sense of urgency to see every cell member win a “Type A” unbeliever for Christ within six months of cell life must be maintained.³⁰

Larry Stockstill states seven basic principles for group of 12:

- 1) Everyone is a potential leader.
- 2) Everyone can disciple “twelve” people.
- 3) Everyone is ministered to and then ministers.
- 4) A person is in your “twelve” only when that individual has opened a cell group.
- 5) Everyone should win souls and develop potential leaders.
- 6) Cells open most rapidly when they open homogeneously.
- 7) “Your twelve” are your assistants.³¹

E. Communication

Good communication is the key to sound organizational practice and successful group relationships. Pastors are responsible for initiating connection with their church members. The strong and intimate relationship among church members is a very

²⁸ Cesar Castellanos is the originator of the “group of 12 structure.” He developed it for use by the International Charismatic Mission in Bogota. This structure is based on the model Jesus used to develop His disciples. Ralph W. Neighbour, Jr., pp. 238-241, and Joel Comiskey discovers what International Charismatic Mission does and also outlines the Group of 12 principles in Group of 12: A New Way to Mobilize Leaders and Multiply Groups in Your Church (Houston: Touch Publications, 1999), pp. 89-98.

²⁹ Ralph W. Neighbour, Jr., p. 230.

³⁰ Ibid., 234.

³¹ Larry Stockstill, pp. 95-102.

important factor in leading them. John Maxwell states: “The stronger the relationship and connection between individuals, the more likely the follower will want to help the leader.”³² And he also says that: “Effective leaders know that you first have to touch people’s hearts before you ask them for a hand. . . . You can’t move people to action unless you first move them with emotion. The heart comes before the head.”³³ In this sense, Barbara Fleischer states, “Communication lies at the heart of dialogue and forms the basis for all community-building. In faith-sharing and Scripture study groups, healthy communication provides the key to group growth in trust and depth of sharing.”³⁴ But before a pastor can touch church members’ heart, he has to know what’s in them by listening to them. Thus, pastors must develop some skills in both expressing their visions and in listening to others.

When a pastor has done the work of connecting with his church members, his vision will become their ambition. Therefore, pastors need to be more effective communicators. John Maxwell lists four basic things can do to be a more effective communicator:

1. Simplify your message: Be clear, be clear, and be clear.
2. See the person: Focus on the people with whom they are communicating.
3. Show the truth: Credibility precedes great communication.
4. Seek a response: Never forget that the goal of all communication is action.³⁵

³² John C. Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You, p. 102.

³³ Ibid., p. 101.

³⁴ Barbara J. Fleischer, Facilitating for Growth: A Guide for Scripture Study Groups and Small Christian Communities (Collegeville: The Liturgical Press, 1993), p. 45.

³⁵ John C. Maxwell, The 21 Indispensable Qualities of a Leader, pp. 26-27.

John Maxwell also mentions a checklist he uses, which list important factors that a vision should possess:

- Clarity: brings understanding to the vision (answers what the people must know and what I want them to do)
- Connectedness: brings the past, present, and future together
- Purpose: brings direction to the vision
- Goals: bring targets to the vision
- Honesty: brings integrity to the vision and credibility to the vision caster
- Stories: bring relationship to the vision
- Challenge: brings stretching to the vision
- Passion: brings fuel to the vision
- Modeling: brings accountability to the vision
- Strategy: brings process to the vision³⁶

F. Motivator

The pastor must know how to motivate people. Aubrey Malphurs writes of how Nehemiah motivated the children of Israel, and how leaders should follow his example:

In Nehemiah 2:17-18 he cast a strong vision in which he exhorted the Jews to rebuild the walls. In verse 18 they responded, “Let us start rebuilding.” Consequently, change agents should look for the ability not only to cast vision but to motivate their followers toward the accomplishment of the vision. This becomes a never-ending process, for people have a natural attraction to the status quo. Once the change agent initiates the change, he must naturally motivate his people to continue the process, or they will slip back into a status quo mentality.³⁷

According to Dale Galloway, there are five positive ways for pastors to motivate their church members. They are (1) recognition, (2) praise, (3) meaningful and

³⁶ John C. Maxwell, The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team (Nashville: Thomas Nelson Publishers, 2001), p. 101.

³⁷ Aubrey Malphurs, Pouring New Wine into Old Wineskins: How to Change a Church without Destroying it (Grand Rapids: Baker Books, 1993), pp. 72-73.

measurable goals, (4) advancement and financial rewards, and (5) love.³⁸ A pastor of a growing church will be a motivator; for instance, Pastor Chai encouraged his lay leaders to focus on the heavenly crown they will receive, because of their devotional lives, when they meet Jesus Christ. He also showed them his love by praying for them. As a result, his lay leaders have known that their pastor values them and loves them, which makes them willing to do almost anything for the church.

G. Servant Leader

One of the characteristics of leadership that Jesus told in the New Testament is servanthood (Matt. 10:42-45). A servant's heart is a necessary ingredient in effective cell ministry, because leader's servant actions speak louder than his words. Jesus Christ was the greatest leader on earth, because of His priceless sacrifice. Because of his sacrifice, Jesus could proclaim: "I have overcome the world" (John 16:33).

According to John Maxwell, "leadership means sacrifice."³⁹ That is the cost of leadership. He states that servanthood is not about position or skill, but about attitude.⁴⁰ A good leader:

- 1) Puts others ahead of his own agenda: it is the first mark of servanthood.
- 2) Possesses the confidence to serve: the real heart of servanthood is security.
- 3) Initiates service to others: great leaders, who initiates service to others, see the need, seize the opportunity, and serve without expecting anything in return.
- 4) Is not position-conscious: servant leaders do not focus on rank or position.

³⁸ Dale E. Galloway, 20/20 Vision: How to Create a Successful Church with Lay Pastors and Cell Groups, p. 98.

³⁹ John C. Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You, p. 189.

⁴⁰ John C. Maxwell, The 21 Indispensable Qualities of a Leader, p. 136.

- 5) Serves out of love: servanthood is not motivated by manipulation or self-promotion. It is fueled by love.⁴¹

How can one be a Christ-like servant leader? John Maxwell answers this question by examining John 13:

1. Christlike servants are motivated by love to serve others (vv. 1-2).
2. Christlike servants possess a security that frees them to minister effectively (v. 3).
3. Christlike servants initiate ministries to others (vv. 4-5).
4. Christlike servants receive ministry from others (vv. 6-7).
5. Christlike servants want nothing to interfere with their relationship with Jesus (vv. 8-9).
6. Christlike servants teach servanthood by their example (vv. 12-17).
7. Christlike servants live a blessed life (vv. 16-17).
8. Christlike servants live their lives in opposition to the philosophy of the world (vv. 18-19).
9. The Christlike servant brings Jesus to others (vv. 20).⁴²

II. Changing Tradition without Destroying

Leaders take the responsibility of changing their followers from what they are to what they should be; all leaders confront change. Growth means change, but all change does not necessarily mean positive growth. Sometimes, change is not for the better (positive), but for the worse (negative). Thus, Elmer Towns notes: "Change is the price we pay for growth."⁴³

⁴¹ Ibid., pp. 136-138.

⁴² John Maxwell, "How to be a Christian Servant Leader," in Leading with Vision, edited by Dale Galloway (Kansas City: Beacon Hill Press of Kansas City, 1999), pp. 42-54.

⁴³ Elmer Towns, 10 of Today's Most Innovative Churches, p. 27.

A. Resistance to Change

In spite of the need for cell group church ministries, there are many reasons some resist them; one very frequent reason often given is: "We have never done this ministry before." Many church members resist change and insist on doing things in traditional ways, regardless of the result. This would be the correct response, if the change were unbiblical. But if the reason for resistance is merely that something is new, then the church has become stuck in tradition. In this sense, pastors and church leaders who believe that the cell group ministry is biblical model based on the New Testament church, and modeled in the Book of Acts, must remove traditions from their churches that are no longer life-producing.

People have a strong resistance to change. Phillip Lewis states: "Churches and other religious institutions seem to resist change even more than other groups."⁴⁴ There are many reasons why people resist change. Elmer Towns lists some reasons why people resist change:

1. Misunderstanding: they will oppose if they do not understand.
2. Lack of ownership, they will resist if not included.
3. Habit patterns, hard to break.
4. Change is not worth the price.
5. Threat of loss of something valuable security, money, or control.
6. Satisfaction, they like the old ways.
7. Negative attitude toward change.
8. Lack of respect for leader.
9. Tradition, they have never done it his way.⁴⁵

⁴⁴ Phillip V. Lewis, Transformational Leadership: A New Model for Total Church Involvement (Nashville: Broadman & Holman Publishers, 1996), p. 130.

⁴⁵ Elmer Towns, "21st Century Tools and Techniques" (Lynchburg: Privately printed for Liberty Baptist Theological Seminary, 1999), p. 18.

Many people resist change more than others because of their fear. Larry Stockstill has written, “‘Change’ is the greatest fear among the personality styles of 71 percent of the American population.”⁴⁶ Most leaders who are trying to change their church for the future know the precious vision behind their decisions. But they must not expect their members to accept their judgment without question. For instance, according to Rev. Lawrence Khong, one of the greatest objections to the transition into the cell church structure at Faith Community Baptist Church had been the concern that the church provided insufficient teaching of the Bible. Since the cell meeting was not a Bible study, observers might fear that the members did not get strongly built up in the Word of God, resulting in shallow and ignorant Christians.⁴⁷ John Maxwell notes: “The greatest test of respect comes when a leader creates major change in an organization.”⁴⁸

Lawrence Khong lists three ways for a pastor to deal with resistance to change: (1) Resignation, (2) Revolution, and (3) Renewal.⁴⁹ *Resignation* is generally the worst solution, because most of the time it indicates a pastor is running away from the problem. Lawrence Khong states “It is important to use all your wisdom and diplomacy to share your vision so that your leaders can catch it with you. Give the process plenty of time.”⁵⁰

⁴⁶ Larry Stockstill, p. 106.

⁴⁷ Lawrence Khong, p. 54.

⁴⁸ John C. Maxwell, The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You, p. 76.

⁴⁹ Lawrence Khong, pp. 185-188.

⁵⁰ Ibid.

Revolution is the most painful way to change, but sometimes it may be a necessary price to pay. A pastor will lead the church into something he has never done before, and this may cause some in his church to rebel against him. In some situations the direct response to resistance proves the best. A pastor should work toward change gradually, but make sure all church members know his vision.

Renewal is the best solution. When the Holy Spirit touches the body of Christ and conveys an unmistakable corporate vision for reaching the lost soul through the cell group church, the body will be able to move together in unity toward the goal. As Lawrence Khong says, it may be one of the most uncommon methods.⁵¹ It is a spiritual renewal for change into cell group church.

B. Formula for change

According to Elmer Towns, when John Maxwell pastored at Skyline Wesleyan Church, he had a formula about change that he repeated to staff meetings and in sermons. By repeating it often, he was creating an atmosphere for change.

People Change When They:

1. When people hurt enough that they have to change (negative motivation)—“When the pain to remain the same is greater than the pain to change, then people will make adjustments.”⁵²
2. When people learn enough that they want to change (education).

⁵¹ Ibid.

⁵² Elmer Towns, 10 of Today's Most Innovative Churches, p. 32.

3. When people receive enough that they are able to change (giving people strength to change)—“People will become innovative when they have the strength, vision, motivation, and tools required to make a change.”⁵³

Church members will become innovative when they have vision, motivation, and strategies to make a change. Pastors, however, need to take enough time for change, through the use of practical strategies, because the change process required a lot of time. In this sense, Lawrence Khong suggests that: “Through years of experience and observation, I strongly urge churches who want to implement cell church principles and programs to try the full package for two years before adapting the model.”⁵⁴

William Beckham, in The Second Reformation, lists the “Symptoms of Instant Cell Church Syndrome” as follows:

Symptoms of Instant Cell Church Syndrome include:

1. Expecting multiplication during the preparation stages.
2. Changing structures without first changing values.
3. Depending on methods and materials rather than on principles and concepts.
4. Attaching cell groups as an appendage to the existing one-winged structure.
5. Servicing a high maintenance Sunday service while trying to establish a cell base.⁵⁵

This syndrome is the disease of an impatient heart. Indeed, many Korean churches have failed to reap cell group ministry fruits, and have become disappointed, because of Instant Cell Church Syndrome. Therefore, to have effective change, and to avoid Instant Cell Church Syndrome, pastors must develop strategies.

⁵³ Ibid.

⁵⁴ Lawrence Khong, p. 172.

⁵⁵ William A. Beckham, p. 158.

C. Strategy for Change

Jesus was the greatest leader, and changed the world. Thus, a pastor must first learn the wisdom of Jesus, and should follow his example, in order to be a change agent. Bill Perkins summarizes “the Wisdom of Jesus” well as follows:

- 1) Jesus seized strategic opportunities to initiate change.
- 2) Jesus described the future—in order to change the present.
- 3) Jesus explained how a proposed change would support His vision.
- 4) Jesus challenged assumptions –in order to reduce resistance to His ideas.
- 5) Jesus continually asked questions.
- 6) Jesus painted vivid word pictures aimed at undermining long-held assumptions.
- 7) Jesus urged people to delay decisions (judgment).⁵⁶

In learning from the example of Jesus, pastors should become skilled at “pouring new wine into old wineskins.” Pastors must be catalysts, visionaries, communicators, problem solvers, positive motivators, and planners.

Lyle Schaller, in The Change Agent, provides a five-step process of change.⁵⁷ These steps are indispensable for understanding how churches change into cell group church ministries:

1. Convergence of interest caused by discontent with the status quo.

A new wine will break in upon the old wineskins and causes dispute about the old system. Lyle Schaller states: “Without discontent with the present situation there can be no planned, internally motivated and directed intentional change.”⁵⁸ If traditional churches are to change in a new, significant direction, they must become discontented

⁵⁶ Bill Perkins, Awaken the Leader Within: How the Wisdom of Jesus can Unleash Your Potential (Grand Rapids: Zondervan Publishing House, 2000), pp. 160-174.

⁵⁷ Lyle E. Schaller, The Change Agent: The Strategy of Innovative Leadership (Nashville: Abingdon Press, 1972), p. 89.

⁵⁸ Ibid.

with what is. The leader who is change agent creates discontent with the status quo. This is the job of the change agent to lead his church into a new vision.

2. Establishment of an initiating strategy group.

A pastor must take the initiative and believe in the new vision enough to act upon it. When the pastor as a catalytic visionary assures the new vision, he must begin to promote it. In this sense, Elmer Towns states: "Change does not begin with the congregation, but with the pastor."⁵⁹ Thus, he cites Maxwell's five questions, which should be used before trying to change something:

- 1) Is this idea God's or mine?
- 2) Am I willing to pay the price that this change will require?
- 3) Whom will he lose?
- 4) How long will it take?
- 5) Will I be around after the change is made?⁶⁰

A pastor must give the right answers to these questions with integrity, before he moves to the next step, because people will not follow him if they do not have assurance as to what a pastor's vision and convictions are. When a few initiators believe the new vision and conviction of the pastor, the time has come to promote it. A few initiators are the individuals responsible for beginning the change. Elmer Towns states four things the pastor should give to the few initiators: (1) You must give them vision, (2) You must give them ownership in change, (3) You must give them your support and vice versa, and (4) You must give them time.⁶¹ The leader must give the main person a series of meetings, where there is an understanding.

⁵⁹ Elmer Towns, 10 of Today's Most Innovative Churches, p. 36.

⁶⁰ Ibid.

⁶¹ Ibid., pp. 37-38.

3. Legitimizing and sponsorship of the vision through the development of a core group.

A core group must own the vision along with the visionary pastor. Lyle Schaller states: “An effective supporting group is the capability to legitimatize a proposed change.”⁶² Supporting groups need to have several elements, such as loyalty, competence in communications, expression in the concept of a coalition, and capability of reproduction by the smaller initiating group to adopt the vision as theirs. To begin the formation of a vision in the church, the pastor must provide an implementation of resources.

4. Mobilization and implementation of resources.

This step, the vision is implemented and put into motion. Only if the vision becomes a vital model will the change actually take place in the church. The vision must be established as a certified way to perform. Lyle Schaller writes that four resources are necessary for implementing change: “The first is a skill in the implementation of ideas. . . . A second resource is personnel. . . . A third essential resource is goodwill. . . . The fourth resource that is essential to the implementation stage is loyalty.”⁶³

5. Fulfillment of charter by freezing at the new level of performance.

This final step is to freeze the new vision; after the vision is set into action with implemental change, it must be solidified, so that it does not return to the old wineskin. Certain people will exert tremendous pressure to return to the old days of the status quo. Therefore, to preserve the new vision and maintain the new wineskin, the pastor must refreeze the changes and innovations at the new level. The pastor, as a

⁶² Lyle E. Schaller, p. 104.

⁶³ Ibid., pp. 113-114.

change agent, must have power to see even the most difficult situation as an opportunity to promote and cast a better vision for the future by using the Bible guidance!

III. Strategy for Equipping Potential Leaders in the Cell Group Church

The key to raising up a successful cell church, or transitioning to the cell group church model, lies in equipping potential leaders. According to Coleman, Jesus leadership strategy was that: "His concern was not with program to reach the multitudes, but with men whom the multitudes would follow. . . Men were to be His method of bringing the world to God."⁶⁴ To accomplish the equipping potential leaders, the church must have a strategy. Aubrey Malphurs states:

The strategy is the vehicle that enables the church to bring about its mission. . . . The strategy also helps your people to understand why they're doing what they're doing. . . Finally, a strategy provides a sense of momentum or progress. A good strategy takes its people through the discipleship-development process.⁶⁵

A. The Process of Crafting the Strategy

As previously stated, this chapter deals with the pastor's leadership qualities and strategy of change. First, the pastor needs to review five steps in the changing process:

Step 1: Make a mission statement.

The strategy must begin with the mission statement clearly in mind. Aubrey Malphurs writes the steps in the mission development process:

⁶⁴ Robert E. Coleman, p. 21.

⁶⁵ Aubrey Malphurs, Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary (Grand Rapids: Kregel Publications, 1997), pp. 135-136.

- 1) Determine what you are supposed to be doing according to the Scriptures.
- 2) Articulate your mission in a written statement.
- 3) Strike a balance between breadth and clarity
- 4) Keep it brief and simple⁶⁶

Step 2: Translate the mission statement into specific long-term and short-term goals.

Goals flow from the mission statement and strategy. They prescribe how one's strategy is to be implemented. Thus, each goal needs to meet certain requirements:

- 1) A goal is made for each result that is important to success.
- 2) Each goal is to be specific and related to a single topic.
- 3) A goal is a result, not an activity.
- 4) A goal is measurable.
- 5) A goal has a deadline attached.
- 6) A goal should challenge you to do things you have not done in a realistic manner.⁶⁷

Step 3: Determine the number of steps to accomplish the mission.

To form cell group church ministry effectively, the pastor's mission should be to make faithful disciples; to do so, he must determine the number of steps it takes to make a disciple. Aubrey Malphurs states, "Determining the number of steps is twofold. It involves (1) deciding the precise number of steps you will have in the process, and (2) identifying each."⁶⁸ For example, in deciding the number of steps, Larry Stockstill has developed a four-step process for making disciples and identifying each step:

First Base: Water baptism and cell attendance
 Second Base: Pastoring
 Third Base: Preparing
 Home Plate: Planting⁶⁹

⁶⁶ Ibid., pp. 78-86.

⁶⁷ Jeffrey Arnold, Starting Small Groups: Building Communities That Matter (Nashville: Abingdon Press, 1997), p. 92.

⁶⁸ Ibid., p. 149.

⁶⁹ Larry Stockstill, pp. 83-93.

The following is the Willow Creek Community Church's mission and seven-step strategy:

Mission. The mission of Willow Creek Community Church is to turn irreligious people into fully devoted followers of Jesus Christ. The following fourfold statement of purpose expands and explains this mission:
 (1) Exaltation, (2) Edification, (3) Evangelism, and (4) Social Action.

Strategy.

First Step—Bridge building: Every believer [is] . . . strongly challenged to build a relationship . . . with their unchurched friends.

Second Step—Sharing a verbal witness: . . . believers will have an opportunity to share their testimonies with unchurched.

Third Step—Providing a service for seekers: . . . believers need a place to bring their unchurched friends so that they will continue to be challenged in a relevant creative and contemporary way to consider the claims of Christ.

Fourth Step—Attending the New Community service: Once someone has accepted Jesus as Savior and has been attending the weekend service for a time, he is encouraged to become involved in the midweek believer's service that provides believers with the opportunity to participate in corporate worship and to listen to expository teaching designed to mature the believer.

Fifth Step—Participating in a small group: Believers . . . encouraged to take the next step in their Christian walk by participating in a small group that provides fellowship . . .

Sixth Step—Involved in service: . . . their home church are encouraged to discover their spiritual gift(s), develop them, and then use them in some form of Christian service within the body of Christ.

Seventh Step—Stewardship: Believers need to be educated in the area of money management and to recognize their individual responsibility to manage their money in a God-glorify manner.⁷⁰

As Aubrey Malphurs states, there is no biblical imperative on the number of steps to make disciples or cell leaders.⁷¹ A pastor just needs to use his liberty to decide several steps to accomplishing his church's mission.

Step 5: Execute the strategy, being open to evaluation, correction, and adjustments.

⁷⁰ Aubrey Malphurs, Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary, p. 154-157.

⁷¹ Ibid., p. 149.

Pastors need to know that the primary strategy will show some error in its first attempt, and will be modified. Pastor Chai (SBCH), for example, had to restate his cell group ministry's strategy to his church members, and add more leadership training program to the church, even after the church had adopted his original strategy for several years. Jeffrey Arnold states: "Healthy leaders learn to evaluate, correct, and adjust as necessary."⁷²

B. Discover the Core Leaders

1. Begin with Prayer

When one is discovering or selecting leaders, prayer is the highest priority. Jesus prayed all night before choosing the twelve men who formed his core circle of disciples. The promise from God's Word is that He will give us wisdom in all decisions. A praying pastor is obvious to his people, and he has a spiritual power and authority to lead his church members in changing. The church members are assured that his desire is for God's will to be done.

2. Consider who must be Leaders

To be the cell leaders, people must be born again, baptized with both water and the Holy Spirit, and must fulfill the duties of church membership. Core leaders, as initial discovery cell leaders, must personally experience the most basic and essential cell church life—not merely study how a cell church works. The purpose of the leadership

⁷² Jeffrey Arnold, p. 43.

discovery cell is not only to determine whether a person can lead, but also to determine whether that person can teach others to lead in the same way.

In the SBCH, when a cell group leader is chosen, the church asks the potential leader questions concerning three qualities: (1) Do you have a heart to serve others?, (2) Are you faithful?, and (3) Do you have a good relationship with your neighbor?⁷³ Thus, pastor need to consider the following seven qualities of a leadership:

- 1) A leader must have a passion for ministry
- 2) A leader must have the ability to motivate others
- 3) A leader must have an unwavering faith in God's power
- 4) A leader must have the ability to grow through opposition
- 5) A leader must maintain balance in the midst of adversity
- 6) A leader must be a servant leader
- 7) Leaders must not only start will, they must finish strong⁷⁴

3. Choose the Basic Cell Leaders

Jesus chose twelve to train, and taught them how to duplicate what they had learned. Jesus Christ did this within a community of twelve, but in observing the Bible, it is also evident that Jesus frequently related to the three in His deeper circle. He took Peter, James and John with Him to the Mount of Transfiguration, and when He healed the daughter of Jarius, these disciples also entered the room with Him while the others remained outside. And Jesus was also with them in the Garden of Gethsemane, before His death. According to Coleman: "Within the select apostolic group, Peter, James and John seemed to enjoy a more special relationship to the Master than did the other nine."⁷⁵

⁷³ Young G. Chai, Equipping Lay People Ministry Through the House Church, pp. 191-192.

⁷⁴ Glen Martin and Gary McIntosh, Creating Community: Deeper Fellowship through Small Group Ministry (Nashville: Broadman & Holman Publishers, 1997), pp.117-124.

⁷⁵ Robert E. Coleman, p. 26.

In this sense, William Beckham emphasizes “the leadership triangle,” and he suggests that, “First, a pastor chooses a Peter, James and John as his innovators.”⁷⁶ These leaders may already exist in some kind of leadership capacity, such as a church planting team.

The effective cell group church depends upon the basic cell leaders, because leaders should train other leaders to duplicate what they have learned, as Jesus did it with His twelve disciples.

The goals of the initial leadership discovery cell is to:

- Live together in community
- Take off relational masks
- Learn the meaning of edification
- Discover a workable cell format
- Experience the dynamic of cell life
- Nurture a passion for evangelism⁷⁷

It is also important for leaders to understand cell life, so they must personally experience it. From an initial leadership group, the leader will learn the power and purpose of the basic cell, and determine the format appropriate for future cell group churches. Thus, this initial leadership cell group may last only a few months. William Beckham states:

After the first leadership discovery cell cycle of two or three months, the leaders should form the secondary leadership discovery cells. It is possible that the first leadership discovery cell worked because the leader was highly skilled. Therefore, the leader should restructure the original leadership discovery cell into three new cells. “Peter” is assigned three more leaders, “James” is given three and “John” also has a group with three new leaders.⁷⁸

⁷⁶ Ibid. p. 183.

⁷⁷ Ibid., p. 184.

⁷⁸ Ibid., p. 185.

During this initial time of experiencing cell life, a pastor needs to establish and develop several strong and healthy cell models for his church; leaders also need to learn how to do evangelism, how to equip, how to edify, how to lead, how to train, and how to be accountable to each other. This core cell leaders group will be a “test cell.” It is not yet the time to divide all of the church members into cells. Without leadership training, cell group churches will not be effective. William Beckham describe how such training should be carried out:

An *equipping track* must be established through which every member of the church can be equipped for effective and productive Christian living. During the leadership discovery cycles and test cell cycles, a systematic equipping track must be developed, tested and inserted into cell life. A cell church will not function without a way to develop every member into a productive disciple. Several test cycles give a controlled environment to test and layout an effective equipping track.

Evangelism must begin to overflow from cell life through natural relationship. New believers are brought into meaningful cell life to be nurtured into productive disciples. During the test cycles, cells learn friendship evangelism as a natural part of cell life. Cells begin to contact unbelievers at three points. First, cells target unbelievers who are already part of the member’s sphere of influence. Second, cells welcome and incorporate unbelievers who come seeking Christ and community. Third, cell members contact hardcore unbelievers by meeting their felt needs.

Intern training must be established in the test cycle stage. A cell church grows because it produces intern leaders for every level of leadership. Interns are the key to growth. Leaders must learn how to use on-the-job training to develop cell interns who effectively do what the cell leader has modeled. Intern training should include structured learning, using a systematic curriculum and on-the-job training guided by the cell leader.⁷⁹

When the initial leadership cell groups discover how God wants to live in their lives, and manifest His presence, power and purpose through the cell group, they will be more willing to follow the cell group church cycle model. After about one year, they will be able to produce another cell group.

⁷⁹ Ibid., p. 187.

Thom Rainer lists five steps in the development of potential leaders.

- 1) Focus your time and energy to equip current leaders and develop future leaders.
- 2) Select and recruit people with leadership potential.
- 3) Agree on areas for training and development.
- 4) Recognize the dynamics of effective training program.
- 5) Schedule regular appointments for ongoing reporting, encouragement, and accountability.⁸⁰

The goal of the test cycle phase is to develop and implement a cell model, establish the leadership-training track and learn how to equip, evangelize and train interns. Pastor Chai states, that when a church establishes the leadership-training program, its first priority should be that of improving a program for developing leadership qualities. Therefore, the leadership-training program must be consistent with the curriculum. He also emphasizes the importance of the Sunday worship sermon, as one of the most vital aspects of the training program.⁸¹

The MBC has adopted a Sunday school curriculum for the entire church, but without the special leadership-training program. This is because Pastor Kim believes that leaders are not made through leadership training program, but are instead found among people in the church.⁸² Nevertheless, the MBC's cell group leaders are well trained, because of the various Sunday school curriculum programs. Therefore, it can be concluded the two churches have provided sufficient leadership programs for their members. Churches should follow their examples, by establishing and providing appropriate leadership training programs.

⁸⁰ Thom S. Rainer, Eating the Elephant: Bite-Size Steps to Achieve Long-Term Growth in Your Church (Nashville: Broadman & Holman Publishers, 1994), pp. 190-192.

⁸¹ Young G. Chai, Equipping Lay People Ministry Through the House Church, pp. 193-197.

⁸² See "Moksan Baptist Church in South Korea" in Chapter 4.

An equipping track is a plan used to train cell group leaders. Here are the seven principles of equipping track for cell leadership training:

- 1) Keep the training track simple
 - 1st step: Basic doctrine
 - 2nd step: Inner-life Development—focus on devotional life
 - 3rd step: Personal evangelism—how to share his or her faith
 - 4th step: Leadership training—how to lead a cell group
- 2) Provide practical action steps with the training
 - 1st step: Basic doctrine—include the action step of baptism in water
 - 2nd step: Inner-life Development—include the action step of having a regular devotional time
 - 3rd step: Personal evangelism—include the action step of witnessing and inviting a non-Christian to the cell group
 - 4th step: Leadership training—include the action step of leading a cell group
- 3) Prepare a second level of training for cell leaders
 - You could add additional doctrinal courses, a spiritual warfare course, teaching on spiritual gifts, etc.
 - Some cell church even offer a third and fourth level of training, leading to pastoral ministry.
- 4) Use only one equipping track
 - All future cell leaders are biblically and spiritually trained.
 - All are prepared to evangelize and lead a cell.
 - All are in-line with the leadership of the church.
 - All understand the church's vision.
- 5) There is no single methodology for implementing your training
- 6) Train everyone to become a cell leader
- 7) Continually adjust and improve the training⁸³

C. Makeup of Supporting Groups

The supporting groups can be made up of initial leadership group, which are related to each other by the church's common vision. These groups include families of the core leaders, and his followers, who have an *oikos* relationship in the church. These

⁸³ Joel Comiskey, Leadership Explosion, pp. 157-164.

supporting groups are absolutely essential to the multiplying cell group church, because they will help in identifying plans for change, and enables the leader to suggest improvements in strategy.

Lyle Schaller lists six of the essential elements that are present in an effective supporting group.⁸⁴ The first is *numbers*. Sufficient numbers of the supporting group are essential to accomplishing the effective cell group church ministry. The second is *the capability to legitimatize a proposed change*. Lyle Schaller states, “This ‘stamp of approval’ often is essential to gain certain other required support.”⁸⁵

A third is *loyalty*. Loyalty is very important factor in supporting a church’s vision, and will lead members to risk personal danger in order to follow it. In this sense, William Beckham says: “A support network of seventy battle-tested followers will exhibit a special attitude and commitment toward the task. Immediately following the death of Lazarus, the disciples realized that Jesus couldn’t be turned from Jerusalem, Thomas spoke their heart: ‘Well, let’s go and die with Him!’ (John 11:16)”⁸⁶

Another essential ingredient is *skill or expertise*—especially the combination of dedication and skill. Skilled leadership is needed to gain the approval and adoption of the cell church’s vision; it is also needed to make the vision reality. During the supporting group stage, the church’s vision should be implemented in the church.

A fifth element is expressed in the concept of a *coalition*. Lyle Schaller states, “Coalitions are rarely possible, however, without compromise. They may be, and

⁸⁴ Lyle E. Schaller, pp. 104-109.

⁸⁵ Ibid., p. 104.

⁸⁶ William A. Beckham, p. 195.

often are, formed initially without any compromise, but seldom can they be sustained without compromises on tactics, strategy, leadership, and even occasionally on issues.”⁸⁷ In order to form a coalition, one must have the ability to accept different ideas about how to implement change and to include others and their ideas in the process. Openness to compromise will help supporting groups improve the vision, and the cell group, by becoming involved in the cell group church ministry.

The sixth essential is *ownership*. Lyle Schaller states, “This is the capability of the members of the supporting group to take an idea or a proposal for change that is a response to discontent and that has been developed by the smaller initiating group and to revise or modify it and to adopt it as ‘ours!’”⁸⁸

Supporting groups are essential in the process of change into a cell group church. The supporting groups are among the church members. Next stage, out of the spirit of the supporting groups, the whole church members as potential leaders should be empowered to be the healthy priesthood.

D. Expand to the Whole Congregation

At Pentecost, ten days after Jesus Christ ascension to heaven, He began to incarnate Himself into His church through the Holy Spirit. After that time, His church through the disciples and supporting groups who were filled with the Holy Spirit streamed out into the streets to witness of Christ, then the church was added thousands of people. The believers worshiped in the temple daily, and met themselves to share their

⁸⁷ Lyle E. Schaller, p. 109.

⁸⁸ Ibid.

faith and love from house to house, and experienced the presence, and the power of God. It was the mystery of the church; God lived in His people, in His Church. It was the result of Jesus Christ focused on leaders for the harvest on the day of Pentecost, and they could lead and care for church members from house to house in the early church.

Jesus Christ continues to incarnate Himself into the world today, through the church. Now is the time to change church members into the cell group church to do soul winning effectively.

1. Keys to Increase a Cell Group Leader's Effectiveness

Carl George, in Nine Keys to Effective Small Group Leadership, provides nine keys to increase the leader's effectiveness as a cell group of leader. These keys show what the leader can do to develop his or her partnership between a pastor and cell leaders or members:

Key One: Connect with the Leadership Network in Your Church

How to connect:

- 1) Accept leadership responsibility for your group.
- 2) Establish goals for your group.
- 3) Be available for individual and/or group coaching sessions.
- 4) Cooperate with the coaching process.
- 5) Understand how respect for authority strengthens faith.

Key Two: Recruit a Leader-in-Training

How to recruit:

- 1) Commit yourself to being a leader who produces other group leaders.
- 2) Recruit apprentices who are willing to serve as leaders-in-training.
- 3) Use spiritual-gift identification to draw untapped talent into leadership training roles.
- 4) Train your apprentice by modeling and feedback.
- 5) Make sure your apprentice has access to training beyond what you can provide.

Key Three: Invite Newcomers to Your Group

How to invite:

- 1) Meet with your leadership nucleus.
- 2) Understand the mathematics of invitation.
- 3) Create a contact list.
- 4) Prioritize the contact list.
- 5) Be warm and enthusiastic.

Key Four: Prepare Yourself to Lead the Meeting

How to prepare:

- 1) Make time for reflect and for seeking God's guidance.
- 2) Realize that each meeting starts and ends twice.
- 3) Review the group's need for loving, learning, tasking, and maintaining.
- 4) Design an agenda that you will personalize to your group.
- 5) Decide what leadership roles you'll ask other to take.

Key Five: Meet Together for One-Another Ministry

How to meet:

- 1) Model an environment that facilitates mutual ministry.
- 2) Think through the anatomy of a typical small-group meeting.
- 3) Protect your group from the enemies of effectiveness.
- 4) Make regular adjustments designed to help newcomers feel welcome.
- 5) Remember that meetings have value in themselves because of spiritual gifts.

Key Six: Bring Your Group to Worship

How to bring your group to worship:

- 1) Protect the cell meeting as a listening place that emphasizes care.
- 2) Underscore the advantages of being part of a larger body.
- 3) Set an example by sitting with members of your group during worship.
- 4) Plan group events that overlap with worship services.
- 5) Work with your apprentice to lead group members into new service times.

Key Seven: Serve the Group and Others Beyond

How to serve others:

- 1) Remember that serving is an important act in obeying God.
- 2) Continue in present serving capacities, realizing that you share important ministry with your pastor.
- 3) Listen carefully for personal needs disclosed in your group which you can meet.
- 4) Begin to extend acts of serving to people beyond your group.

- 5) Combine spiritual gifts and serving to build bridges and win hearing for Christ.

Key Eight: Win the World as Jesus Would

How to win:

- 1) Notice what the Holy Spirit is already doing.
- 2) Be willing to respond to opportunities for telling your story and Jesus' story.
- 3) Learn how to use Scripture to support the truths of your story.
- 4) Exercise faith for the people God will bring your way.
- 5) Ask God to show you two unbelieving persons who are struggling.

Key Nine: Seek God's Renewal as You Meet Him in Secret

How to seek:

- 1) Recognize the value of a secret life with God through Christ.
- 2) Make time for solitude.
- 3) Be part of a small-group community.
- 4) Maintain a lifestyle characterized by simplicity.
- 5) Exercise faith.⁸⁹

2. Becoming a Successful Cell Group Church

To make an ideal cell group team, a leader needs to concern himself with the following factors:⁹⁰ First of all, cell group members care for one another. John Maxwell states: "All great teams begin with this quality. It is the foundation upon which everything else is built. Teams that do not bond cannot build."⁹¹ Cell group leaders should demonstrate an attitude of servant-hood towards members of their group, and care for them as they would their own family.

⁸⁹ Carl F. George, Nine Keys to Effective Small Group Leadership: How Lay Leaders can Establish Dynamic and Healthy Cells, Classes, or Teams (Mansfield: Kingdom Publishing, 1997), pp. 21-183.

⁹⁰ John C. Maxwell gives several tips for the qualities of a dream team in the Developing the Leaders Around you, pp. 137-149.

⁹¹ Ibid., p. 137.

Secondly, the cell group members know what is important. All of cell groups have a common goal and purpose in the church. Making sure each cell group member knows what is important to the cell group church, develops this quality. If cell group members do not know the common goals and purpose of the cell church, the group will remain just a fellowship group, and will not be able to work together for the church's purpose of reaching lost souls. Therefore, it is very important for both the pastor and cell leader to communicate their vision to the church members.

Thirdly, the cell group members communicate with one another. Maxwell states: "Just as it is important for the team leader to communicate what is important to the team, the individual members of the team must communicate with one another. Without it, the players are likely to work against each other."⁹² The cell group churches, in communicating with each other, should emphasize the importance of having intimate relationship one with another, as the family and the body of Christ.

Fourthly, the cell group members grow together. As was previously noted, the church is a living organism, so it must grow. Likewise, all cell group members, as potential leaders, should grow while they are in the cell church through prayer and Bible reading. To avoid burnout, cell leaders and members must spend time each day with the Lord. It is the cell group leader's responsibility to encourage the members' growth.

Fifthly, there is unity between members of the church. As members care one for another, and minister towards a goal, they get to know each other better. They begin to recognize their unique spiritual gifts, and this leads to the development of unity. Finally, trust allows group members to begin working as single body.

⁹² Ibid., p. 140.

Sixthly, cell group members place the best interests of the cell group church before their own individual preferences. After they begin to develop genuine trust in one another, they will be in a position to demonstrate true fellowship in cell life.

Seventhly, each cell group member ministers a special role in the cell group church. Members begin to recognize their different roles in the cell group, because they know the common goal and purpose of the cell group church. All members have their own *oikos* relationships, and they will lead lost souls into the cell group church. In this sense, cell group ministry is one of the most effective soul-winning techniques. Therefore, cell leaders must recognize what roles need to be filled by their members to accomplish the goals of the church group.

Eighthly, an effective cell group church has a well-prepared intern leader. The cell group church's ultimate goal is multiplication through soul winning. To do this in an appropriate amount of time, there must be well-trained apprentice. It is also the cell leader's responsibility to encourage members to be trained well.

Ninthly, the cell group members are willing to sacrifice. Maxwell states: "Time after time, success comes down to sacrifice—willing to pay the price."⁹³ Without all of the members' sacrifice of their time and matter, the spiritual battle will never be won, and the cell group church will not grow and multiply. There must be commitment to the cell group life. All of the cell group churches and leaders need to be supervised, in order to determine if they are truly committed.

⁹³ Ibid., p. 148.

3. Supervision of Cell Leaders

When a church neglects to supervise its cell groups and leaders, the quality of the groups will decline. Accountability of cell leaders should be established, by using such things as a cell leader commitment sheet or weekly report sheet. For instance, the SBCH asks each cell leader to present a weekly report sheet. The sheet includes the leader's name, the date and place of the cell group meeting, attendance, descriptions of the members, prayer requests for the cell group, etc.

Dale Galloway provides seven suggestions for supervising cell groups:

- 1) Check the organization to see that the three leadership position are filled—leader, assistant leader, and host/hostess.
- 2) Check the prospect list to see if it is up to date. We must keep building prospect lists because they are the first step to outreach through small-group ministry.
- 3) Check the progress on the small group's goal of adding one family every six months. Think how exciting the fulfillment of that goal is!
- 4) Have the leader name his or her hot prospects.
- 5) Have the leader name any potential lay pastors. Who in the group has a good potential for being the next apprentice? Have the leader begin talking to that person about attending the next major training event.
- 6) Observe the use of *the twenty-one principles for successful small-group ministry*⁹⁴
- 7) Give counsel for how to deal with any Extra Grace Required people who may be causing difficulty in the group.⁹⁵

This checklist was made to encourage cell groups and leaders in having an effective ministry. Therefore, the pastor needs to develop a similar one for each cell group and leader, in order to maintain a healthy cell group church ministry.

⁹⁴ Dale Galloway lists 21 principles for effective small groups in The Small Group Book, pp. 69-77.

⁹⁵ Ibid., p. 98.

Summary and Conclusion

Even though there is a priesthood of all believers in the church, there still needs to be an anointed, strong leadership, which will lead their local churches in a right, dynamic and successful direction through the power of the Holy Spirit. Therefore, it is very important that a pastor develop his leadership qualities. When church members recognize their pastor as a strong Christ-like leader, they will be willing to follow him. When a pastor shows his church members real Christian life, they will be motivated by love to serve others. Therefore, a pastor must dedicate himself to raising leaders to their highest potentials. It is the key to sound, successful cell group church ministry, and originates with the pastor's view of his church members as potential leaders and coworkers.

A pastor must also be a change agent in influencing the church's vision of cell group church ministry, and in overcoming people's resistances. A pastor as a leader should be a learner; if he is, he will be wise enough to avoid destroying the church, and he will give church members enough time to learn what they need to change and why.

From studying Jesus' ministry on earth, leaders can learn of His focus in choosing and training disciples who would bring the multitudes to God. In training His disciples, Jesus surely had leadership strategies. Thus, a pastor should develop leadership strategies for equipping potential leaders for the Lord's service.

When a pastor develops the cell group ministry in his church, he must first of all discover core leaders that share his vision can experience genuine cell life. Then, he must train them to duplicate what they had learned in the cell group church. When they understand cell group ministry, and are trained as cell leaders, they should start their own

cell group churches. In this stage, the intern leaders will be trained through the church's leadership program and cell group life. From the initial cell groups' period, to the supporting groups' period, a church should continually adjust and improve their leadership training programs to fit the church's circumstances.

After a church experiences the genuine cell group church, the church, through faithful cell group leaders and supporting groups, will stream out into the community to share the gospel and Christian life. Then the church will increase in numbers through the Christ-like love and caring of the church. Let us have a second reformation for the glory of the Lord.

CHAPTER SIX

CONCLUSION

Entering the new millennium, we have experienced that change comes faster and faster. The cell group model has been and is being evaluated by many church growth experts. The church of today must adapt it's program for today's world. But the church must maintain the fundamental doctrine while changing our tactical skills and methodology to reach the lost and edify the saved.

In this sense, the thesis dealt with the biblical foundation of the church and leadership in Chapter II. The church, as a living organism, is a Christian people community chosen by God, so must grow through the unity of members with a wide diversity of spiritual gifts. The New Testament church had two meetings: one was for large group celebration, the other was for small group community. This thesis recommended a return to this original model to fulfill God's purpose and plan. The pastor's leadership is the focal point to equip potential leaders in the church. Like every organization, the church also rises or falls on leadership. So, the pastor must follow Jesus' leadership style of servant-leadership and team leadership, and see church members as the potential ministers and leaders because of the Bible teaching about the priesthood of all believers.

Chapter III dealt with the KBBF's Pastors' ministries and opinions concerning cell group church ministry. As the thesis observed, the KBBF churches are

not growing as rapidly as the pastors' wish. The pastors are not adapting, but are still emphasizing a focus on their preaching of the gospel. The survey revealed that many pastors wanted their churches' to change and many were interested in the cell group model of ministry. These attempts to show that the cell group model of ministry is one of the most effective ministries in reaching the lost and follow the practice of the New Testament church life.

In Chapter IV, the thesis evaluated the cell group ministry of two churches: Seoul Baptist Church of Houston, Texas and Moksan Baptist Church in Seoul, South Korea. These two churches showed effective church ministries and growth through the cell group ministry. The pastors, first of all, emphasized their church members were the body of Christ. They developed intimate fellowship through the cell group ministry. They also emphasized church members' leadership (discipleship) training through the Bible study classes. In the cell leader's survey, the cell leader's devotional time was the most important factor in being an effective cell leader. There also were some factors that did not influence the cell leader's effectiveness, such as gender, age, social status, education, and personality type. No spiritual gifts were identified that increased the effectiveness of the cell group leader, but all spiritual gifts in the cell group must be in harmony for the effective cell group ministry.

Chapter V dealt with the strategy for developing the cell group model for the KBBF's pastors. First of all, it dealt with the pastor's personal leadership strategy, because the pastor's vision and philosophy decides the church's size of ministry. In this sense, we may say that one senior pastor leads the church, so the pastor must develop his Christ-like leadership qualities to motivate the church members. Without change, an

organism cannot grow. Likewise, without a strategy for change, a church cannot resolve people's resistances to change. Jesus Christ had a strategy for the small group of twelve apostles to change the world. The church today also must build a strategy to equip church members as potential leaders for the cell group church ministry. As the KBBF pastors emphasize soul winning and Fundamental doctrine, they also need to seek effective ways to reach and teach. This writer strongly believes that the KBBF's small churches may have more opportunities to change from their tradition way to the new cell group church ministry, because of their spirit to follow the way of the Lord, Christ.

The Church, as the body of Christ, must be healthy and dynamic on earth, because of the Lord's purpose and plan for the world. He already has gained the victory over the world. We just need to follow Jesus Christ and His leadership style, servanthood leadership, in the church to win the lost. The cell group church ministry will achieve a more effective intimate relationship with the Holy Spirit and other church members. If the KBBF's churches work hard, and effectively put the principles of cell group church ministry into practice, they will have the greatest opportunity to harvest souls for Christ that there has ever been in the KBBF.

APPENDIX A

Letter and Questionnaires for KBBF's Pastors

Dear Reverend,

How are you? I am greeting you in the name of the Lord. My name is Sung San Lee; I am presently attending the Liberty Baptist Theological Seminary to earn my D. Min course. I am thankful for your earnest love and devotion in working for the Lord in church growth.

I am working on a thesis paper about lay-leadership in the cell group church. I believe that the Korean Bible Baptist Fellowship has tried to keep and practice the principles of the New Testament church's practices. I am convinced that the cell group church is one of the most adoptable models for the KBBF.

To adopt this model effectively, under the senior pastor's leadership, it will succeed depending on how the lay leaders in the church are equipped and developed. Today strong demonic power, trying to ruin the truth, has trespassed on the church. Nevertheless, the KBBF has refused to compromise its commitment to the fundamental doctrines of the Bible. I believe that the Lord today will use the KBBF for his precious plan's sake.

I would like to learn from you: therefore, I am sending a questionnaire to you. I would greatly appreciate your opinions about cell group ministry because the purpose of the church is to expand the nation of the Lord.

Thank you very much for your time.

Respectfully yours,

Sung San Lee

QUESTIONNAIRE

Instructions

Check or write down each item which best describes your church, and opinions.
Thank you for your help.

1. Age of pastor:

<input type="checkbox"/> 20-30	<input type="checkbox"/> 31-40	<input type="checkbox"/> 41-50
<input type="checkbox"/> 51-60	<input type="checkbox"/> More than 60's	
2. How long have you pastored?

<input type="checkbox"/> 1- 5	<input type="checkbox"/> 6-10	<input type="checkbox"/> 11-20
<input type="checkbox"/> 21-30	<input type="checkbox"/> More than 31 years	

2-1 How long have you pastored in this church?

<input type="checkbox"/> 1- 5	<input type="checkbox"/> 6-10	<input type="checkbox"/> 11-20
<input type="checkbox"/> 21-30	<input type="checkbox"/> More than 31 years	
3. Church location:

<input type="checkbox"/> Downtown	<input type="checkbox"/> Residential area
<input type="checkbox"/> Rural area	<input type="checkbox"/> Other:
4. Year founded:

<input type="checkbox"/> 1950-1960	<input type="checkbox"/> 1961-1970
<input type="checkbox"/> 1971-1980	<input type="checkbox"/> 1981-1990
<input type="checkbox"/> 1991-2000	<input type="checkbox"/> 2001
5. Sunday Worship Service attendance:

5 years ago: _____

2 years ago: _____

1 year ago: _____

Now: _____
6. Church membership:

<input type="checkbox"/> 1-30	<input type="checkbox"/> 31-50
<input type="checkbox"/> 51-100	<input type="checkbox"/> 101-200
<input type="checkbox"/> 201-300	<input type="checkbox"/> 301-500
<input type="checkbox"/> 501-700	<input type="checkbox"/> 701-1500
<input type="checkbox"/> 1501-3000	<input type="checkbox"/> Other
7. How many were baptized in the last year?

<input type="checkbox"/> None	<input type="checkbox"/> 1- 5
<input type="checkbox"/> 6-10	<input type="checkbox"/> 11-20
8. How many new members joined the church in the past year?
 New believers (Converts): _____
 Transfer believers: _____
9. How many co-workers are in your church?
 Full time ministry: _____
 Part time ministry: _____
 Lay ministry: _____
10. How many missionaries do you support currently?

<input type="checkbox"/> None	<input type="checkbox"/> 1
<input type="checkbox"/> 2	<input type="checkbox"/> 3-5
<input type="checkbox"/> More than 6	
11. What is your church's major evangelism program?

<input type="checkbox"/> Street evangelism
<input type="checkbox"/> Revival meetings
<input type="checkbox"/> Small groups
<input type="checkbox"/> Special events
<input type="checkbox"/> Pamphlets
<input type="checkbox"/> Other: _____
12. What is your church's major problem preventing growth?

<input type="checkbox"/> Church location and building
<input type="checkbox"/> Pastoral leadership
<input type="checkbox"/> Small Denomination (KBBF)
<input type="checkbox"/> Different worship styles
<input type="checkbox"/> Weakness in preaching
<input type="checkbox"/> Financial
<input type="checkbox"/> Others: _____

Give your answers in one of five ways:

(1-Strongly Disagree 2-Disagree 3-Neutral 4-Agree 5-Strongly Agree)

1 2 3 4 5

- | | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 13. Pastor should have a strong vision for church growth? | <input type="checkbox"/> |
| 14. Do you believe that all churches should grow? | <input type="checkbox"/> |
| 15. Do you believe that the best way for growing your church is to work with all church members? | <input type="checkbox"/> |
| 16. Do you believe that all believers should become involved in the church (Priesthood of all believers)? | <input type="checkbox"/> |
| 17. Do you believe that the most effective soul-winning method is through developing relationships? | <input type="checkbox"/> |
| 18. Do you believe that the most effective relationships can be made by small group ministry in the church? | <input type="checkbox"/> |
| 19. Do you believe that traditional churches need to change their worship style? | <input type="checkbox"/> |
| 20. Do you believe that your current church strategy is the best way for your church to grow? | <input type="checkbox"/> |
| 21. Do you believe small group ministries will produce church growth? | <input type="checkbox"/> |
| 22. Do you believe women can be lay leaders in small group ministry? | <input type="checkbox"/> |
| 23. Do you believe that the cell group church reflects the New Testament church? | <input type="checkbox"/> |

24. In comparison with other denominations, what are the KBBF's strengths?

- Separatism
- Emphasis on Soul-winning
- Independent Church (Autonomy of the Local Church)
- Different Worship Style
- Emphasis of Missions
- Prayer Meeting
- Evangelical Preaching
- Bible Study
- Pastoral Leadership
- Other: _____

25. In comparison with other denominations, what are the KBBF's weaknesses?

- Separatism
- Emphasis on Soul-winning
- Independent Church (Autonomy of the Local Church)
- Different Worship Style
- Emphasis of Missions
- Prayer Meeting
- Evangelical Preaching
- Bible Study
- Pastoral Leadership
- Other: _____

26. Have you tried established cell groups in your church? Do you believe that the cell group church is the most effective outreach ministry today? If not, what is your opinion of the most effective outreach ministry in the church today?

Thank you so much for taking time to respond to the questionnaire. I pray for your ministry and church to receive abundant grace from God. Thanks again.

APPENDIX B

Letters and Questionnaires for Cell Leaders

Moksan Baptist Church

199-72 Mok 2 dong, Yangchun-ku
Seoul, 158-052
South Korea

To Whom It May Concern:

How are you? My name is Sung San Lee, I am presently attending the Liberty Baptist Theological Seminary to earn my D. Min course.

I am working on a thesis paper about cell group church leadership. I was very impressed with the ministry of the Moksan Baptist Church which you are attending. I learned that your church has reproduced effectively the practice and principles of a New Testament Church, such as they were “continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread, to prayer” and to reaching the lost (Acts 2:46).

Many people today live in urban areas, which often causes isolation. Traditional church is greatly limited in ministering to the problems of the people. But the cell church has many opportunities to reach people through cell groups. I have recognized that a cell church is one of the most effective methods of church ministry today. At this point, the cell church seems, to me, the most attractive church model for my ministry in the church.

To apply this model effectively, under the senior pastor’s leadership, it is very important to equip and develop lay leaders, because a cell church will succeed depending on its lay leadership. So, I decided to study how to equip lay leaders and develop the leadership of the cell group church.

Therefore, I am sending you this questionnaire to learn from your experience and knowledge as a lay leader.

Thank you very much.

Sincerely,

Sung San Lee

Seoul Baptist Church of Houston

7775 Fairbank-N. Houston Rd
Houston, TX 77040

To Whom It May Concern:

How are you? My name is Sung San Lee, I am presently attending the Liberty Baptist Theological Seminary to earn my D. Min course.

I am working on a thesis paper about cell group church leadership. I was very impressed with the ministry of the Seoul Baptist Church of Houston which you are attending. I learned that your church has reproduced effectively the practice and principles of a New Testament Church, such as they were “continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread, to prayer” and to reaching the lost (Acts 2:46).

Many people today live in urban areas, which often causes isolation. Traditional church is greatly limited in ministering to the problems of the people. But the cell church has many opportunities to reach people through cell groups. I have recognized that a cell church is one of the most effective methods of church ministry today. At this point, the cell church seems, to me, the most attractive church model for my ministry in the church.

To apply this model effectively, under the senior pastor’s leadership, it is very important to equip and develop lay leaders, because a cell church will succeed depending on its lay leadership. So, I decided to study how to equip lay leaders and develop the leadership of the cell group church.

Therefore, I am sending you this questionnaire to learn from your experience and knowledge as a lay leader.

Thank you very much.

Sincerely,

Sung San Lee

QUESTIONNAIRE

Instructions

Check each item which best describes you, your activities, or opinions. You may remain anonymous. Thank you for your help.

1. I am
 - Male
 - Female.

2. My age is
 - Under 29
 - 30-39
 - 40-49
 - 50-59
 - 60 and over.

3. My social status is
 - Poor
 - Middle lower class
 - Middle class
 - Middle upper class.

4. I am
 - Married
 - Single

5. My occupation level is
 - White collar
 - Blue collar
 - Professional
 - Teacher
 - Home maker
 - Other _____

6. My education level is
 - Less than high School
 - High School
 - College
 - Graduate level

7. How long have you known Jesus Christ as your Savior?
 - Less than 1 year
 - 2-5 years
 - 6-10 years
 - More than 10 years

8. How long have you attended this church?
 - Less than 1 year
 - 1 year
 - 2-3 years
 - 3-4 years
 - More than 5 years

9. What is your personality?
 - Introvert
 - Extrovert

10. What do you think your spiritual gift is?
 - Gift of evangelism
 - Gift of leadership
 - Gift of pastoral care
 - Gift of teaching
 - Other _____

11. How much time do you spend in daily prayer and Bible reading for your spiritual growth?
 - Less than 15 minutes
 - 30 minutes
 - 1 hour
 - More than 1 hour

12. Do you attend early morning prayer meeting?

- Regularly
- Often
- Rarely

13. How much Bible training have you received for your leadership?

- Less than 6 months
- 6 months
- 1 year
- More than 2 years

14. How long have you attended a cell group?

- Less than 6 months
- 1 year
- 2-3 years
- More than 3 years

15. How much time do you spend in daily prayer for your cell group members?

- Less than 20 minutes
- 20 - 30 minutes
- More than 30 minutes
- Once a week

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

- none
- one
- two
- three or more

17. How much time do you spend each week preparing for your cell group lesson?

- Less than one hour
- Two hours
- Three hours
- More than 4 hours

18. How many times per week do you contact the members of your group?

- 1 time
- 2 times
- More than 3 times
- Sometimes

19. How many times per month do you contact new people?

- None
- 1 time
- 2 times
- 3 times or more

20. How many visitors did you have in your cell group in the last month?

- 0 visitor
- 1 visitor
- 2 visitors
- 3 or more visitors

21. When is your group going to multiply (divide into 2 groups)?

- Soon
- 6 months from now
- 1 year from now
- Not sure

22. How long will it take for you to multiply (divide) your group?

- 6 months
- 6-8 months
- 9-12 months
- More than one year

23. What characteristics do you think helps you most in your cell ministry?

- Personality
- Biblical Training
- The gift of the Holy Spirit
- Pastoral Care (love)
- Faith
- Others _____

24. How many new groups have been started by your group since you become the leader?

- None
- 1
- 2
- 3 or more

25. How many apprentices are in your cell group?

- None
- 1 person
- 2 people
- 3 or more people

26. How many people does your cell group have?

27. How is your church (a cell group church) different from traditional church without cell group?

28. If small churches (fewer than 200 church attendance) want to establish cell groups, what is your most important recommendation to give them?

To pastors:

To lay leaders:

29. During the process of becoming a cell group leader, what impressed or influenced you the most?

30. Do you have anything else to tell about that is important about leading a cell group?

Thank you so much for taking time to respond to the questionnaire. I pray for your ministry and family to receive abundant grace from God. Thanks again.

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