

LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN EFFECTIVE STRATEGY FOR LEADERSHIP DEVELOPMENT  
IN THE CELL CHURCH

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## ABSTRACT

### AN EFFECTIVE STRATEGY FOR LEADERSHIP DEVELOPMENT IN THE CELL CHURCH

- A Case Study of New Covenant Fellowship Church -

Dea Hee Kim

Liberty Baptist Theological Seminary, 2010

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The purpose of this project is to understand the cell church and leadership development in the cell church, and invent an effective strategy for leadership development in the cell church through literature research and a case study of New Covenant Fellowship Church (NCFC). The case study will focus on the strategic process for leadership development at NCFC. This thesis will also analyze and evaluate the current situation of NCFC based on responses to a questionnaire survey from 140 leaders of NCFC, its historical documents, and its website. This thesis intends to develop healthy spiritual cell leaders who have characteristics that include leadership as shepherds, leadership as servants, leadership as multipliers, and leadership as spiritual parents to accomplish the Great Commission of Christ founded on the biblical and theological perspectives. Finally, this project will suggest effective principles of leadership development in the cell church.

Abstract length: 143 words.

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I want to dedicate this dissertation to my parents, Ee Kyn Kim and Hu Ja Choi who have prayed for me with their unfailing encouragement and love. Furthermore, I thank my brothers, Myung Jun Kim and Tae Yu Kim, my parents-in-law, and my sisters-in-law who have supported my family spiritually, emotionally and financially.

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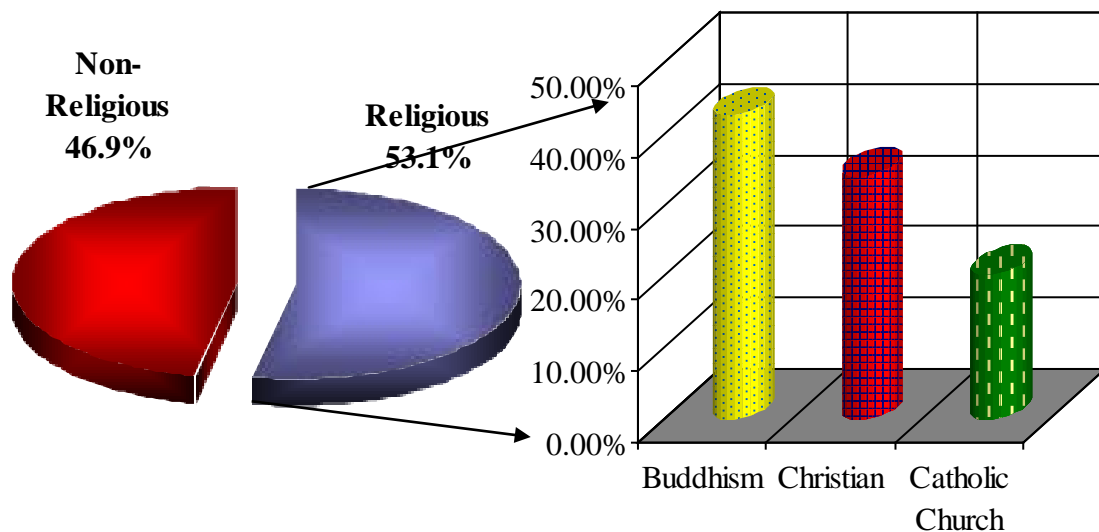
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## CHAPTER 1

### INTRODUCTION

From the result of the census by the Korea National Statistical Office in 2005, we can clearly find God's mission toward the Christian church in South Korea.<sup>1</sup> The result indicated that 46.7% of total population claimed to have no religion at all. Also, from the 53.1% of the religious population, the most predominant religion was Buddhism at 43%. The Roman Catholic Church<sup>2</sup> was the third largest at 20.6%. (Figure 1)



<sup>1</sup> Korea National Statistical Office, "A Survey of Religion Population", <http://www.mcstgo.kr/web/dataCourt/statisticsData/statisticsList.jsp>, (accessed August 2009).

<sup>2</sup> The author believes that the Roman Catholic Church should not be categorized as Christian group. Only the Protestant Church is classified as a Christian group.

Figure 1. The Population of the Religion in South Korea in 2005

From the above result, we can see that 81.68% of the population in South Korea is non-Christians. They do not know who Jesus Christ is and what He has done for them on the Cross. What mission has Jesus Christ who is our King given to the Korean church? There is no doubt in my mind that the Bible, the Word of God, fully reveals the answer to this question. He has given the church the Great Commission.

Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you. And remember, I am with you always, even to the end of the age.”<sup>3</sup>

Rodney W. Dempsey said, “The church must come to grips with the clear call of the Great the Commission to ‘make disciples.’”<sup>4</sup> Another question to ask each and every local church in Korea is: “How can we accomplish the mission of Christ?” According to Dempsey, “in order to accomplish the mission, the church must develop disciples to their full potential” for the fulfillment of the kingdom of God.<sup>5</sup> To build up a healthy church, it is the cell church’s main mission to make disciples. Nowadays many Korean Church follows the traditional church which has taken the “program base design (PBD)” structure rather than following the biblical foundational church that functions as the living body of

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<sup>3</sup> Matt. 28:18-20. All Scripture references taken from the *New American Standard Bible* (LaHabra, CA: The Lockman Foundation, 1995), unless otherwise noted.

<sup>4</sup> Jonathan Falwell and general editor, *Innovatechurch* (Nashville, TN: B & H Publishing Group, 2008), 112. Dr. Rodney W. Dempsey is the discipleship pastor at Thomas Road Baptist Church and the chairman of Discipleship Ministries at Liberty Baptist Theological Seminary.

<sup>5</sup> *Ibid.*, 113.

Christ.<sup>6</sup> Some churches have experienced rapid growth by PBD, but they are not considered a healthy church. “PBD concept does not build people on the foundation of Christ; it only builds programs.”<sup>7</sup> In spite of receiving the mission of Christ, the Korean church has many problems in developing disciples with mature and healthy spiritual leadership in the living body of Christ.

This result of survey shows that from a statistical perspective, the Christian church in Korea is in need of transitioning to a cell church to achieve the Great Commission as the mission of Christ’s church on the earth.<sup>8</sup> Joel Comiskey, in his book, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply*, states, “Cell ministry is not another program; it is the very heart of the church.”<sup>9</sup> The author comes to the conclusion that the cell church is the best model of leadership development because it is consistent with the biblical foundation of the living body of Christ as the community of kingdom of God.

In October 2008, another report of a telephone survey published by Christian Ethics Movement of Korea (CEMK) showed an alarming condition among Korean Churches from interesting data regarding the question, “How much do you trust the Christian Church in South Korea?”<sup>10</sup> Almost half of the respondents said that they

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<sup>6</sup> Ralph W. Neighbour, Jr., *Where Do We Go From Here? A Guidebook for the Cell Group Church* (Houston, TX: Touch, 1990), 39.

<sup>7</sup> Ibid., 47.

<sup>8</sup> The cell church is defined in chapter 2.

<sup>9</sup> Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston, TX: Touch, 1998), 17.

<sup>10</sup> This census by Christian Ethics Movement of Korea was carried out on 1,000 people in South Korea for five days, October 23 to 27. CEMK put this survey in charge of Global Research Institute. It is established CEMK that stands for “the institution serving to become a trustworthy Church of trustworthy Christian in South Korea” established in 1987. This institution is with public trust in South Korea.



“Never Trust” the Korean churches. Only 18.4% respondents said that they have trust in the church, and most of them were reported as Christians. (Figure 2)

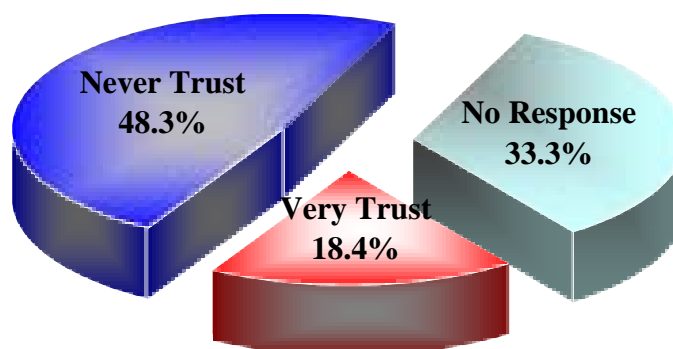


Figure 2. Responses to “How much do you trust the Christian church in South Korea?”

The result of the above survey reveals that most non-Christians distrust the church in Korea. The basic reason is that the Korean church does not carry out the Great Commission. In more technical terms, a disciple grows in Christ-likeness, the Korean church has to support them and discover their gift by God and abilities for the kingdom. And then the church must help them learn to love and to serve people in the world.

In the Bible, Jesus calls Christians “the salt of the earth and the light of the world,” and then in Matthew 5:16, teaches what they must do: “Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven.”<sup>11</sup> In addition, Jesus has given the Great Commandment, to love God and people, and the New Commandment, to love one another.<sup>12</sup> The author’s particular interest is John 13:35, “By this all men will know that you are My disciples, if you have

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<sup>11</sup> Matt. 5:13-14, NASB.

<sup>12</sup> Matt. 22:36-40; John 13:34, NASB.

love for one another.” Joel Comiskey, in his well-known book, *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest*, explains the mission of the cell church, “The church must make disciples who are willing to lead others and willing to influence others for the sake of Christ. They must take the risk to lead those who seek Christ.”<sup>13</sup>

New Covenant Fellowship Church (NCFC) is one of the healthiest Korean-American immigrant churches in the United States.<sup>14</sup> The reason for selecting NCFC for the case study is that this church is not only a very healthy cell church, but also has a leadership development process which makes mature and healthy spiritual leaders in the church. For 19 years, the vision of NCFC has been “making disciples of all the nations and then glorifying God,” which is from the biblical foundation the Great Commission in Matthew 28:18-20.<sup>15</sup> Dr. W. Jamie Kim, the founding and senior pastor of NCFC, understands the mission of Christ toward the Church in the world. He started the church with just seventeen people in September of 1990 and has witnessed the explosive growth to about 2600 church members.<sup>16</sup> Moreover, current NCFC has over 200 cell groups, and produced about 300 lay leaders.<sup>17</sup> There are two satellite campus churches, one in Germantown, Maryland, and the other in Sterling, Virginia.<sup>18</sup> NCFC, in the author’s view, is an excellent model of a mature and healthy leadership development process in the cell

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<sup>13</sup> Joel Comiskey, *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest* (Houston, TX: Touch, 2000), 16.

<sup>14</sup> In chapter 4, the author describes about NCFC in detail.

<sup>15</sup> Won G. Jamie Kim, *The Integrity Ministry* (Seoul, Korea: Kyujang, 2003), 24.

<sup>16</sup> This is from NCFC website, <http://www.fellowshipusa.com/> (accessed August 2009).

<sup>17</sup> The NCFC calls a cell group as Mokjang in Korean. The English definition of this Korean word is “Shepherd Group.” In chapter 2, the author describes the cells in detail.

<sup>18</sup> <http://www.fellowshipusa.com/> (accessed August 2009).

church that can be used as an example for churches in South Korea. Several churches in South Korea need to be changed into effective and healthy churches for the fulfillment of the mission of Christ in the 21<sup>st</sup> century.

How can the present and the next generation of the church in Korea fulfill the mission of Christ to glorify God? The excitement of the author is to find out that the answer to this key question, and this is the motivation of this project. Through this research and study, the thesis will present the leadership development process in the cell church as the living body of Christ. A Christian leader must accept and fulfill the mission of Christ with strong healthy spiritual leadership as a shepherd, as a servant, as a multiplier, and as a spiritual parent. This thesis is based on the case study of the leadership development in the cell church that occurred at NCFC. This case study will provide a strategy for a successful leadership development process. The vital center of this project is to ultimately find an effective strategy of leadership development in the cell church. The author hopes the project will help churches that may be developing such leaders in the future.

### **The Statement of Purpose**

The purpose of this dissertation is to propose an effective strategy of leadership development in the cell church. This project will attempt to develop a model that helps raising up healthy spiritual cell leaders who are includes characteristics of shepherding, servant, multiplying, and spiritual parenting leadership for the fulfillment of Christ's mission in the local church. This thesis will examine the biblical and theological foundations for the leadership development in the cell church. In other words, it will

provide definitions of the cell church, the cell leader, and also provide suggestions on how to develop cell church and leader based on the word of God. This project will be accomplished primarily through a case study of NCFC. This case study will cover the analysis of the current situation of the cell and the leadership development ministries of NCFC, as well as the positive and negative results of the survey. It will also develop a theoretical approach to leadership development in the cell church. Lastly, this paper will include some recommendations for today's Korean church that is desirous of fulfilling the mission of Christ, the Great Commission.

### **The Statement of Limitations**

This thesis will study the biblical and theological foundations of the cell church and leadership development. It will help pastors to know the function and purpose of the church as the living body of Christ. Evangelizing the lost people in the world is very important for fulfilling the mission of Christ, but it will be more effective if we equip all believers to serve God and to multiply healthy spiritual leaders with unique spiritual gifts. The purpose of this project is not to be written as a method or means to church growth. It is out of a serious concern for the recovery of the essence and structure of a healthy spiritual leadership development according to the Bible.

As the statement of the above problem implies, this project will be limited in the following ways. First, it will not discuss all of the cell church. It will discuss only the structure and basic ideas of the cell church in connection with the theme of this thesis.

Second, this project will research only one Korean cell church, New Covenant Fellowship Church (NCFC), and discuss its leadership development. The reason is that

NCFC is a healthy model cell church which has a biblical leadership development system.

Third, this project will not cover the whole ministry of NCFC. It will focus only on devising a strategy for building up shepherding, serving and multiplying leaders in the cell church.<sup>19</sup> Therefore, theoretical foundations and the object of research will be concentrated on the restricted issue.

Fourth, this thesis will not posit that this is the “only way” to develop leaders in the cell church. There are many different ways to raise up leaders in the cell church.

Fifth, this project will not suggest general principles on leadership development of the cell church to all churches in the world. Though the thesis would have valuable implications on the subject, it will focus primarily on a strategy for today’s Korean churches to fulfill the mission of Christ in Matthew 28:18-20. The strategy for leadership development in the cell church will be related to the Korean culture and context. Therefore, to make general suggestions on the issue is outside of the interest of this dissertation.

### **The Statement of Methodology**

This thesis will take two approaches to make an effective strategy of leadership development in the cell church. One is a case study of NCFC. This project will examine the church’s past and its current strategy of leadership development with a cell church. The second approach is literature research. It will find useful suggestions on leadership development in the cell church through a profound literature research which can be applied to any church in needs of this strategy.

This dissertation will be completed through the following chapters. The first

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<sup>19</sup> This is fully explained in chapter 3.

chapter will include the introduction. Chapter Two will discuss the theoretical bases for the cell church, including both biblical and theological bases on cell church. Chapter Three will treat the understanding of the biblical foundation concerning leadership development in the cell church. Chapter Four will examine the NCFC including its history, characteristics, and the process of leadership development. It will present the critical evaluation of the results of the survey including the positive and negative benefits. Chapter Five will provide an effective strategy for leadership development in the cell church for the Korean church's future. Chapter Six will make some useful recommendations for Korean churches desiring to develop healthy spiritual cell leaders in the local church.

### **The Review of the Literature**

Plentiful books, articles, and dissertations have been reviewed to prepare this project. In addition, information from class notes from various discipleship, leadership, and church growth courses within the Doctor of Ministry program at Liberty Baptist Theological Seminary will be used. Many related literature resources will be discussed and used directly or indirectly in this research process. The following represent some of the main sources in the thesis. A review of the literature is divided into two categories: cell church and leadership development in the cell church.

#### **Cell Church**

*Where Do We Go From Here?* by Ralph W. Neighbour Jr. is the foundational and classic book of the cell church. This book is extraordinary because it is the quintessential

book about the cell church. This book gave birth to the global cell movement. There are over 100,000 copies in print in the world. He wrote this book through what he saw and learned in over 25 years of ministry. He emphasizes that “the primary assignment in a cell group church is to develop Basic Christian Community.”<sup>20</sup> In addition, this book provides many ideas and insights as well as the biblical principle and direction about the cell church. Neighbour Jr. also has an extremely helpful website that is full of resources for the cell church movement.<sup>21</sup>

William A. Beckham’s book, *The Second Reformation* is also a classic on the cell church movement. He studied the cell church from the book of Ralph W. Neighbour. Beckham is a world-class strategist who has started cell group movements among European countries using Britain as a base. Beckham shows us how the “Two Winged Church” which is that God’s holy transcendent nature experienced in corporate worship and how God’s immanence is experienced in the cell group setting, is a biblical model as Jesus’ design for the church.<sup>22</sup>

Another book that is fundamental to understanding the cell church is Carl F. George’s book, *Prepare Your Church for the Future*. He wrote to develop the meta-church model that is both large enough to celebrate and small enough to care. He stresses that “a change of mind about how ministry is to be done and a change of form in the infrastructure of the church.”<sup>23</sup>

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<sup>20</sup> Ralph W. Neighbour, Jr. *Where Do We Go From Here?*, 94.

<sup>21</sup> <http://neighbourgrams.blogspot.com/> (accessed August 2009).

<sup>22</sup> William A. Beckham, *The Second Reformation: Reshaping the Church for the 21<sup>st</sup> Century* (Houston, TX: Touch, 1997), 25.

<sup>23</sup> Carl F. George, *Prepare Your Church for the Future* (Grand Rapids, MI: Fleming H. Revell, 2000), 57.

Joel Comiskey's *Home Cell Group Explosion* is a very valuable book. This book is extremely helpful to understand how small groups evangelize, grow and eventually multiply. He identified eight other huge cell churches in different countries and did a survey of the cell leaders as a basis for this book.<sup>24</sup> The author became a best seller according to its publisher, Touch Publications. Also, he wrote some excellent books, *The Church that Multiplies: Growing a Healthy Cell Church in North America* and *From 12 to 3: How to Apply G12 Principles in Your Church*. Those are valuable resources that bring insight and guidance to learn the cell church. Comiskey's dissertation for the Doctor of Philosophy in Fuller Theological Seminary, "*Cell-Based Ministry: A Positive Factor for Church Growth in Latin America*," is very helpful for developing leaders and multiplying leaders.<sup>25</sup>

Especially helpful is David Finnell's *Life in His Body: A Simple Guide to Active Cell Life*. The book clearly communicates the keys to a vital cell-based church: prayer, community, team evangelism, servant leadership and vision.

Larry Stockstill wrote a great book, *The Cell Church: Preparing Your Church for the Coming Harvest*. He is the senior pastor of the greatest cell church in the U. S. called Bethany World prayer Center with 800 cell groups and 10,000 members. He introduces the most important strategies he has used to make his church and present how to go about putting cell ministry and vision into action as a leader in a ministry setting.

Young-Ki Chai wrote a significant book, *The Laity Ministry Through House Church*. This book is about a house church. He is the senior pastor of Seoul Baptist

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<sup>24</sup> Joel Comiskey, *Home Cell Group Explosion*, 16.

<sup>25</sup> Joel Comiskey, "Cell-Based Ministry: A Positive Factor for Church Growth in Latin American" (Ph.D. diss., Fuller Theological Seminary, June 1997).



Church of Houston. He has transitioned his church successfully into a house church since he became the senior pastor of the church in 1993 with the hope of returning to the early church. It presents three biblical reasons for the home church: The Great Commission, its Learning System is not through Listening, but Seeing, and Biblical Ministries' Sharing.<sup>26</sup> In his book, Chai introduces how he started the house church and what are the principles and theological bases of the house church.

Rick Warren's book, *The Purpose Driven Church* points out that Christian leadership development cannot occur without having some type of strategy. This book has over a half-million copies, so it is already known to most Korean pastors. Hundreds of Korean pastors try to learn this type of strategy as leadership development process, which is to move a lost person into a salvation, to move the person to a covenant of membership, to move the one to discipleship and lastly into leadership.<sup>27</sup> In addition, Rick Warren has two very helpful websites that are full of resources for pastors.<sup>28</sup> This book can be recommended to all pastors to read to help developing healthy spiritual leaders in the local church.

Aubrey Malphurs' book, *Strategic Disciple Making* is extremely helpful to clearly understand Matthew's version of Jesus' Great Commission in Matthew 28:19-20 as to make disciples, and also it helps leaders to obey the Great Commission. Some traditional Bible churches have improperly interpreted the Great Commission to mean that the church's mission is just to teach the Bible without practical implication. In other words,

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<sup>26</sup> Young Gi Chai, *The Laity Ministry Setting with Home Church* (Seoul: Tyrannus Press, 1999), 45-60; Matt. 28:19-20; Mark 3:13-15; Eph. 4:11-12, NASB.

<sup>27</sup> Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 164.

<sup>28</sup> [www.purposedriven.com](http://www.purposedriven.com) and [www.pastors.com](http://www.pastors.com) (accessed August 2009).

they believe that disciples are made by simply teaching the Bible without requesting transformation. He says, “If you preach and teach the Bible, everything else will fall into place.”<sup>29</sup> According to Aubrey Malphurs, discipleship takes in the edification of the believers rather than the evangelism of sinners.<sup>30</sup> This book assists local churches in developing their disciple-making process.

*The Integrity Ministry* by Won G. Jamie Kim, senior pastor of New Covenant Fellowship Church in Maryland and Virginia is also a helpful book and it is one of key literature resources for description of the case study in the chapter three and four. He wrote this book to give us the answers of two main issues, why to edify the saints and how to edify them. The church also has a very helpful website that is a resource of the case study about developing leadership in the cell church.

### Leadership Development in the Cell Church

The foundational resource on the leadership development model in the cell church is the classic book, *The Shepherd's Guidebook: A Leader's Guide for the Cell Group Church* by Ralph W. Neighbour, Jr. It has sold over 75,000 copies in numerous languages. In this book, he shares twenty years of experience of cell ministry in the church. This book helps to understand how to shepherd a flock of God's children in the living body of Christ. This book covers all aspects of cell life, leadership, the weekly meeting, ministering to others outside the meeting. Additionally, it includes helpful forms for reporting group's progress.

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<sup>29</sup> Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids, MI: Baker Books, 2009), 7.

<sup>30</sup> Ibid., 8.

Carl F. George's book, *Nine Keys to Effective Small Group Leadership: How Lay Leaders Can Establish Dynamic and Healthy Cells, Classes, or Teams* is extremely valuable to know how to develop cell leaders and what cell leaders have to do. This book suggests nine keys to effective cell group leadership. In this book, Car F. George emphasizes that effective small group ministry must accomplish three goals: first, to provide nurturing relationships in the presence of Jesus Christ, second, to invite others to faith in Jesus Christ. Third, to multiply a new set of leaders so new groups can be formed.<sup>31</sup> Additionally, Carl F. George's book, *How to Break Growth Barriers* is helpful for leaders who want their churches to experience greater growth and have energizing impact on lives. He insists that church health comes when effective leadership and skills are working together. He suggests a rancher type of leadership.

Another extremely helpful book is authored by Joel Comiskey entitled *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest*. In this book, he explains seven realistic barriers to developing leaders and gives some advantages of cell groups. He provides some principles of biblical leaders in the Old Testament and New Testament. The author presents the values of effective cell leaders. This book provides very practical guidelines of models and principles of cell leader training. Moreover, Joel Comiskey wrote another very valuable book, *How to be a Great Cell Group Coach: Practical Insight for Supporting and Mentoring Cell Group Leaders*. In this book, the author insists that the role of the cell group coach is to equip cell leaders with the tools, knowledge, and opportunities. He suggests twelve principles on how to be a great cell

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<sup>31</sup> Carl F. George, *Nine Keys to Effective Small Group Leadership: How Lay Leaders Can Establish Dynamic and Healthy Cells, Classes, or Teams*, updated ed. (Mansfield, OH: Kingdom Publishing, 1997), 1.

group coach.<sup>32</sup> These are very practical principles for equipping leaders. Comiskey also has the particularly helpful website that is full of resources for cell-based church, leadership development, and cell leader multiplication.<sup>33</sup>

Oswald Sanders' book, *Spiritual Leadership: Principles of Excellence for Every Believer* is an extraordinarily valuable classic about spiritual leadership. It has sold over half a million copies in numerous languages. He explains the principles of spiritual leadership on the basis of biblical foundations.

Another very valuable book is authored by Henry and Richard Blackaby entitled *Spiritual Leadership: Moving People on to God's Agenda*. The authors of this book are very concerned about the subtle infiltration of secular leadership ideas into the world of Christian leadership. They believe many Christian leaders will not rise to the higher level of leadership because those leaders uncritically follow secular methods. Out of this concern, this book attempts to help leaders find true spiritual leadership principles.

Especially helpful are Dave Earley's two books for this thesis, *8 Habits of Effective Small Group Leaders: Transforming Your Ministry Outside the Meeting* and *Turning Members into Leaders: How to Raise up Your Group Members to Lead New Groups*. He provides us incredible insights on developing leaders from church members and on the role of effective cell group leaders. In these books, he suggests very practical and helpful ideas for leadership development in the cell church, because Dave Earley who was the founding senior pastor of New Life Church of Gahanna in Columbus, OH, has significant experience on cell group ministry for twenty one years. He started the

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<sup>32</sup> Joel Comiskey, *How to be a Great Cell Group Coach: Practical Insight for Supporting and Mentoring Cell Group Leaders* (Houston, TX: Cell Group Resource, 2003), 16.

<sup>33</sup> <http://www.comiskey.org/> (accessed August 2009).

church in his basement with twelve people and has grown to about 2000 people with over 125 small groups. He emphasizes that cell group leaders must have “dream of leading a healthy, growing, multiplying group and leader.”<sup>34</sup>

Dave Earley and Rodney W. Dempsey wrote a wonderful helpful little book, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*. They have culled their combined sixty years of small group leadership experience in New Life Church of Gahanna to give cell leaders the 52 practical aspects of cell group leadership.<sup>35</sup> Additionally, Rodney W. Dempsey wrote an extremely valuable D. Min. Dissertation, “*A Strategy to Transition a Traditional Church Educational System to a Small Group System*,” for understanding the process of the transition to become a small group church through changing the leadership development process.<sup>36</sup> He was charged by the Senior Pastor, Dave Earley, to develop a small group system and had successful transition at New Life Church in Gahanna, Ohio.

M. Scott Boren and Don Tillman’s book, *Cell Group Leader Training: Leadership Foundations For Groups That Work* has significant value in the area of leadership development in the cell church. It suggests eight sessions of practical training for cell group leaders. This book is full of practical guidelines on training leaders.

Bill Donahue’s book, *The Willow Creek Guide to Leading Life-Changing Small Groups* is very useful for understanding small group ministry that occurred in the Willow Creek Church. This book is a manual of designing for leadership development in a small

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<sup>34</sup> Dave Earley, *8 Habits of Effective Small Group Leaders: Transforming Your Ministry Outside the Meeting* (Houston, TX: Cell Group Resources, 2001), 19-25.

<sup>35</sup> Dave Earley and Rodney W. Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow* (Houston, TX: Touch Publications, Inc., 2007), 6.

<sup>36</sup> Rodney W. Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System” (D. Min. diss., Liberty Baptist Theological Seminary, January, 2004).

group. Also, it introduces a structure that serves people in a small group. He begins with the underlying biblical principles and values of successful small groups.<sup>37</sup>

Bill Donahue and Greg Bowman's book, *Coaching Life-Changing Small Group Leaders*, is extremely helpful for understanding knowledge on leadership coaching. This book is a practical guide for those who lead and shepherd small group leaders. It applies the concept of coaching to Christian situations very well.

John C. Maxwell's books are very helpful for understanding leadership development. He wrote many books on leadership development including *The 21 Irrefutable Laws of Leadership*, *The 21 Indispensable Qualities of a Leader*, *The 21 Most Powerful Minutes in a Leader's Day*, *Developing the Leader Around You*, *Developing the Leader Within You*, *Winning with People*, *Becoming a Person of Influence*. In fact, these books became the legends in Christian leadership development. He suggests full of knowledge and practical principles on leadership development in the local church.

Aubrey Malphurs' book, *Being Leaders: The Nature of Authentic Christian Leadership* is a very useful book for understanding being an authentic Christian leader based on the Bible and his own extensive research. In this book, he presents definition of Christian leadership which is from the inside out, from godly character and commitment to pure motives and servant attitude. In addition, *Building Leaders* which he wrote in connection with Will Manchini gives us another very valuable insight for leadership development in the cell church. Actually, in many cases the books on small group leadership development do not give how-to. But this book gives not only a theory but also a lot of practical methodology on leadership development. It deserves to have the

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<sup>37</sup> Bill Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups* (Grand Rapids, MI: Zondervan, 1996), 21.

subtitle, “*Blueprints for Developing Leadership at Every Level of Your Church.*”

Ken Blanchard and Phil Hodges’ book, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* is noteworthy. They insist that Jesus is “simply the greatest leadership role model of all time.”<sup>38</sup> In this book, the authors declare to have the heart, the head, the hands, and the habits of the greatest servant leader like Jesus Christ. It is a very practical and transformational book for people who are leaders and will be leaders.

### **Questionnaire and Interview Questions**

For this project, the author will use questionnaire to examine New Covenant Fellowship Church’s past and current strategies of leadership development on leaders of the church. The questionnaire can be found in Appendix A. The interview questions also can be found in Appendix B.

### **Summary**

According to the Word of God, the church is the living body of Christ. It means that Jesus Christ is the head of the church, so the church must obey Jesus’ Great Commission stated in Matthew 28:19 to make disciples in the living body of Christ. In other words, the church has to develop and multiply healthy spiritual leaders in Christ-likeness in the cell church. This is the mission of the church and the Lord’s will. Today’s church must recognize what the church is, and its mission is according to the Word of God.

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<sup>38</sup> Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, 1<sup>st</sup> ed. (Nashville, TN: Thomas Nelson, 2008), 2.

The author believes that in order to recover the biblical view of leadership development we must find the answer in the cell church. The author, therefore, intend to write on the dissertation topic “An Effective Strategy on Leadership Development in the Cell Church.”

Without a leadership development process, the church cannot successfully fulfill the biblical mission of Christ’s church on earth. Consequently, the Korean church needs to learn as the churches once did from the good models of biblical cell churches about leadership development. Especially one outstanding Korean church, New Covenant Fellowship Church, will be an excellent model, and show the directions for leadership development in the cell church as the living body of Christ.



## CHAPTER 2

### THE BIBLICAL AND THEOLOGICAL FOUNDATION CONCERNING THE CELL CHURCH

The English word “church” is the common translation of the Greek word *ekklesia*.

<sup>1</sup> It is closely connected with the Greek verb *kaleo*, “to call or summon,” and *ek*, “out”, in its compound from *ekkaleo*, “to call out.”<sup>2</sup> The literal meaning is “called-out ones.” According to Dr. Elmer L. Towns, “the church is made up of those who are called out. This has twofold meaning: (1) they are called out from the world and their previous ungodly life-style; (2) they are called together for a purpose. This purpose is to carry out the Great Commission.”<sup>3</sup> Ralph W. Neighbour, Jr. affirms, “While Christ personally indwells ‘called-out ones’ (*ekklesia*) among men, a fundamental act of the Holy Spirit is to serve us from our self-governing spirits and connect us to other members. This forms a body incarnated by Christ.”<sup>4</sup>

Jesus Christ first used the Greek word *ekklesia* in the New Testament saying, “I also say to you that you are Peter, and upon this rock I will build My church; and the

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<sup>1</sup> Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville, TN: B&H Publishers, 1993), 145.

<sup>2</sup> Eric G. Jay, *The Church: Its Changing Images through Twenty Centuries* (Atlanta: John Knox Press, 1980), 3-5.

<sup>3</sup> Elmer L. Towns, *A Practical Encyclopedia of Evangelism and Church Growth* (Ventura, CA: Regal Books, 1995), 45.

<sup>4</sup> Ralph W. Neighbour, Jr., *Christ’s Basic Bodies* (Houston, TX: Touch Publications, 2008), 24.

gates of Hades will not overpower it.”<sup>5</sup> He is the foundation rock on which the church is built. In other words, Jesus Christ is the head of the church and true Christians are the living body of Christ. He spoke, “For where two or three have gathered together in My name, I am there in their midst.”<sup>6</sup> The church’s size in this passage might be as small as two people. A community of three persons is not a part of a church, they are the church. Neighbour, Jr. says, “the church refers to a small groups of believers intimately attached to each other with Christ in their midst.”<sup>7</sup> Wayne Grudem states, “The church is the community of all true believers for all time.”<sup>8</sup> The church, therefore, is the community of God’s people as the living body of Christ. It is a living organism. The church of Christ is not a building, but a group people who have gathered together for the fulfillment of the Great Commission. .

### **Cell Church versus Traditional Church**

The church should not be focusing on a happy life or building of a large church, but the fulfillment of the Kingdom’s mission. It is necessary for the cell church to have an effective ministry that is built upon the essence and the function of the church. This does not mean that the traditional church is a failure and that all of it should be eliminated, but that changes are necessary to have a more effective ministry. According to William A. Beckham, “Many see the traditional ways as an old wineskin, no longer able to contain

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<sup>5</sup> Matt. 16:18, NASB.

<sup>6</sup> Matt. 18:20, NASB.

<sup>7</sup> Neighbour, Jr., *Christ’s Basic Bodies*, 93.

<sup>8</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan Publishing House, 1994), 853.

the new wine of the gospel.”<sup>9</sup> Neighbour, Jr. also says, “The traditional church, consisting of a church building, a pastor, and a flock gathered from the parish area, has specific growth limits.”<sup>10</sup>

Some churches add cell groups to the other programs and think they have become a cell church. These traditional program based design churches with cell groups differ from cell churches. In the other words, cell ministry is only a department in a traditional church. This is not really the cell church. Beckham insists that Jesus Christ, the Son of God, recreates the new wineskin of the New Testament church, which lives together in the community of Christ. It is called the cell church.<sup>11</sup>

There is a radical difference between the cell church and the traditional church. Neighbour, Jr. presents the primary differences between them in the following chart.<sup>12</sup> It may be a helpful foundation for moving into the cell church.

	<b>Cell Church</b>	<b>Traditional Church</b>
<b>Location</b>	Moved from house to house	Meets in church buildings
<b>Size of Groups</b>	Basic Christian community	Large, Impersonal Groups
<b>Activities</b>	Daily concern for one another	Weekly worship services
<b>Support System</b>	Cell members building up one another	Problem? See the pastor
<b>Discipling</b>	“Mouth to ear,” modeling; Personal values shaped	Classes, notebooks, little modeling; Values not shaped
<b>Evangelism</b>	The cell is a net that catches many fish “God is certainly among you.”	Personal evangelism; crusade evangelism; revivals; 5% of members involved
<b>Key words</b>	“Go and make disciples”	“Come grow with us”

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<sup>9</sup> Beckham, *The Second Reformation: Reshaping the Church for the 21<sup>st</sup> Century*, 26.

<sup>10</sup> Neighbour, Jr., *Where Do We Go From Here?*, 14.

<sup>11</sup> Beckham, 27.

<sup>12</sup> Neighbour, Jr., 58.

<b>Primary Tasks of Leaders</b>	Every believer equipped to do the work of the ministry	Directing the “program base design”
<b>Relationships</b>	Intimate; helping one another	Remote; little transparency
<b>Prayer Life</b>	Hours daily; Heavy emphasis	Individual choice; usually limited
<b>Pastor’s Duty</b>	Model the life of the believers	Preach good sermons, marry and bury
<b>Expectations of Members</b>	Ministering to others; total servant-hood and stewardship	Attendance; tithing; work in the programs
<b>Participation of Members</b>	95% of members are actively ministering 100% tithing can be achieved	10-15% of members do all the work 5-7% tithe
<b>Perspective</b>	Cell Groups the focal point	Congregation the focal point
<b>Teachings</b>	Apply the scriptures to needs and relationships	Subscribe to the distinctive beliefs of this church
<b>Spiritual Gifts</b>	Regularly exercised by all believers to build up others in the cell group gatherings	Either Downplayed or often used as a crowd-pleaser in public service
<b>Commitment</b>	To increase the kingdom; unity; body life	To enlarge the institution; uniformity
<b>Evaluation Test</b>	“How you serve”	“What you know”
<b>Source for Securing Staff</b>	Servant workers developed within; tested before set apart for ministry	Trained, “ Professional” clergy
<b>Small Groups</b>	The cell is the body of Christ. Bible used to bring focus on Christ’s presence in the midst of the cell members	Home bible studies Members hide behind the bible, not accountable to one another

Figure 3. Contrast between the Cell Church and the Traditional Church

As the above chart shows, the traditional church is program centered, but the cell church is people centered. In other words, the most traditional church does not build people on the foundation of Christ. It only builds programs. Although the programs in a church are necessary to build the people, it does not attain this aim. The reason is that this church strictly focuses on bigger Sunday worship service and building, but it does not

particularly focus on becoming a biblical healthy church which “builds up the body of Christ” and “fills up to all believers the fullness of Christ.”<sup>13</sup> Unlike these objectives, the focal point of the cell church is for every believer to be involved by using their spiritual gifts in building up others in the body of Christ. In other words, every believer is a minister who has spiritual gifts and uses them to build up people and expand the kingdom of God. This is foundational to the cell church. Hence, the cell church teaches the Bible, but there is a stronger emphasis upon learning by living the Word with spiritual gifts. According to David L. Finnell, the cell church is organized in such a way as to enable people to use their spiritual gifts for building up the living body of Christ through ministry in the cell groups.<sup>14</sup>

A traditional church is building centered. Most of the programs of this church are placed at the church building. There is no time in the church for people to become close to one another because the focus of this church tends to be the Sunday morning worship service and Sunday school, which meet in the church building along with most of the other programs. As a result, a new traditional church must make a high priority of getting a building, and the programs insulate members from each other. Beckham describes the characteristics of building centered churches: “People go to a building (cathedral) on a special day of the week (Sunday) and someone (a priest, or today, a pastor) does something to them (teaching, preaching, absolution or healing) or for them (a ritual or entertainment) for a price (offerings).”<sup>15</sup> Different from this, the cell church is centered

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<sup>13</sup> Eph. 4:12-13, NASB.

<sup>14</sup> David L. Finnell, *Life in His Body; A Simple Guide to Active Cell Life* (Houston, TX: Touch Publications, Inc., 1995), 18.

<sup>15</sup> Beckham, 43.

on the intimate community because it has an organic relationship in the love of Christ. In Ephesians 4:16 Paul says, “From whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.” This church still has buildings, but the focal point is the intimate loving relationship in the cell groups. Finnell explains, “The ministry of the cell church is decentralized which enables the cell groups in the community to minister more easily to the people where they live.”<sup>16</sup>

### **A Church With, Of, and Is Cells**

Although a church has cells, the presences of cells do not make a cell church. The primary reason is that the meaning of the cell is the church within a cell church, so “there are many different ways to look at ‘how’ to do small groups.”<sup>17</sup> There are fundamental differences between a church “with” cells, a church “of” cells, and a church that “is” the cell. Here it is important to describe each definition of three approaches. First, Dan Lenz explains a church “with” cells.

Small groups were playing a relatively small role in their disciple making structure.<sup>18</sup> Clearly, this was a church WITH small groups; however, it was also a church WITH 72 other ministries each that involved medium-size groups of people. Discipleship and the scriptural “one anothers” were happening through small groups and also, to some extent, through medium size task-based ministries. Through this strategy this church was able to avoid the most common pitfall of the disciple making process at a church WITH small groups. That pitfall is to define church by what happens during the Sunday morning event. What made this church’s discipleship structure work was that small groups and other ministries

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<sup>16</sup> Finnell, *Life in His Body; A Simple Guide to Active Cell Life*, 15.

<sup>17</sup> Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System”, 34.

<sup>18</sup> The author refers to “cells” as “small groups.”

were not thought of as add-ons in addition to ‘going to church’.<sup>19</sup>

A church “with” cells is a church that just adds cells to the other ministries. In other words, a cell in this church is not a church, just one of the many programs. Many churches want to become cell churches, but they just add a cell ministry to the others as a church with cells.

Secondly, Michael C. Mack describes a church “of” cells in his article, “*A Church OF Small Groups.*”

In a church of small groups, discipleship happens naturally in the proper environment: small groups where people live together in authentic biblical community. The role of the leader, then, is to make that environment available, to provide a place for the Holy Spirit to work in the lives of people, and to point people toward the goal of Christ likeness. Discipleship happens more outside meeting times than in the hour and a half the group meets each week. Mentoring, modeling, ministry, and maturity take place as people meet together over breakfasts or lunches, call or e-mail each other through the week, pray for one another’s needs every day, get together socially on weekends, and team up with one another to reach out to one another’s lost friends. This happens in all kinds of groups in all kinds of ways with all types of people.<sup>20</sup>

A cell in this church is the basic place where fellowship and discipleship happens. The cell leader in this church is accountable for shepherding cell members in and out of the meeting.

Finally, a church that is each of cells is called, a church that “is” a cell in the cell church. Dempsey states, “When you have a church that “is” small groups you are approaching 80 percent or higher connection ratios of your members.”<sup>21</sup> Dan Lenz

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<sup>19</sup> Dan Lenz, “A Church WITH Small Groups” (March 2001), <http://www.smallgroups.com/articles/2001/achurchwithsmallgroups.html> (accessed January 2010).

<sup>20</sup> Michael Mack, “A Church OF Small Groups” (March 2001), <http://www.smallgroups.com/articles/2001/achurchofsmallgroups.html> (accessed January 2010).

<sup>21</sup> Dempsey, 36.

illustrate that the church is the cell in the cell church.

If a church IS small groups then it is not built around the assembly of ALL its members but the clustering of believers to become “Basic Christian Communities” which do the work of ministry from small groups that meet in homes. These small groups then cluster for area Congregation activities, and assemble regionally for “Celebration” times. While it has weekly worship events, the focus of the church is in the small groups. In a church that IS small groups, all of the tasks of the church (evangelism, discipleship, training, ministry, and education) find their unifying point in small group life. This simplifies the operation of a church to the point that senior leadership can not only lead out in the formation of small groups but can actively participate in small group life. For instance, the apostle Paul was never so busy that he could not be involved in the basic task of the church, which was primarily meeting from house to house in the first century. A church IS small groups is built on the fact that all Christians are ministers according to Ephesians 4. God has provided “Gifted Men” to equip “Believers Who Are Gifted” to do the work of ministry.<sup>22</sup>

In a true cell church, the cell is the church. There is unifying worship, fellowship, discipleship, ministry, and missions in cell life. In this format, the life of the church is in the cells, not in a building. According to the Bible, the church is the living body of Christ and organic.<sup>23</sup> The cell is also organic in this living body, so there is multiplication and growth in the cell. One of the more important concepts of the cell church is that every member of the living body of Christ ministers.<sup>24</sup>

Bill Donahue and Russ Robinson describe three categories in the following chart.<sup>25</sup>

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<sup>22</sup> Dan Lenz, “A Church IS Small Groups” (March 2001), <http://www.smallgroups.com/articles/2001/achurchissmallgroups.html> (accessed January 2010).

<sup>23</sup> 1 Cor. 12:27-28; Rom. 12:5; Eph. 4:15; Col. 1:24, 2:19.

<sup>24</sup> 1 Peter 2:9; Eph. 4:11-12.

<sup>25</sup> Bill Donahue and Russ Robinson, *The Seven Deadly Sins of Small Group Ministry* (Grand Rapids, MI: Zondervan, 2002), 22.



	Church <b>With</b> Cells	Church <b>Of</b> Cells	Church <b>Is</b> Cells
<b>Purpose</b>	Help People find a Place in the Church	A Means of Building the Church as Community	The Primary Expression of the Church
<b>Organizing Principle</b>	Someone Wants to Start a Cell	Strategy using Affinity with Geography considered	Strategy using Geography with Affinity considered
<b>Getting it a Cell</b>	Placement System (Centralized)	Group Invitation or Assimilation Event (Decentralized)	Assigned by Geography (Cell responsible)
<b>Cell Membership</b>	Optional for Growth Not required for Church Membership	Essential for Growth Required for Church Membership	Essential for Growth Required for Church Membership
<b>Role of Cell Leaders</b>	Mostly Reactive Leader	Proactive Shepherd-Leader	Pastoral Shepherd-Authority
<b>Use of Curriculum</b>	Chosen by Leader	Recommended by Staff or Chosen by Leader	Designated by Staff
<b>Cell Meeting Format</b>	Designed by Leader or Curriculum	Designed by Leader + Ministry Strategy	Designed by Leader + Designated Pattern
<b>Church Authority over Cell</b>	Low	Low	High
<b>Church Monitoring of Cells</b>	Low	High	High
<b>Cell-based Evangelistic Activity</b>	Possible	Encouraged	Expected

Figure 4. Comparison between Church with Cells, Church of Cells, and Church is Cells

### Definition of the Cell Church

What is the cell?

The cell is a biological term, which means “the basic structural and functional unit of all known living organisms; it is the smallest unit of life that is classified as a living

thing, and is often called the building block of life.”<sup>26</sup> Distinctly, Joel Comiskey explains that cells in a church form the living body of Christ in the same way as individual cells link to form the body of a human being.<sup>27</sup> Neighbour, Jr. also insists that as biological cells are the building block of all life forms, the cell from a biblical perspective is also “the basic life form of the church.”<sup>28</sup> In other words, the cell is called the “Basic Christian Community.”<sup>29</sup>

Furthermore, each biological cell grows and reproduces its parts until it divides into two distinct cells. “Cell division is the process by which a parent cell divides into two or more daughter cells. Cell division is usually a small segment of a larger cell cycle.”<sup>30</sup> This also occurs in healthy cells in a church. Parent-baby cell multiplication in the healthy cell church aspires to reproduce a parent cell dividing into two or more new baby cells. Neighbour, Jr. emphasizes that a cell church grows by multiplying new cells. “As with the human body, its cells multiply on a regular basis, dividing into two cells. A cell which fails to multiply itself is abnormal; terminal diseases can be caused by them ... both in the human body and in the church.”<sup>31</sup> Also, Beckham describes how “a cell church can systematically multiply because the point of growth takes place at the

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<sup>26</sup> This quote is from Wikipedia the free encyclopedia at [http://en.wikipedia.org/wiki/Cell\\_\(biology\)#cite\\_note-Alberts2002-0](http://en.wikipedia.org/wiki/Cell_(biology)#cite_note-Alberts2002-0) (accessed January 2010).

<sup>27</sup> Joel Comiskey, *Home Cell Group Explosion*, 19.

<sup>28</sup> Neighbour, Jr., *Where Do We Go From Here?*, 197.

<sup>29</sup> *Ibid.*, 94.

<sup>30</sup> This quote is from Wikipedia the free encyclopedia at [http://en.wikipedia.org/wiki/Cell\\_division](http://en.wikipedia.org/wiki/Cell_division) (accessed January 2010).

<sup>31</sup> Ralph W. Neighbour, Jr., *The Shepherd's Guidebook: A Leader's Guide for the Cell Group Church* (Houston, TX: Touch, 1990), 10.

integrated cell level, not through compartmentalized multiple programs.”<sup>32</sup>

What are cells in a cell church? Neighbour, Jr. states that “the cell is the church, and the church is the cell. It is the basic building block of the larger community called local church.”<sup>33</sup> The life of the church is in the cells as in the human body. Finnell clearly defines healthy cells in a cell church, “Cells are the organism of the body of believers in small groups for the purpose of worship, experiencing God, ministering to one another and ministering to and evangelizing the community.”<sup>34</sup> The ultimate purpose of each cell, therefore, is to multiply itself as the group grows through fellowship, evangelism, conversions, discipleship, and then leadership development for expanding the community of the church and the Kingdom of God.

#### What is the cell church?

What does a cell church look like? Neighbour, Jr. insists that the cell church is not only built around assembly of all its members but also the clustering of believers to become ‘Basic Christian Communities’ which do the work of ministry from cells that meet in homes.<sup>35</sup> In addition, Comiskey states, “The cell church is simply a church that has placed evangelistic small groups at the core of its ministry. Cell ministry is not another program; it is the very heart of the church.”<sup>36</sup>

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<sup>32</sup> Beckham, 28.

<sup>33</sup> Neighbour, Jr., *Where Do We Go From Here?*, 68.

<sup>34</sup> Finnell, 23.

<sup>35</sup> Neighbour, Jr., *Where Do We Go From Here?*, 68-70.

<sup>36</sup> Comiskey, 17.

Lawrence Khong<sup>37</sup> defines the cell church;

- 1) Each cell church's cell is a church.
- 2) All cell church's cells are doubled by evangelism to establish a new cell.
- 3) Cell church's cell must be well-organized for close supervision.
- 4) A cell must be connected with a congregation.
- 5) A cell must attend weekly Sunday worship under one leadership.<sup>38</sup>

Ralph Neighbour, Jr.<sup>39</sup> details the definition of the cell church in *the Cell Church*

*Magazine*:

The human body is made up of millions of cells, the basic unit of life. Likewise, Cells form the basic unit of the Cell Church. Believers actively seek relationships with God, each other and unbelievers in Cell Groups of 3-15 people. These relationships stimulate each member to maturity in worship, mutual edification and evangelism. This is Community.

Built on the principle that all Christians are ministers and that the work of ministry should be performed by every Christian, the Cell Church activity seeks to develop each disciple into the likeness of Christ. The Cell Groups are the very forum for ministry, equipping, and evangelism.

Cells also cluster together for weekly or biweekly "Congregation" meetings and "Celebrations." While these meetings are important, the focus of the church is fixed on the weekly Cell meetings in homes. The reason? This is where love, community, relationships, ministry, and evangelism spring up naturally and powerfully. Therefore, the life of the church is in the Cells, not in a building. The church is a dynamic, organic, spiritual being that can only be lived out in the lives of believers in community.<sup>40</sup>

In the cell church, the cell performs all the functions that the local church has to do. In other words, the cell is the church, the church is the cell. The cell is as a church within the church. There is worship, fellowship, prayer, evangelism, discipleship,

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<sup>37</sup> He is the pastor of Faith Community Baptist Church which has taken the lead in establishing a new cell church model for 21<sup>st</sup> century.

<sup>38</sup> Lawrence Khong, *The Apostolic Cell Church: Practical Strategies for Growth and Outreach* (Houston, TX: Touch, 2000), 54.

<sup>39</sup> He is one who contributed to the systematic study of the cell church movement and proliferation of the movement.

<sup>40</sup> Ralph W. Neighbour Jr., "Welcome to the Cell Church!" Vol. 3, *Cell Church Magazine*, August 1994, 5.

leadership development, work of service, and multiplication in each cell. This cell church, therefore, is a church derived from the cell. The cell church is built around the New Testament model of the church.<sup>41</sup>

The cell church also has some ministry departments like the traditional church. For example, there are ushering, worship, missions, and training departments. However, all ministry departments in the cell church support only the cell ministry, because the cell is the backbone, or center, of church ministry.

Khong asserts, “All the things the church must do – training, equipping, discipleship, evangelism, prayer, worship – are done through the cell. Our Sunday service is just the corporate celebration.”<sup>42</sup> In the cell church, people are not only encouraged to attend cells meeting, but also the Sunday celebration service of the whole church, when cells come together for worship.

Finnell states the meaning of the cell church as follows:

A cell church is people centered, community centered, and relationship centered. It has a “go” structure and builds relationships with individuals that are brought into cell groups that meet in members’ homes under the leadership of the Holy Spirit. It is organized for ministry to people through the use of spiritual gifts. It is patterned after the New Testament church. Its leadership style is the servant leader (John 13:12-15; Matt. 23:10-12), and every member is a minister (1 Peter 2:9) for building and expanding the kingdom of God.<sup>43</sup>

In addition, the following shows that cell churches worldwide use many terms for their cells.

Seoul Baptist Church → A House Church  
Bethany World Prayer Center → Touch Groups

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<sup>41</sup> Acts 2:42-46 NASB.

<sup>42</sup> Khong, *The Apostolic Cell Church*, 43-44.

<sup>43</sup> Finnell, 14-22.

New Hope Community Church → Tender Loving Care Groups  
 Yoido Full Gospel Church → Cell Groups  
 San Fernando Baptist Church → Grupos de Amor<sup>44</sup>  
 Ralph W. Neighbour → Shepherd Groups  
 New Life Church → New Life Groups or Friendship Groups  
 New Covenant Fellowship Church → Oikos Groups  
 Global Mission Church → Mok-Jang Groups  
 Saddleback Church → Small Groups Life

The name they are called is not important, but the fact that the cells are the basic building blocks of the church is vital. So, for this project, the author has chosen to use the term “Cells” in the cell church.

Summarizing these definitions, a cell church is simply a church that has paced cells at the core of its ministry. Cells as His living body shape the basic Christian community of the cell church. A Cell has a completely independent function as a church. In other words, the cell church is as a church within the church because the cell is a church. The cell also is an organic community, which means there is a multiplying process – birth, growth, multiplication – for fulfilling the kingdom of God.

### **Biblical Basis for the Cell Church**

According to the above definition, the cell in the cell church is the basic Christian community. Here community should be understood as the relationship between persons who experience common life, which means life together. Community is defined as the interpersonal connections between two or more beings. God exists as different persons with a common, intimated and interconnected life. According to the Bible, God’s great creation desire is to be in community with humanity, so the study of community is a very

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<sup>44</sup> Neighbour, Jr., *Where Do We Go From Here?*, 209.

important reason for the existence of the Bible.<sup>45</sup> Community, therefore, is the common life of God and people, and cells in the church are the most visible and normal form of this community.

### Old Testament

The cell as the basic Christian community begins with the very nature of God. In the Bible, God reveals Himself as God the one and three persons – the Father, the Son, and the Holy Spirit. In Genesis 1:1, “In the beginning God created the heavens and the earth,” God, the word *Elohim*, is the Creator of all that exists. The word *Elohim* is plural, which means the word expresses the unity of the three persons in the one God.<sup>46</sup> Finnell points out that the triune God is an expression of community, “Community is part of the perfection of God and all that He created. Part of the nature of God is community.”<sup>47</sup>

Neighbour, Jr. also insists, “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.”<sup>48</sup>

At this point, the triune God is the perfect one and has the perfect relationship with each other in the community. According to Scriptures, “God said, Let Us make man in Our image, according to our likeness ... God created man in His own image, in the image of God He created him; male and female He created them.”<sup>49</sup> God also created a man and a woman to live together in the family community of God. “It is not good for the man to

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<sup>45</sup> Gareth Weldon Icenogle, *Biblical Foundations for Small Group Ministry: An Integrative Approach* (Downers Grove: Inter Varsity Press, 1994), 10.

<sup>46</sup> Neal F. McBride, *How to Lead Small Groups* (Colorado Springs, CO: NavPress, 1990), 14.

<sup>47</sup> Finnell, 35.

<sup>48</sup> Neighbour, Jr., *Where Do We Go From Here?*, 96.

<sup>49</sup> Gen. 1:26-27, NASB.

be alone; I will make him a helper suitable for him.”<sup>50</sup> After this, community became part of human kind’s nature as well as God’s nature. Gareth Weldon Icenogle emphasizes, “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. The foundational theological community is a man, woman, and the triune God together.”<sup>51</sup>

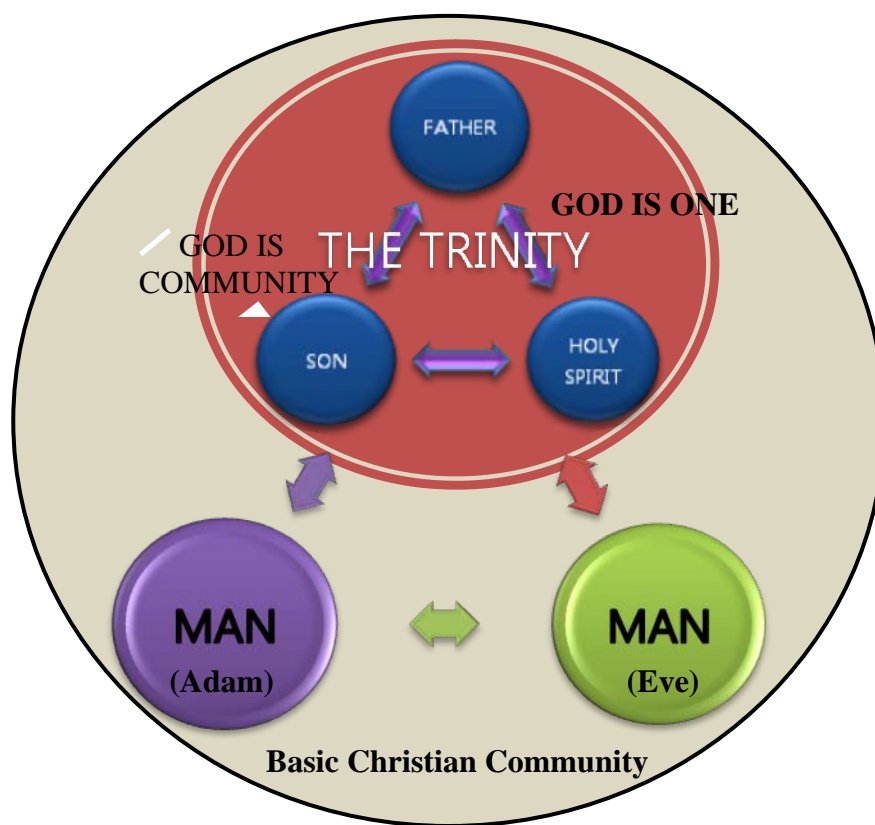


Figure 5. The Community of the Trinity and the Basic Christian Community

As the above figure shows, from the very beginning of time God had planned to create all human to need both God and other men in the community. This basic

<sup>50</sup> Gen. 2:18, NASB.

<sup>51</sup> Icenogle, *Biblical Foundations for Small Group Ministry: An Integrative Approach*, 22.



community in creation consists of God, and Adam and Eve, so the relationship between them lays the foundation for relationships between any others in community. The cell in the cell church is the base community in which men, women, and God have an intimate relationship.

Community is precisely what Satan attacks and hates, so in the Garden he succeeded in destroying all the relationships, God to man, man to wife, and brother to brother. “Community among men was replaced by loneliness, fragmentation, and a tragic, needless grave,”<sup>52</sup> but God did not give up His community.

According to Neighbour, Jr., “Throughout the Old Testament, the theme of God and man entering into community is recurrent. With Abraham, with Moses, with Israel, with David, God offered intimacy as an alternative to estrangement.”<sup>53</sup> God had a plan to restore community through people whom God had chosen. For instance, God gathered together Abraham’s family to begin accomplishing His planned restoration of community. God said to Abram, “Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; And I will make you a great nation. And I will bless you.”<sup>54</sup> Abraham gave up his position of power and comfortable life to take part in God’s planned restoration of community. In conclusion, God’s plan to bring His creation back into community with Himself is dependent upon His working through people in the Old Testament. They, however, could not fulfill it, so God sent Himself who is the Son, Jesus Christ, for recreation of community.

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<sup>52</sup> Neighbour, Jr., *Where Do We Go From Here?*, 98.

<sup>53</sup> *Ibid.*, 99.

<sup>54</sup> Gen. 12:1-2, NASB.

## New Testament

### **The Basic Building Block of Jesus Christ**

Jesus, who was God incarnate on the earth, came to draw people into intimate relationships with the Father as the Son in the Holy Spirit. He demonstrated the immediate nearness of God's presence in divine community. "Jesus called this demonstration of God's rule in community the kingdom of God."<sup>55</sup> This cell community who gathered with Jesus in their midst was the visible kingdom on earth. "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."<sup>56</sup> This new community was led by the rule of God, who measures the quality of life in different terms than do earthly kingdoms and leaders. "He appointed twelve; so that they would be with Him and that He could send them out to preach."<sup>57</sup> God's desire was for this rule to become visible through His people in the new community. In other words, God does work for the kingdom through a person's example. This was the purpose of the coming of Christ and the calling of the twelve disciples. Icenogle explains the beginnings and purpose of this cell of twelve which Jesus called together in Mark 3:

- (1) Jesus called to himself those he wanted.
- (2) Jesus appointed twelve.
- (3) Jesus wanted them to be with him.
- (4) Jesus sent them out to proclaim.
- (5) Jesus sent them out to have authority.<sup>58</sup>

Donahue also states, "Jesus developed a community of followers and for Paul,

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<sup>55</sup> Icenogle, 117.

<sup>56</sup> Mark. 1:15, NASB.

<sup>57</sup> Mark. 3:13, NASB.

<sup>58</sup> Icenogle, 118.

Peter, and other church planters to start new communities wherever they went as they proclaimed the Gospel.”<sup>59</sup> These new communities began as cells, just as Jesus had modeled with the twelve disciples.

Jesus gave the Great Commandments to His people for living in the community of the kingdom of God. These Commandment are in Matthews 22:35-40:

One of them, a lawyer, asked Him a question, resting Him, “Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the lord your God with all your heart, and with all your soul, and with all your mind.” This is the great and foremost commandment. The second is like it, “You shall love your neighbor as yourself.” On these two commandments depend the whole Law and the Prophets.

There are two commandments which are to love God and to love others. Dempsey explains this Great Commandment which means that “Christian discipleship must be about helping people grow in their love and respect for God so that they can effectively witness to others.”<sup>60</sup> In John 13:34-35, Jesus also gave the New Commandment, “A new commandment I give to you that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.” According to Dempsey, this verse means “the proof that we are His disciples, if we love other disciples” in the community of the kingdom of Christ.<sup>61</sup> All motivation for love is derived from God’s love and His sending Jesus Christ. The cell church develops people who truly love God, love others, and love believers.

Jesus Christ fulfilled two important roles for three years in His ministry on earth.

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<sup>59</sup> Bill Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups*, 26.

<sup>60</sup> Rodney W. Dempsey, “What is God’s Will for My Church? Discipleship!” in *Innovatechurch*, general ed. Jonathan Falwell (Nashville, TN: B&H Books, 2008), 104.

<sup>61</sup> Rodney W. Dempsey, “ABC Training Manual” (Lynchburg, VA: Thomas Road Baptist Church, Spring, 2008), 4.

In one role Jesus died for the salvation of His people on the cross, which meant the completion of the redemption through His crucifixion. The other was that He called the twelve disciples from the crowd who followed Him, to spread the message of the gospel to the world. In other words, He made a first disciple cell group with the twelve members to fulfill of the kingdom of God. The twelve disciples went from following and learning moved into the being sent and ministering. Jesus first called the cell group to come and follow, then to go and minister.<sup>62</sup>

Jesus' cell group where He had the intimate relationship with the twelve disciples for three years is the best cell model. He always lived together with the twelve and trained them during His ministry on earth. They saw His ministries for the kingdom of God. There was a deep life connection between Jesus and the twelve in the new community. Icenogle helps to understand the life together in the community as a cell through Scripture recording the life of the twelve with Jesus.

The group visited in the home of a group member (Mk. 1:29).  
 Jesus healed a group member's relative (Mk. 1:30-31).  
 The group searched for Jesus who wanted periods to be alone (Mk. 1:35-37).  
 The group lived occasionally with Jesus in isolated places (Mk. 45).  
 The group visited in the home of the socially unacceptable (Mk. 2:15).  
 The group lived under constant outside scrutiny and criticism (Mk. 2:18).  
 The group was accused of breaking the Law (Mk. 2:24).  
 The group took up the message and ministry of Jesus (Mk. 3:13-15).  
 The group became the new family of Jesus (Mk. 3:31-34).  
 The group was taught secrets that the crowd could not bear to hear (Mk. 4:10).  
 The group often lived in danger and fear of the physical elements (Mk. 4:37-38).  
 The group experienced the power of Jesus over the elements (Mk. 4:39-41).  
 The group watched Jesus heal and exorcise evil spirit (Mk. 5:1-13).  
 Jesus sent the group out to heal and exorcise evil spirit (Mk. 6:7-13).  
 The group reported back to Jesus about their ministry experiences (Mk. 6:30).  
 The group was called away by Jesus to rest (Mk. 6:31).  
 The group served the crowd at the direction of Jesus (Mk. 8:6-8).  
 The group entered into dialogue, discussion and questions with Jesus (Mk. 8:16).  
 While the group traveled they discussed the identity and mission of Jesus (Mk.

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<sup>62</sup> Mark 3:14-15, NASB.

8:27).

The group asked Jesus for insight about how to do healing (Mk. 9:28-29).

The group participated in an observational learning process with Jesus (Mk. 12:41-44).

The group regularly ate together (Mk. 14:18).

Jesus led the group through the meaning of their experiences together (Mk. 14:22-25).

The group sang together (Mk. 14:26).

Jesus gave away authority and power to the group when He left them (Mk. 16:15-20).

Jesus continued to be present with the group by the power of the Holy Spirit (Acts 1:8).<sup>63</sup>

Figure 6. The Cell Group Experience of the Twelve with Jesus Christ

In the cell, the sharing of life together as biblical fellowship is of primary significance. The cell's life is to serve others. The cell is a training ground where they learned to live life together so they could have the freedom and power to share life with others.

### **The New Testament Church As the Cell Church**

Jesus founded an original community of twelve disciples and related it to other small disciple groups. Before Pentecost, these groups expanded into multiple group clusters of 120 men and women.<sup>64</sup>

Luke describes first century church life after Pentecost:

They were continually devoting themselves to the apostles teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with

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<sup>63</sup> Icenogle, 192-193.

<sup>64</sup> Acts 1:15.

gladness and sincerity of heart, praising God and having favor with all the people and the Lord was adding to their number day by day those who were being saved.<sup>65</sup>

Three thousand people believed in Jesus through Peter's preaching on the Day of Pentecost. These first believers met day by day, not only in the temple which was the gathering of the whole church, but also in their homes which were the home congregations. They ate food with glad and humble hearts and praised God and enjoyed the good will of the people. Beckham states, "In the New Testament church, the gathered context met as the whole church, assembled as the congregation, and went to the temple. The scattered context met as home churches, joined together in cells, and went house to house."<sup>66</sup>

Dempsey lists the elements of the early church in Acts 2:42-47. These following factors validate the cell as the primary form of first century church life.

- 1) Continual devotion to the Apostle's teaching
- 2) Fellowshiping with each other
- 3) Breaking of bread together
- 4) Prayer
- 5) Wondrous things were taking place
- 6) Unity and common interests
- 7) Sacrificially met needs in the body
- 8) They met in the temple and from house to house
- 9) They were sharing meals together
- 10) They praised God
- 11) They had favor with all the people
- 12) People were being added to the body day after day<sup>67</sup>

There were both large congregations and small cells during the first century. That

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<sup>65</sup> Acts 2:42-47, NASB.

<sup>66</sup> Beckham, 105.

<sup>67</sup> Rodney W. Dempsey, "ABC Training Manual," 4-5.

is evident in the New Testament. The first century churches were also interdependent from one another. This was a very important example of the cell church.

Luke records in Acts 5:42, “Every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.” This passage teaches the balance of the cell church. There was good balance between both large group celebration in the temple and the cell community at home in the early church. There was not one part stronger than another in the church. In addition, Paul not only met people in teaching “from house to house,” but also in a gathering of all the house groups for hearing what he taught.<sup>68</sup>

There are so many cell home churches easily found in the New Testament. For instance, Paul met Roman believers in Priscilla and Aquila’s house to be used for a church.<sup>69</sup> In Acts, the house of Jason in Thessalonica, Troas, Ephesus, the home of Philip in Caesarea, and so forth were used as cell home churches.<sup>70</sup> In Ephesus, Paul taught the Word of God at the Hall of Tyrannous which was a larger place rather than just house.<sup>71</sup> Dempsey states, “It is to understand at this point that small groups have excellent Scriptural support. The early churches met in homes and therefore were smaller sized groupings.”<sup>72</sup>

The cell church follows the model of the New Testament church. The cell church, therefore, has both large group celebrations in the church building and cells at home. In

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<sup>68</sup> Acts 20:20; 20:6-12, NASB.

<sup>69</sup> Rom. 16:5.

<sup>70</sup> Acts 17:5; 20:6-8; 20:16-20; 21:8-15.

<sup>71</sup> Acts 19:9.

<sup>72</sup> Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,” 43.

the cell church, large celebration worship on Sunday overflows from the cell's life taking place during the week in the individual lives of members. In the cell church, cells meet in houses during the week and are the basic unit of the church. In cells, members take off their metaphorical masks and receive healing, fellowship, discipleship, evangelism, and multiplication.

### **Theological Basis for the Cell Church**

When starting a cell church, it is most important to understand the philosophy of cells. The reason is that the cell church is never one of the methods of church growth. The cell church follows the model of the New Testament church.

There are three basic theologies of the cell church; first is the Lordship of Christ, second is the priesthood of all Christians, and finally, that the church is the living body of Christ and the family of God as the organic community. According to Young Chul Park, these three theologies are the significant foundation for the cell church.<sup>73</sup>

#### **Lordship of Christ**

The cell church emphasizes the Lordship of Christ Jesus who is the head of church, because the cell church, as the body of Christ, is a living organism. All believers in Christ are the church as His body and Jesus Christ is the head, so the body must obey the orders of the head. This is a healthily living organic system. "And He (Jesus Christ) put all things in subjection under His feet, and gave Him as head over all things to the

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<sup>73</sup> Young Chul Park, *Cell Church Theory* (Seoul, South Korea: Jordan Books, 2004), 22.



church.”<sup>74</sup>

The Lordship of Christ is the most basic theology among the three, because when Christians in the cell church believe that Jesus Christ is not only the Savior but also the Lord, they are baptized in the Holy Spirit as the Spirit renews them. Thus, they experience spiritual birth with God as their Father. They do not depend upon their own strength and do not take the throne themselves. They must daily take Christ on the throne in their own life, which means that Christ as the Lord is in them according to the Word of God, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”<sup>75</sup> They, therefore, become both disciples and servants of Jesus as the Lord. They dedicate their own life to glorifying God.

The Lordship of Christ is that a person who repented sins and believes in Jesus Christ as Savior and Lord and absolutely obeys and devotes to Him. The reason is that Jesus Christ is “King of Kings and Lord of Lords.”<sup>76</sup> If someone who attends a church did not acknowledge the Lordship of Christ, the one could not really become a member of the church which is the living body of Christ. The reason is that Jesus is not the center of this person’s life, so the one is not a part of Christ’s body and His love cannot appear in their life.

Members in the cell church accept the sovereignty of Christ. This means they acknowledge that Jesus Christ is the Lord of their lives, give Him complete control with no conditions attached, and obey His will in their lives. They reveal the evidence of the

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<sup>74</sup> Eph. 1:22, NASB.

<sup>75</sup> Gal. 2:20, NASB.

<sup>76</sup> Rev. 19:16, NASB.

Lordship of Christ and devote themselves to Christ in their whole lives. Finnell states,

If we want to be a vessel of Him in cell groups, we must choose to allow Christ to rule on the throne in our lives. This means that we become a channel for Him to accomplish His purpose. It is not what we do for Christ that counts, but what Christ does through us. Spiritual productivity is not dependent upon activity but our availability.<sup>77</sup>

The most manifest and decisive part on the Scripture about the Lordship of Christ is John 15:7-8, “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.” In this passage Bill Hull found four characteristics of a disciple who accepts the sovereignty of Christ.<sup>78</sup> The first is to abide in Christ which means consistently walking with Him throughout a lifetime. It is a process in the Christian life. According to Brant Tolsma, surrendering to the Lordship of Christ is not a onetime, quick, and easy decision. This means acknowledging Jesus Christ as the Lord and the king, and “learning to turn control of our lives over to Him is a lifetime process.”<sup>79</sup> The second basic characteristic is obedience. A disciple follows Christ and obeys His will which are especially the Great Commission, the Great Commandment, and the New Commandment. Bill Hull states another important thing, “There is no discipling without training, and there is no training without accountability.”<sup>80</sup> The third is the bearing of spiritual fruit. A disciple must produce much fruit in his/her own life and in the lives of others. To bear spiritual fruit is a natural result of life of the disciple. The best

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<sup>77</sup> Finnell, 49.

<sup>78</sup> Bill Hull, *Jesus Christ Disciple-Maker* (Colorado Springs, CO: Navpress, 1984), 10-12.

<sup>79</sup> Brant Tolsma, *The Surrendered Christian Athlete* (Lynchburg, VA: Warwick House Publishing, 2000), 14.

<sup>80</sup> Hull, *Jesus Christ Disciple-Maker*, 11.

fruit is to multiply spiritual leaders as disciples. The last primary characteristic of a disciple is to glorify God. The foremost goal of a disciple is to give God the glory through the fruit which is to multiply another leader as a disciple.

A disciple who follows Christ is remaining in Him, established in the Word of God and prayer plus living an obedient lifestyle. The disciple will glorify God through to inevitably bear fruit, to reproduce another disciple, both in his/her attitude and his/her action. Members in the cell church must, therefore, become disciples of Christ, so they are not only to understand that Jesus Christ is their Lord who died on the cross to redeem them, but also to realize that He is the owner of everything in heaven and earth. They dedicate themselves to the Lord Jesus Christ for a lifetime to glorify God through bearing spiritual fruit which is to multiply another disciple as a spiritual leader.

#### Priesthood of Every Believer

The second primary theology of the cell church is that all believers are the workers of God as priests. Every Christian has direct access to God the Father through Jesus Christ, and then they must provide service to God and others in the cell church. Finnell insists, “One of the more important concepts of the cell church is that every member ministers.”<sup>81</sup> In the traditional church, a clergy is only a minister and most members are onlookers. However, in the cell church, every member is a minister for building and expanding the kingdom of God.

As members of the church and the living body of Christ, all are part of a holy priesthood.

And coming to Him as to a living stone which has been rejected by men, but is

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<sup>81</sup> Finnell, 56.

choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for **a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ.<sup>82</sup>

In this passage Peter obviously indicates that all the members of the living body of Christ are holy priests. A priest is one who offers sacrifices to God. Members of the church must serve as priests to the Triune God by offering their lives to Him, so God may use them for His own purpose.

1 Peter 2:9 is the pattern for all members of the church to be priests for the purpose of proclaiming Christ. “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”

This passage mentions four status of a Christian who was a new birth in Christ. These are a chosen race, a royal priesthood, a holy nation, and a people for God’s own possession. The change of status does not only mean privilege and blessing for believers, but is also the discovery that God calls them ministers of Christ with the responsibility and obedience for expanding the kingdom of God. According to Finnell,

As priests, we offer our lives to God as His own possession so that we may proclaim the excellencies of Him who has called us out of darkness into His marvelous light. Thus all the members of the body should collectively complete the mission that Christ began on the cross and will complete at the second coming. That mission is to rescue mankind from the kingdom of darkness and bring them into the glorious kingdom of God.<sup>83</sup>

In the cell church, the primary idea of the priesthood of every believer is that God gives all Christians spiritual gifts, so they must develop and use their gifts for the

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<sup>82</sup> 1 Peter 2:4-5, NASB.

<sup>83</sup> Finnell, 57.

“building up of the living body of Christ”<sup>84</sup> in love. This means that the gifts of the Holy Spirit are a very important part of what makes a cell group work. Through the use of gifts, the living body of Christ as the church achieves His mission of saving lost souls. In the cell church, spiritual gifts are not something Christians take pride in as something they possess. It is, however, how the Holy Spirit works through them.

The ministry of the cell church is empowered and led through the Holy Spirit. The cell member serves the group through his/her spiritual gifts, not through a position of authority in the church. For instance, the gift of faith, according to Romans 12:3, is a foundation within the cell that is steadfast. When life’s circumstances are difficult or seem hopeless, those with this gift strengthen the whole group. Members in the cell have faith that God is in control.

Members in the cell church have spiritual gifts to serve God and others in love, because love is the motive for the use of gifts. Paul breaks in the middle of his teaching of the gifts of the Holy Spirit in 1 Corinthians 12 and 14 to discuss at length the reason for them is love. Paul also focuses on the activity of the body as flowing from love.

But speaking the truth **in love**, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself **in love**.<sup>85</sup>

The cell church members, therefore, have the gifts of the Holy Spirit for the work of the ministry of God in love. The truth that they are the priests and ministers of the gospel of Jesus Christ using spiritual gifts in love is one of the foundational scriptural principles that build up the cell church.

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<sup>84</sup> Eph. 4:11-12, NASB.

<sup>85</sup> Eph. 4:15-16, NASB.

### The Church as the Family Community of God

The last foundational theology of the cell church is that the church as the living body of Christ is the family community of God. According to Finnell, “The basic building block of society is the small group we describe as family. The basic building block of Christian community is the small group described in Acts. Today, these small groups have been rediscovered in the cell church.”<sup>86</sup>

Members in the family community of God must be believers who accept Christ Jesus as the Lord according to the Word of God, “As many as received Him, to them He gave the right to become **children of God**, even to those who believe in His name.”<sup>87</sup> Paul also says, “But in case I am delayed, I write so that you will know how one ought to conduct himself **in the household of God**, which is the church of the living God, the pillar and support of the truth,” “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of **God’s household**.”<sup>88</sup> When Jesus heard that His mother and brothers came to see Him, He said, “Behold My mother and My brothers! For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.”<sup>89</sup> God as the Father and Christians as brothers and sisters become the family of the Kingdom of God. Families have the interdependent relationships to each other in love. This concept is the base of the cell church. The cell has intimate loving relationships like a family in each other’s life. Members in the cell would like to serve and encourage each

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<sup>86</sup> Finnell, 38.

<sup>87</sup> John 1:13, NASB.

<sup>88</sup> 1 Tim. 3:15; Eph. 2:19, NASB.

<sup>89</sup> Matt. 12:46-50, NASB.

other, and to eat, talk, and pray together, because they are the members of God's family.

The cell church emphasizes that the church is never similar to a building of death; it is the living body which means an organism. Jesus Christ and His living body and is the same as a constant connection is vital between the head of a physical body and the body. Accordingly, in the human body, the interdependence relationship between the body parts is crucial in order and ensures the health of the other parts. In the church, it is similarly instructed to stay connected to encourage each other to ensure the health of the body. Millard J. Erickson stresses that "members of the body are to bear one another's burdens and restore those who are found to be in sin."<sup>90</sup> Erickson also emphasizes that the body of Christ: "is to be characterized by genuine fellowship, is to be a unified body and is also universal."<sup>91</sup> The body is one functioning entity needing all the parts in proper working order.<sup>92</sup> The parts cannot separate themselves from the body, so that as long as there is a body of Christ it must be one.<sup>93</sup> These are intimate fellowships in redemptive love, spiritual maturity, evangelism to lost, work of service through gifts, and the multiplication of spiritual leaders.

Reproductive growth is another notable indicator of a healthy, fully functioning body. According to Peter Wagner, one of the aspects of a healthy church is to multiplying of spiritual leaders. "If a given church is faithful to the Lord, and if it is in a healthy condition, God can be expected to do what He did to the church that came into being on the Day of Pentecost. He will ordinarily add 'to the church daily those who are being

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<sup>90</sup> Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Books, 1985), 1048; Gal. 6:1, 2.

<sup>91</sup> Ibid., 1048.

<sup>92</sup> 1Cor. 12:14-26.

<sup>93</sup> Eph. 4:11-13.

saved.”<sup>94</sup>

### **The Structure of the Cell Church**

The foundation of the cell church is Jesus Christ with the cells as the focal point of the church. Paul says, “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”<sup>95</sup>

Beckham insists that God created a church with a two-winged structure. One wing is for large group celebration, the other wing is for small group community as a cell.<sup>96</sup> Elmer Towns also asserts the existence of cells and celebration as part of church life in the New Testament. “As we study the pattern of church growth in the Early Church, church life appears to have contained two aspects. First, the cell, which was the smaller group meeting together (i.e., for fellowship [cf. Acts 4:32]). Second, the celebration, which was a gathering of the cells in a larger group for some corporate activity (cf. Acts 5:14).”<sup>97</sup>

In the structure of the cell church, there are also communities and classes. The cells are organized into communities. Classes are for equipping ministry which means to disciple church members and to serve God and others through spiritual gifts. It is vastly different from Sunday school classes. The cell church, therefore, is a four part structure within the two wings: cell (small group), community (medium group), celebration (large group), and class (discipleship/leadership). These are the four C’s of cell church structure.

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<sup>94</sup> C. Peter Wagner, *The Healthy Church* (Ventura, CA: Regal Books, 1996), 9; Acts 2:47.

<sup>95</sup> 1 Cori. 3:11, NASB.

<sup>96</sup> Beckham, *The Second Reformation*, 25.

<sup>97</sup> Towns, *A Practical Encyclopedia of Evangelism and Church Growth*, 36-37.



## Cell

The cell church is built around the cells that meet in the homes of members. Finnell maintains that the cell is the basic community of cell church life and “the cells are the church.”<sup>98</sup> A healthy cell includes evangelism, spiritual nurturing, and calling to service.

Cells are not like large group celebrations. They connect people in face-to-face gatherings. Nobody can sit in the back seat. Everyone is in the front row. It means that each member in the cell is a priest who ministers. Therefore, whatever the grouping, members will learn how to care for one another as a family.

According to Comiskey, “Cell ministry is specifically designed to tear away the layers of pain and the hidden agendas and to apply God’s inerrant Word to real needs.”<sup>99</sup> Excellent cell leaders allow people to apply the biblical passages to current situations in their daily lives.

Neighbour, Jr. emphasizes that each cell becomes a true community, an extended family unit for Christians.<sup>100</sup> Each cell can be called a spiritual family community in Christ, so it is the perfect family size, less than 15 people and has interdependent relationships with each other as family. The cell members become their spiritual family in Christ.

In human families, infants learn how to live by watching and imitating their

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<sup>98</sup> Finnell, *Life in His Body*, 23.

<sup>99</sup> Joel Comiskey, *The Church That Multiplies: Growing a Healthy Cell Church in North America* (Moreno Valley, CA: CCS Publishing, 2007), 74.

<sup>100</sup> Neighbour, Jr., *Where Do We Go From Here?*, 198.

parents, brothers, sisters, relatives, and neighbors. It is the same in cells as spiritual families. As new babies are born into the family of God, they observe and learn from their spiritual fathers, mothers, sisters, and brothers. Paul teaches that Christian's relationship to others should be like those in a good and wholesome family.<sup>101</sup>

Do not sharply rebuke an older man, but rather appeal to him as a **father**, to the younger men as **brothers**, the older women as **mothers**, and the younger women as **sisters**, in all purity.<sup>102</sup>

John also illustrates relationships within the body of Christ in family terms in 1John 2:12-13. There are three different types of people in a cell as a spiritual family. They are spiritual children, young men and women, and fathers and mothers.

I am writing to you, **little children**, because your sins have been forgiven you for His name's sake. I am writing to you, **fathers**, because you know Him who has been from the beginning I am writing to you, **young men**, because you have overcome the evil one.

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<sup>101</sup> Finnell, *Life in His Body*, 39.

<sup>102</sup> 1 Tim. 5:1-2, NASB.

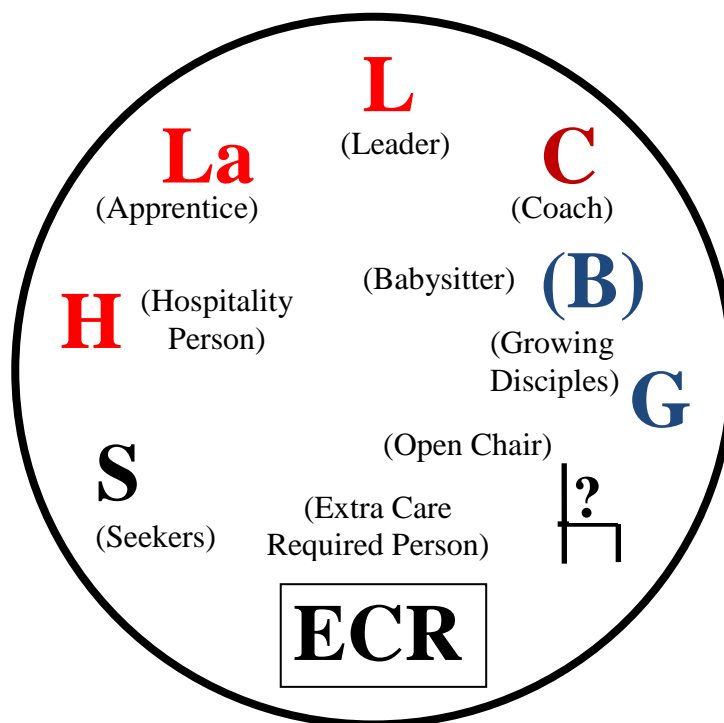


Figure 6. Parts of a Healthy Cell as a Spiritual Family<sup>103</sup>

Above, the diagram represents a picture of members of a healthy cell by Carl George. It also depicts a spiritual family in Christ. Certainly not all cells have the makeup of the group pictured above, but this should provide a general idea of what a typical cell looks like that “practices the idea of the open chair and develops apprentice leadership throughout the life span of the cell.”<sup>104</sup> There are three levels of spiritual maturity in this diagram of a healthy spiritual family: spiritual children, young men, and parent. The following explains the definition of each term in the above diagram.

The first level in the cell is spiritual children who are new believers, and troubled

<sup>103</sup> Carl F. George, *Prepare Your Church for the Future*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Fleming H. Revell, 2000), 128.

<sup>104</sup> Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups*, 29.

persons. It includes “S” and “ECR” in this diagram. Spiritual children know forgiveness of sins, and know the Father, but they do not know the deeper knowledge the fathers have of Him.<sup>105</sup> They need to be nurtured with the milk of the Word. They also need a spiritual mother and father in the cell. Spiritual children have not yet taken spiritual responsibility to reach and train others to know, love and obey Jesus.<sup>106</sup>

**S:** Some groups are prepared to receive seekers. Perhaps they are new Christians. In such cases, cell leaders and members must be sensitive to the needs and spiritual maturity level of a seeker.

**ECR:** The stands for “Extra Care Required.” Each of members, at one time or another, becomes a person who requires extra care because they have spiritual problems. Whether because of family background, past history, or present crisis, the ECR person needs a special dose of love and care from God and from the group. Most cells have one or two ECR’s at any given time.<sup>107</sup>

The second level of spiritual maturity in the cell is spiritual young men and women. There are “G” and “B” in the diagram. According to the Scripture, they possess the Word of God abiding in them and have overcome the wicked one. Spiritual young people have also learned to feed on the Word for themselves in order to overcome Satan.<sup>108</sup> They are also able to take care of spiritual babies or children, but they have not yet become spiritual parents. They, therefore, need spiritual mother and father to mentor and coach them in a cell as a family of God.

**G:** This letter represents the growing disciples in a cell. These are Christians who are maturing in their faith.

**B:** This is a baby-sitter or children’s teacher. Some cells use a bay-sitter on site to care for children. The church provides all materials to teach or to care for kids.<sup>109</sup>

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<sup>105</sup> Neighbour, Jr., *Where Do We Go From Here?*, 212.

<sup>106</sup> Larry Kreider and Floyd McClung, *Starting a House Church* (Ventura, CA: Regal Books, 2007), 44.

<sup>107</sup> Donahue, 30.

<sup>108</sup> Kreider and McClung, *Starting a House Church*, 45.

<sup>109</sup> Donahue, 30.

The third level is spiritual fathers and mothers who could be called mentors. They are “L”, “La”, “H”, and “C” in the diagram. One of the greatest catalysts to maturity as a Christian is to become a spiritual father or mother. Cell members and leaders develop spiritual fathers and mothers in a natural family-like setting. A spiritual father or mother is always a servant first. “Anyone can never take the place of the heavenly Father. Spiritual fathers in the cell are responsible for pointing their spiritual children to their heavenly Father.”<sup>110</sup>

**L:** This is a cell leader, called a shepherd who has responsible for pastoral care of the flock.

**La:** This is an apprentice leader. Apprentices learn to lead by participating in a group led by a cell leader, so he/she will be at the cell leader’s side nearly all of the time. The apprentice leader must take the class which is for leadership development. In about six months, this cell will multiply. It means that half of them will stay with the cell leader and the other half will be shepherded by the apprentice leader. At that time, each cell leader will develop a new apprentice leader in a group.

**H:** The role of the hospitality person is to provide a safe and caring environment for the cell meetings. This person is also to prepare meals for cell members.

**C:** This is a coach. Coaches typically oversee three to five cell leaders. They are essentially responsible for a cell structure that could include as many as 50 cell members. Coaches visit cells from time to time to provide encouragement, care, development, support, problem solving, and prayer.<sup>111</sup>

The definition of last term in the diagram is an “open chair.” The picture of the “open chair” represents the desire in the cell to evangelize, assimilate and include new people who are unbelievers or just attend a Celebration meeting. From time to time, cells must pray for the person who will fill that chair. Cells will invite and assimilate newcomers. New people have developed a personal relationship as the foundation for

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<sup>110</sup> Kreider and McClung, 47.

<sup>111</sup> Donahue, 30.

close sharing. They will know and experience the love of God through the Holy Spirit in the cell as the family of God, and then they will be incorporated into cell life.

A cell meeting is, basically, at least once a week at an appointed time in a house. It is to begin with food. People love to eat. Everyone in a cell should bring food to eat together for an hour. After the meal together, there are four stages of an effective cell meeting. They are also called ‘4W’ because each stage starts with ‘W’. This was designed by Neighbour, Jr.<sup>112</sup>

Stages	Activities	Relationship Flows	Time
<b>Welcome</b>	Fellowship	Man → Man	20 mi
<b>Worship</b>	Worship	Man → God	20 mi
<b>Word</b>	Discipline	God → Man	40 mi
<b>Works</b>	Mission	Believer → Unbeliever	10 mi

Figure 7. Four W’s Practices of an Effective Cell Meeting

The first is “Welcome” which is the time to open each member’s mind. It is also called “Icebreaker” which means to break their hardened mind. Opening their mind can be done through asking each other a simple question or playing a simple game with a light dessert. The goal of this time is to make the best mood for building a relationship with each member. In addition, it may be the time to focus on a certain common topic or to connect everyone together.

The second is “Worship.” A worship leader leads the cell members to the place to worship God, and can use prayers and Bible readings for getting closer to God. It is the time for a cell leader or a member who has the gift in praise to help other cell members

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<sup>112</sup> Neighbour, Jr., *Where Do We Go From Here?*, 223-237.

experience the presence of the living God.

The third is “Word,” the stage of sharing and applying the Word of God from a sermon. It is called “edification stage”<sup>113</sup> by Neighbour, Jr. People in a cell meeting edify themselves on how to apply the Word of God into their real lives. They will change their own lives as well as thoughts. Earley states, “Build your group on a firm foundation of the Word of God. Study it, discuss it, and most importantly, apply the Word to your lives.”<sup>114</sup>

The last is “Works” which is the time when the experiences related to evangelism are shared. During the Works stage, the vision-casting time requires group involvement, working together to win a lost world to Christ. In addition, ministry subjects are also introduced. It is the time to pray together for the salvation of unbelievers and to share ways the cell can serve in personal ministries or church ministries. Earley insists, “There are no unimportant servant-hood ministries. Every single one is vital to the success of small group and a church. Healthy small group leaders engage their members in ministry.”<sup>115</sup> It is also the time for people to share their prayer requests and then pray together.

### Community

The second part of the cell church structure is communities as medium groups. Approximately 25 cells with one full-time pastor become a community. Finnell states,

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<sup>113</sup> Neighbour, Jr., *Where Do We Go From Here?*, 225.

<sup>114</sup> Dave Earley and Rodney W. Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 61.

<sup>115</sup> *Ibid.*, 65.

“Congregations are the organization of cells into localized or homogeneous groupings in order to manage the ministry and growth of the cells.”<sup>116</sup> They typically form on a geographical basis. They gather for some equipping or evangelizing event. They also meet together for worship. Communities are activated by the cells and guided by their members.<sup>117</sup> Pastor and people are still very close in a community.

### Celebration

The third gathering in the cell church is a worship celebration which means regular public gatherings of all the cells to experience and worship God. Neighbour, Jr. explains that the large celebration is used for “praise and worship, solid Bible teaching, evangelism, and is a vital part of the public witness of the people of God.”<sup>118</sup> The celebration demands no size limitations because of the solid relationships built in the cell.

This cell-celebration model resembles in some ways the pattern of worship for the nation of Israel. As they occupied the Promised Land, God’s people settled by tribes in little towns. They worshiped with their extended families in their homes and, beginning with exile, in local synagogues (the word means community). The Israelites also gathered in huge numbers, at regular times during the year, for the festivals, feasts, and sacrifices associated with their holy days.<sup>119</sup>

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<sup>116</sup> Finnell, *Life in His Body*, 24; A community is called a congregation by Finnell.

<sup>117</sup> Ralph W. Neighbour, Jr., *The Shepherd’s Guidebook: A Leader’s Guide for the Cell Group Church* (Houston, TX: Touch Publications, Inc., 1992), 9.

<sup>118</sup> Neighbour, Jr., *Where Do We Go From Here?*, 196.

<sup>119</sup> George, 61; Ex. 23:14-17; Deut. 16:16-17.



## All the Cells Worship Celebration

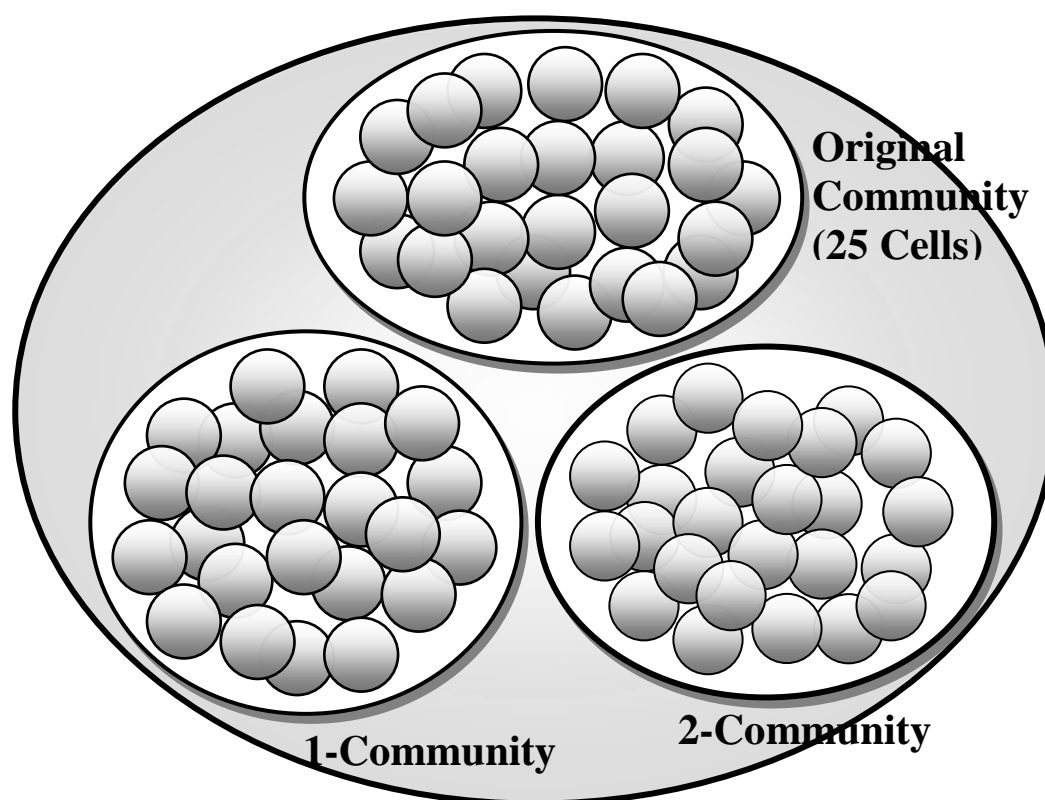


Figure 8. Cell, Community and Celebration in the Cell Church

According to the above diagram, celebration, community and cell refer to the small, medium, and large structures of the cell church. The cell is the center of church life. As cells begin to multiply, they are organized into communities.<sup>120</sup> In a new cell church, the community and the celebration are basically the same thing. As the church keeps multiplying cells, it may also multiply its communities.

As illustrated in Figure 8, the cell church has multiplied into two communities from the original community. All the communities regularly meet together for a worship celebration. After the church multiplied communities more and more, a new cell church

<sup>120</sup> Finnell, *Life in His Body*, 26.

will be planted with some communities into another location.

### Class

The final gathering in the structure of a cell church is classes to support members growing in their faith and then becoming multiplying leaders as spiritual parents. In other words, classes are the equipping ministry for every member to become a leader with the character of Jesus who would form others to develop the character of Jesus as well. In addition to cell, community and celebration, the church must also have equipping and edification ministries to be a healthy church. According to Finnell, “Equipping refers to the administration of the knowledge, relational, servant-hood and ministry skills, as well as the physical and spiritual resources needed for the church to accomplish its purpose.”<sup>121</sup> This ministry includes such things as discipleship, training, Bible study, prayer, fellowship, ministry, and church administration.

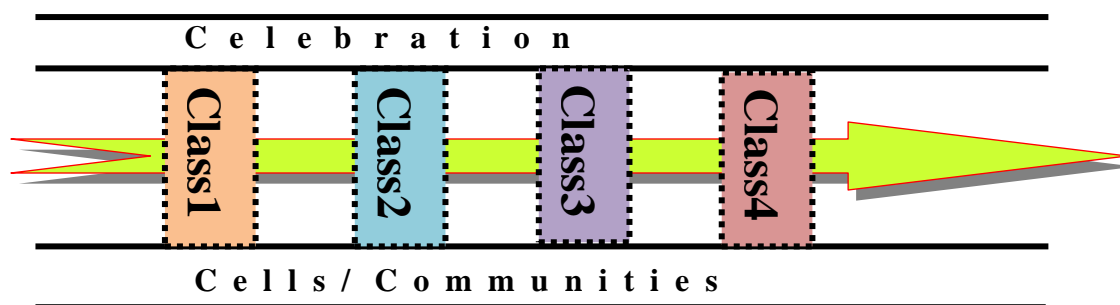


Figure 9. Relationships between Classes and 3C in a Healthy Structure of the Cell Church

Figure 9 is associated with a train route. This also brings up the image that a train can move with the direction of arrow. One train means a cell church and 4Cs are one train

<sup>121</sup> Finnell, 27.

route. The direction of the arrow indicates that where the church is going. The meaning of putting it all together is that the classes connect between celebration worship and cells/communities for the fulfillment of the Great Commission and the Great Commandment through churches as the living body of Christ. In a healthy structure of the cell church, the celebration worship attracts people; the cells and the communities connect them, and then the classes train and send them.

In the cell church, there are two types of equipping ministry. Firstly, there is one-on-one discipleship in the cell. A cell member who is one of the spiritual young men, women and parents can have a disciple relationship with a new person who is a new convert or unbeliever. According to Finnell, “Much of the equipping in the cell church life is through one-on-one apprenticing where someone who knows how to do something shows and teaches another person those same skills.”<sup>122</sup> Another is that classes in the cell church are discipleship and leadership training courses. They do not look like program classes of the traditional church. For this reason, classes in the cell church are the process of Christ-likeness. In the other words, the cell church provides one of valuable resources for the journey of Christ-following in the training classes and then applies it into each member’s real life.

### **The Process of Cell Multiplication**

The process of cell multiplication is similar to birthing a human so it is also called birthing a new cell. In the physical world of birthing a human, there is pain, separation, and some sense of sadness for what has been lost, but there is also celebration, joy, and appreciation for the new life that has been given and for what has been gained. This

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<sup>122</sup> Finnell, 28.

seems to be the case when it comes to multiplying new cells as well.

Dempsey emphasizes three important things needed for birthing a new cell. There are the vision of the harvest, a lot of prayer, and making disciples and developing leaders for cell multiplication.<sup>123</sup>

Larry Stockstill explains the process of cell multiplication to use a biological cell reproduction. There are five stages: learning, loving, linking, launching, and leaving.<sup>124</sup> Rodney Dempsey also describes five stages of cell multiplication. He uses different words: the formation, the exploration, the execution, the preparation, and the multiplication stage.<sup>125</sup> The following figure depicts those stages.

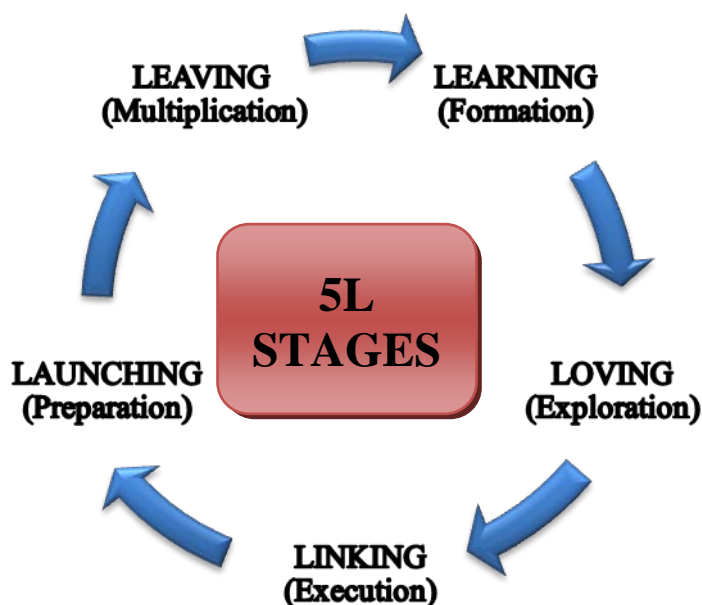


Figure 10. The Process of Cell Multiplication

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<sup>123</sup> Earley and Dempsey, 117-120.

<sup>124</sup> Larry Stockstill, *The Cell Church: Preparing Your Church for the Coming Harvest* (Ventura: Regal Books, 1998), 65-70.

<sup>125</sup> Earley and Dempsey, 185-188.

The first is the “learning stage” which means to get know each member. It is also called the formation stage or the initial stage. At the start of a new cell, people just watch each other with an unknowing expectancy. The first stage of cell-group life is characterized by the members getting to know each other. The cell leader obviously explains the goals and vision of the group so the cell members can band together and attain to the goals. Cell leaders should emphasize ice-breaker skills during the early days. The learning stage lasts about two months.

The second is the “loving stage.” Comiskey says the following about loving, “The chromosomes in a human cell eventually begin to pair, although not in a straight line. In a similar fashion, cell members take their masks off during the loving stage.”<sup>126</sup> Members know each other for who they really are. It is also called the exploration stage. A cell leader reiterates sharing the goals and vision of the cell to members, and shows the leader’s desire to lead them into achieving the vision. This stage also lasts about two months.

The next is the “linking stage,” or the “execution stage.” Stockskill speaks as follows, “In a biological cell, the paired chromosomes move from a north-south position to an east-west position. The paired chromosomes have now linked into the position they will be in when they multiply.”<sup>127</sup> A cell leader and a leadership team will cast the vision of to do. The scattered minds and ideas of members will be one together. It is good time for cell evangelism training. During this stage, members serve one another, invite unchurched friends to the cell or events, and live in one body community. This stage lasts about five months.

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<sup>126</sup> Comiskey, *Home Cell Group Explosion*, 20.

<sup>127</sup> Stockstill, *The Cell Church: Preparing Your Church for the Coming Harvest*, 103-104.

The fourth is the “launching stage.” In the biological cell, the chromosome strands start to line up in east-west positions, prepare to launch and make a correct duplicate of itself.<sup>128</sup> In the small group, it is called the preparation stage which means to get ready for the group to birth into two. Members are maturing spiritually and focus on the preparation of launching a new cell. A new leader is being released to serve and care for members and facilitate various parts of meetings. This stage lasts about three months.

The fifth is the “leaving stage.” It can also be called the multiplication stage or the birthing stage. The healthy cell must multiply. In a healthy small group, a new leader is raised up and trained to lead a cell even as new members join. It is the time for the group to become two or more cells. The leaving stage occurs from the first year until one and half years. Dempsey illustrates one more stage of cell life. It is called the distortion stage. Unhealthy cells do not grow and develop new leaders within 18-24 months. After this time, “a cell loses its momentum and the vision to multiply. If the group has been together for two years, it is in danger of dying and needs immediate attention to refocus the efforts toward growth and multiplication.”<sup>129</sup>

### **Summary and Conclusion**

A cell church is a simple church because it puts cells at the core of ministry of church. Cell ministry is not another program. It is the very heart of the church. The cell church is assembled with all its members into a church building for celebration worship to God. It is also built around the group of believers to become cells that meet in houses.

In the cell church, a cell is a basic Christian community as part of an organism.

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<sup>128</sup> Comiskey, 21.

<sup>129</sup> Earley and Dempsey, 188.

Cells form the living body of Christ as a human body. The cell is a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community, and discipleship with the goal of multiplication for glorifying God and achieving individual spiritual growth in Christ. Every member in the cell church must become ministers of Christ for the fulfillment of the Great Commission. All believers are part of a holy priesthood.

Cell churches are built around the New Testament model of the church so they take the biblical vision which is to make disciples for glorifying God. The author believes it is important that the foundational purpose of the church should be to fulfill the Great Commission that cell churches take. This is Jesus' command to all today's churches.

**CHAPTER 3**  
**THE BIBLICAL FOUNDATION CONCERNING LEADERSHIP**  
**DEVELOPMENT IN THE CELL CHURCH**

All around the world, in every area of society, there are leaders. For instance, nations are led by presidents and prime ministers in the political realm. Businesses have presidents and CEOs, sports teams have captains, the military has generals, and the family has a househead who is father or mother. All leaders have leadership, but they are not all effective. If they are not capable of leading their people, followers will oppose their leadership so leaders will suffer from the results of a lack of effectiveness. In other words, leadership is so important to determining the success or failure of any group. John C. Maxwell insists that, “everything rises or falls on leadership.”<sup>1</sup>

George Barna has spent the fifteen years researching all phases of American Christian churches. As a result, he mentions to the main problems in today’s churches.

I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.<sup>2</sup>

There is nothing more important than spiritual leadership in the church. In addition, Criswell also says that, “great pastors build great churches, average pastors build average

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<sup>1</sup> John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson, 1993), 2.

<sup>2</sup> George Barna, ed., *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 18.



churches, and weak pastors lead weak churches.”<sup>3</sup> First, pastors must become faithful and effective spiritual leaders to serve Jesus Christ as the Head of the Church and all church members as the body of Christ. They must become a model of biblical leadership to believers. Then, church pastors must develop faithful and effective spiritual leaders like themselves for a fulfillment of the Great Commission as the mission of God’s kingdom.

The cell church is the focal point for fulfillment of the kingdom through building spiritual leaders as ministers of Christ in both life-changing cells and training classes. Jim Egli points out that, “the cell model is not a small-group strategy; it is a leadership strategy. The focus is not to start home groups but to equip an expanding number of caring leaders. If you succeed at this, your church will flourish.”<sup>4</sup> Therefore, cell leaders are not only called primarily to form and sustain cells but their primary job is also to discover, train, and multiply new leadership.

### **Definition of Cell Leadership**

What is true leadership? Do leaders clearly understand leadership? Mention of the word “leadership” appears often in peoples’ mind. James MacGregor Burns asserts “Leadership is one of the most observed and least understood phenomena on earth.”<sup>5</sup> Warren Bennis and Burt Nanus also report that they found over 850 different definitions of leadership.<sup>6</sup> There are voluminous amounts of material currently published on the

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<sup>3</sup> Quoted in Elmer L. Towns, *10 of Today’s Most Innovative Churches* (Ventura, CA: Regal Books, 1991), 211-212.

<sup>4</sup> Jim Egli, “The Ten Commandments of Transitions,” *Cell Church Magazine*, Summer, 1996, 14.

<sup>5</sup> James MacGregor Burns, *Leadership* (New York, NY: Harper Torchbooks, 1978), 2.

<sup>6</sup> Quoted in Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: Broadman & Holman, 2001), 16.

subject of leadership, but they cannot be the accepted understanding of leadership.

Without clearly understanding leadership, leaders are going to meet with failure. Cell leadership follows a similar pattern. Without clearly understanding what cell leaders do, they will lead cells in failure. Therefore, it is most important to understand true leadership. The following are to explain what secular leadership is and what cell leadership is.

### What is Secular Leadership?

Is cell leadership the same thing as secular leadership, or different? In the world, there are successful leaders in business, sports, politics, military, or any other field. They have their own definitions of leadership. These are called “secular leadership” or “natural leadership.”<sup>7</sup>

- 1) Military leadership is a process by which a soldier influences others to accomplish the mission.
- 2) Leadership is the art of influencing and directing people in such a way that will win their obedience, confidence, respect and loyal cooperation in achieving common objectives – U. S. Air Force
- 3) Leadership is the activity of influencing people to cooperate toward some goal, which they come to find desirable. – Ordway Tead
- 4) Leadership appears to be the art of getting others to want to do something that you are convinced should be done. – Vance Packard
- 5) Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by a leader or shared by the leader and his or her followers. – John W. Gardner.
- 6) Leadership is... doing the right things. –Warren Bennis and Burt Nanus
- 7) Leadership is a function of knowing yourself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realize your own leadership potential.– Warren Bennis
- 8) Leadership is when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological and other resources so as to arouse, engage and satisfy the motives of followers. –

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<sup>7</sup> Blackaby and Blackaby, *Spiritual Leadership*, 9; J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1994), 28.

James McGregor Burns.<sup>8</sup>

Each above definition of secular leadership helps to understand and discover general leadership principles. For instance, the significant terms that appear in the above definitions of secular leadership are influence, persuasion, example, motives, accomplishes objectives, and so on.

Do these leadership principles apply to work done in the kingdom of God? Will these principles work for church leaders or cell leaders? Many current Christian leaders think so. They accept secular leadership theory indiscriminately and uncritically measuring it against the timeless principles of God's Word. Any leadership principles must be examined in light of scriptural truth. According to Henry T. Blackaby and Richard Blackaby, "It will become clear that many of the modern leadership principles currently being espoused are, in fact, biblical principles that have been commanded by God throughout history."<sup>9</sup> Therefore, secular leadership principles are nothing new for Christians because the Holy Scripture has maintained them as leadership standard for over two millennia.

Secular leadership definitions as mentioned above focus on general leadership principles. In other words, they do not take God and His purposes into account. In addition, secular leaders do not lead followers and an organization in God's way. For example, the terms defined by Gardner "persuasion" and "example" indicate the means that leaders should use to move people toward their goals. Cell leaders as spiritual leaders would do well to listen to Gardner's stress on persuasion and example for leadership tools.

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<sup>8</sup> Lecture of Rodney W. Dempsey, "The Art of Developing Leaders" (Liberty Baptist Theological Seminary, March 2009, author's notes for the class, Lynchburg, VA)

<sup>9</sup> Blackaby and Blackaby, 10.

This secular leadership, however, fails to take into account the will and the guidance of God that He gives to leaders. Secular leaders may lead people to achieve their own goals, even goals held by their followers, but this is not the focus of cell leaders. Cell leadership must achieve goals for the kingdom of God. Secular leaders are motivated by their own desires, but cell leaders are motivated through the Holy Spirit, not by their own passion. Therefore, secular leaders try to satisfy the goals and ambitions of themselves or the people they lead. Cell leaders do not try to satisfy the goals and ambitions of themselves or followers but those of the God they serve.<sup>10</sup>

In conclusion, secular leaders do not know God, but cell leaders know God and know how to lead in a Christian way. Cell leaders will be extraordinarily more effective in their world than even the most skilled and qualified secular leaders who lead without God.

### What is Cell Leadership?

Cell leadership is the same as “Christian leadership.” So, what is Christian leadership? The following are definitions of Christian leadership from several famous Christian scholars.

- 1) Leadership is influence, the ability of one person to influence others to follow his or her lead. – J. Oswald Sanders
- 2) A Christian leader is someone who is called by God to lead; leads with and through Christ like character; and demonstrates the functional competencies that permit effective leadership to take place. – George Barna
- 3) Leaders must know where they are going, why they are going there, and how to get there. – Elmer Towns
- 4) Leadership is the process of influencing other people to work together to accomplish a desired purpose. – Frank Schmitt
- 5) A leader is a quality person who knows where he is going and how to take others with him and beyond him – Dave Earley

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<sup>10</sup> Blackaby and Blackaby, 17-18.

- 6) Spiritual leadership is moving people onto God's agenda. – Henry T. Blackaby & Richard Blackaby
- 7) Christian leader is a servant who uses his or her credibility and capabilities to influence people in a particular context to pursue their God-given direction. – Aubrey Malphurs
- 8) Christian leadership starts with vision from God. A leader sees it first, farther and clearer. He or she takes that vision and influences and develops others to pursue God's priorities for their lives. – Rodney Dempsey
- 9) The central task of leadership is influencing God's people toward God's purpose. – Robert Clinton
- 10) A leader is a person with a God-given capacity and a God-given responsibility who is influencing a specific group God's people toward God's purposes for the group. – Robert Clinton<sup>11</sup>

From the above definitions, there are seven essentials of Christian leadership as cell leadership. First, it is that cell leaders must be called by God. There are three callings (the four P's) to a task (purpose), to a geographic region (place), to a demographic group (people), and to a time (period). Second, it is that a cell leader must clearly have a vision from God. The third element of cell leadership is that cell leaders must have good moral character because they influence others. They must have humility, integrity, and sincerity. Next is that a leader is a spiritual person. This means that the cell leader who possesses spiritual leadership depends on the Holy Spirit for cell ministry, and has the knowledge and practice of spiritual weapons. He or she is a powerful prayer warrior for oneself and cell members.

The fifth element of cell leadership is that cell leaders can mobilize and equip others in cells. These are the abilities of people to mentor and develop, and assist members. Sixth, it is that cell leaders must have essential skills which are communication skills, team building skills, some counseling skills, and accountability. Final, a cell leader honors God and has pure motives. This means that a leader genuinely loves members and

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<sup>11</sup>Lecture of Dempsey, "The Art of Developing Leaders."

wants to serve them to accomplish the Great Commission and the Great Commandment for God's kingdom and God's glory. Cell leaders help others to find their significance in pursuing God's plan for their lives, so cell leadership requires sacrifice to others for God. Rodney Dempsey defines a Christian leader as, "a quality person who knows God (and His ways) and influences others to do great things for God's glory and kingdom."<sup>12</sup>

The leadership for a cell leader must be healthy spiritual leadership. What is healthy spiritual leadership? The basic meaning is that leadership must be healthy and spiritual. In other words, a Christian leader who has personal spiritual health leads a group. If a church's is unhealthy and secular, the church will become sick and every ministry in the church will fall down. However, Christian leaders who possess spiritual healthy can know, obey, and fulfill the mission of God.

Maxwell points out that, "Leadership is developed, not discovered."<sup>13</sup> He also further explains the above sentence: "The truly born leader will always emerge; but, to say no top, natural leadership characteristics must be developed." Firstly, cell leaders need to grow their own cell leadership to include healthy and spiritual leadership. Then, they will equip members to become new healthy spiritual cell leaders as they are.

In the cell church, leadership must be healthy spiritual leadership. This reason is that only healthy cell leaders will fulfill the mission of Christ with healthy spiritual leadership as shepherds, as servants, as multipliers, and as spiritual parents have the ability to influence and develop others to do great things for God's glory and kingdom.<sup>14</sup>

In addition, cell leaders who possess healthy spiritual leadership also depend on

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<sup>12</sup> Lecture of Dempsey, "The Art of Developing Leaders."

<sup>13</sup> Maxwell, *Developing the Leaders Within You*, 9.

<sup>14</sup> The author will give a full explanation on this subject later.

the Holy Spirit. According to Henry Blackaby and Richard Blackaby, this means that “cell leaders cannot produce spiritual change in people; only the Holy Spirit can accomplish this. Yet the Spirit often uses people to bring about spiritual growth in others.” Therefore, healthy cell leaders pray, listen to God’s speaking, and obey the Word of God in the work of the Holy Spirit.

### **Necessities of Leadership Development in the Cell Church**

Why does the cell church need a process of leadership development? Why do cell leaders need to develop leaders in cells? First, it is that one of the primary biblical foundations for the cell church is the Great Commission “to make disciples.” In another words, great cell leaders are multiplying cell leaders who have spiritual leadership. Joel Comiskey emphasizes,

I believe God is stirring His church to focus on making disciples who make disciples. He’s raising up a church that grows from the inside out – from the core to the crowd. The beauty of the cell church approach is that it fulfills Christ’s great commission to make disciples and allows a pastor to concentrate on building healthy members.<sup>15</sup>

The second reason is that one of the core theologies for the cell church is that all believers are ministers. It is called the priesthood of believers.<sup>16</sup> In other words, one of the more important concepts of the cell church is that every member works for God as a priest. They are called servants of Christ as Lord. Therefore, the cell church has the most important ministry which is to develop new cell leaders through healthy cell leaders and classes training.

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<sup>15</sup> Comiskey, *The Church That Multiplies*, 52.

<sup>16</sup> In chapter 2, the author already explained the priesthood of believers in detail.

Last, it is that the primary goal of cell leadership is to multiply new healthy cell leaders who possess the spiritual leadership to obey the Great Commission and the Great Commandment for the glory and the kingdom of God. According to Billy Hornsby, “Leadership training in doctrine, in counseling skills, and in practical ministry and management is fundamental to the accomplishment of the cell-ministry vision.”<sup>17</sup> Dave Earley says, “Development is the process of cooperating with God by using every available resource to help another person become a multiplying small group leader.”<sup>18</sup> Rodney Dempsey’s personal life purpose statement is to be a “multiplier of multipliers.”<sup>19</sup> Maxwell states that, “Great leaders produce other leaders.”<sup>20</sup> In other words, a great leader is an influence of influencers. His life goal is “to develop leaders who become a movement.”<sup>21</sup> In almost the same way, the author’s life purpose statement is to be “a healthy multiplier to multiply new healthy multipliers for God’s glory and kingdom by using my spiritual gifts.”<sup>22</sup>

Earley, after eighteen years as the senior pastor of the New Life Church,

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<sup>17</sup> Billy Hornsby, *The Cell-Driven Church: Realizing the harvest* (Mansfield, PA: Kingdom Publishing, 2000), 64.

<sup>18</sup> Dave Earley, *Turning Members into Leaders: How to raise up your group members to lead new groups* (Houston, TX: Cell Group Resources, 2003), 80. He was the founding senior pastor of the New Life Church of Gahanna, Columbus, Ohio for over 18 years. The church had grown from 12 people to nearly 2,000 in weekly attendance and over 100 cells. Now he is Chairman of the Department of Pastoral Ministries and Church Expansion at Liberty Baptist Theological Seminary. He also serves as Director of the Center for Ministry Training, and the Director of the Center for Church Planting of Liberty University.

<sup>19</sup> Lecture of Rodney W. Dempsey, “Small Group Ministries” (Liberty Baptist Theological Seminary, March 2008, author’s notes for the class, Lynchburg, VA)

<sup>20</sup> John C. Maxwell, *Developing the Leaders around You*, 2<sup>nd</sup> ed. (Nashville, TN: Thomas Nelson Inc., 2005), 3.

<sup>21</sup> Ibid.,

<sup>22</sup> This statement is the author’s personal life goal.



concludes, “Leadership development is the determining factor for maximum impact.”<sup>23</sup>

Joel Comiskey, after researching all facts of effective cell churches around the world, gets to the point:

I have researched small groups around the world. Here’s what I have discovered: Small groups are not the answer. In fact, there is danger in thinking that small groups are the answer. Small groups come and go; they rise and fall over time. Unless small group members are converted into small group leaders, little long-term fruit remains. Churches do not reap the harvest because they have small groups. They reap the harvest because they have harvest workers. Churches that have no plan to develop leaders have, by default, planned to lose the harvest.<sup>24</sup>

In most traditional churches, Christian leaders have a passion to be used of God to produce up healthy leaders, but they are not sure how to do it. In the cell church, leadership development is the determining factor, so there is an effective strategy for leadership development. Cell leaders multiply new cell leaders who can produce other cell leaders.

The cell church is intended to focus on developing new healthy cell leaders who have spiritual leadership as shepherd, as servant, as multiplier, and as spiritual parent in the work of the Holy Spirit. They will develop cell members to become another healthy, growing, and multiplying cell leader for God’s glory and kingdom.

### **Biblical Basis for Leadership Development in the Cell Church**

Jesus Christ, the Apostle Paul, and many other great biblical patriarchs spent their lifetimes mentoring and disciplining potential leaders. If it is so, what are biblical foundations for developing new leader in the cell church? These can be studied in three

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<sup>23</sup> Earley, *Turning Members into Leaders*, 9.

<sup>24</sup> Comiskey, *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest*, 16.

biblical bases: The Great Commission, Ephesians 4:11-16, and 2 Timothy 2:2.

### The Great Commission

The first biblical basis for cell leadership development is the Great Commission that is the prime mission of all believers and all churches. After Jesus Christ resurrected from the dead and before He left this earth, He gave disciples with their life's mission. It is found in five texts as Matthew 28:18-20; Mark 16:15; Luke 24:46-49; John 20:21; and Acts 1:8. The fullest statement of the Great Commission is found in Matthew 28:18-20.

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."<sup>25</sup>

In this passage, the most important and the only used verb is "to make" disciples of all the nations. Making disciples is the believers' main mission. This means that the ultimate goal of the church as the living body of Christ is to make disciples. According to Bill Hull, "disciple making should be installed at the heart of the church."<sup>26</sup> He also says that "when we obey Christ's commission, two good things happen: we create healthy Christians; healthy Christians reproduce, and the body grows, then multiplies, and the world becomes evangelized."<sup>27</sup> Disciples reproduce others to be new disciples for God's glory and kingdom. Effective discipleship leads to developing effective leaders, which leads to multiplication. Only healthy cell leaders multiply. In the cell church,

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<sup>25</sup> Unless otherwise noted, Scripture quotations are taken from the *New American Standard Bible* (LaHabra, CA: The Lockman Foundation, 1995).

<sup>26</sup> Bill Hull, *The Disciple-Making Church*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Fleming H. Revell, 1999), 50.

<sup>27</sup> Hull, *The Disciple-Making Church*, 15.

multiplication is the key to reaching the world and fulfilling the Great Commission. Hull insists, “If the church fails to make disciples, it fails to multiply. If the church fails to multiply, it fails.”<sup>28</sup>

Rodney Dempsey comments about Matthew 28:18-20, “this passage contains one command, three participles, and one promise.”<sup>29</sup> (Figure 11)

- 1) One Command: to “make disciples.” - The mission of God
- 2) Three Participles that Indicate Mode: “go” (or more literally “in your go”), “baptizing,” and “teaching them to observe.”
- 3) One Promise: “I (Jesus) am with you always.” - The Holy Spirit
- 4) The Scope of the Mission: “All nations.” - Global

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<sup>28</sup> Ibid., 133.

<sup>29</sup> Rodney W. Dempsey, “What is God’s Will for My Church? Discipleship!” in *Innovatechurch*, general ed. Jonathan Falwell, 109.

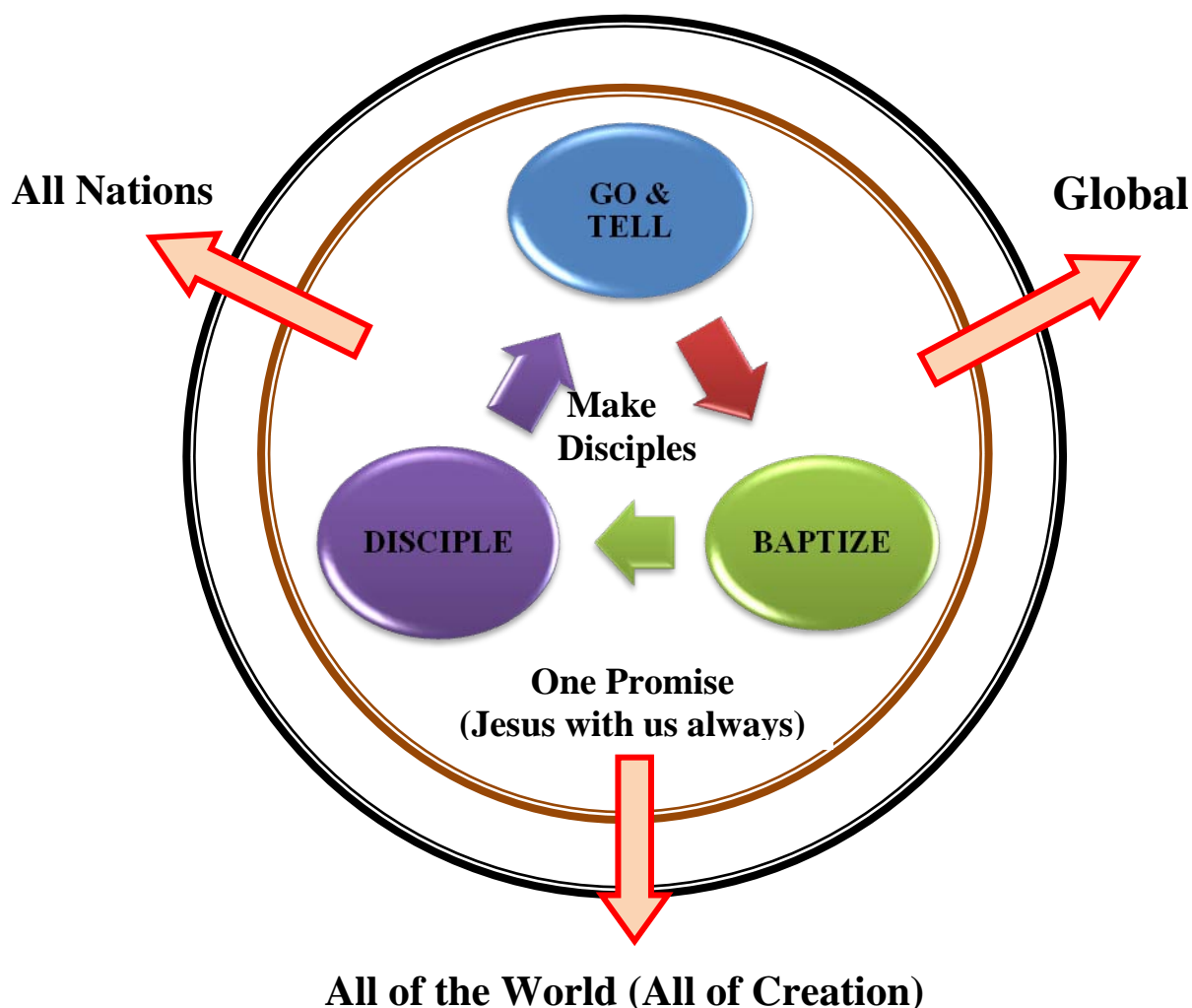


Figure 11. A Strategic for Making Disciples of All Nations from Matthew 28:18:20

As Figure 11 showed, the first stage to fulfill the Great Commission is to go into the world and tell non-believers the gospel of Jesus Christ. The church as the living body of Christ must have “the intentional pursuit of the lost in the world.”<sup>30</sup> The cell leaders must go and tell. Also every cell member must take the intentional pursuit of the lost and then go and tell. The second stage to fulfill the Great Commission is to baptize them in

<sup>30</sup> Dave Earley, “The Great Commission is Church Planting,” *Church planting Articles* [http://daveearley.net/yahoo\\_site\\_admin/assets/docs/The\\_Great\\_Commission\\_is\\_Church\\_Planting.238114050.pdf](http://daveearley.net/yahoo_site_admin/assets/docs/The_Great_Commission_is_Church_Planting.238114050.pdf), (accessed February, 2010)

the name of the Father and of the Son and of the Holy Spirit. This involves incorporating them into the church as the living body of Christ and also into a local church. The last stage to fulfill the Great Commission is to “teach them to obey everything I have commanded you.” The process keeps going to disciple believers. Potential cell leaders must be taught to live the teaching of Jesus, and must grow themselves to become spiritual fathers who multiply new spiritual parents as cell leaders.

In Mark 16:15, Jesus commands the disciples, “Go into all the world and preach the gospel to all creation.” It contours the extent of God’s mission, “*all* the world; *all* of creation.” The passage teaches that there are to be no geographical limitations. The whole world is the church’s mission field.

In Luke 24:46-48, Jesus also says to the disciples, “Repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things.” Cell leaders must know and proclaim about repentance and forgiveness of sins in Christ Jesus through the work of the Holy Spirit. This passage is similar to Acts 1:8.

In John 20:21, Jesus says, “Peace be with you; as the Father has sent Me, I also send you.” Cell leaders must go in the same manner that Jesus Christ came to the earth, because they are His disciples to be in Christ’s likeness.

In Acts 1:8, there are Jesus’ last words right before His going back up into Heaven, “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria and even to the remotest part of the earth.” Firstly, it is the promise of sending the Holy Spirit, and then to be witnesses of Christ and go from Jerusalem to the ends of the world. According to

Dempsey, “the geographic nature and order of the mission are presented. Small Groups that are meeting in communities can have a geographic presence. This enables the church to begin to view communities with a different set of eyes.”<sup>31</sup> Moreover, there is also the presentation of the geographic order of strategy for God’s mission. The cell church has the geographical strategy of fulfilling the Great Commission. It is to start from a healthy cell leader who has spiritual leadership. This leader serves in a cell as a small group, and then cells multiply in the local church. This church will plant new churches in new local places together with some cells from the original church which is called a mother-church. It is called the relationship between a mother-church and daughter-churches. This is also that the mother church can plant new churches in other countries.

#### Ephesians 4:11-16

The second biblical basis for cell leadership development is Ephesians 4:11-16. The apostle Paul said to the Ephesians when he was in prison around AD 62. The Bible says,

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.<sup>32</sup>

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<sup>31</sup> Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,” 21.

<sup>32</sup> Eph. 4:11-16, NASB.

Above the important passage is more evident that a single Greek sentence links the spiritual gifts and the role of church's leaders who is all pastors and cell leaders for building up the body of Christ. Each cell leader must fulfill a specific role to "equip the saints for the work of service."<sup>33</sup> Following are some other translations of that verse:

- 1) "To prepare God's people for works of service" (NIV).
- 2) "To train Christ's followers in skilled servant work" (The Message).
- 3) "His intention was the perfecting and the full equipping of the saints (His consecrated people), [that they should do] the work of ministering" (Amplified Bible).
- 4) "Their responsibility is to equip God's people to do his work" (NLT).
- 5) "To equip the saints for the work of ministry" (ESV).
- 6) "For the equipping of the saints for the work of ministry" (NKJV).
- 7) "To prepare God's holy people for the work of serving" (NCV).
- 8) "For the perfecting of the saints, unto the work of ministering" (ASV).
- 9) "Unto the perfecting of the saints, for a work of ministration" (YLT).
- 10) "For the training of the saints in the work of ministry" (HCSB).
- 11) "They might prepare God's people to serve" (NIRV).
- 12) "To equip his people for works of service" (TNIV).
- 13) "To the full ending of saints, into the work of ministry" (WNT).
- 14) "So that the saints together make a unity in the work of service" (Jerusalem Bible).

The nouns "equipping" and "perfecting" come from the Greek verb *καταρτισμός* (*katartismos*), all of which have profound implications for understanding what it means "to prepare" God's people for service. In the LXX, the term means, "to complete," "to set up," "establish," "to prepare," and "to restore."<sup>34</sup> The New Testament uses the word in the same way as the LXX, meaning, "to prepare," "to establish, form," and "to equip, restore."<sup>35</sup> In the gospels, the term *καταρτισμός* refers to "repairing fishing nets."<sup>36</sup> The

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<sup>33</sup> Eph. 4:12, NASB.

<sup>34</sup> Ezra 4:12, 16; 5:3, 9, 11; 6:14; Ps. 74:16, 40:6, 68:9.

<sup>35</sup> Heb. 10:5; Rom. 9:22; Heb. 11:3; Heb. 13:21; 1 Pet. 5:10.

root of this word, *ar-*, indicates “appropriateness,” “suitability,” “usefulness,” and “aptitude.” A related term, *artios*, means “suitable,” “fitting a situation or requirements,” “sound,” and “perfect.”<sup>37</sup> In its classical usage, *καταρτισμοζ* means, “to put in order, restore” and “to furnish, prepare, and equip.”<sup>38</sup> The equipping has to do with helping God’s people grow in all aspects of Christ and to become a mature Christian in the body of Christ. “Those who practice the spiritual disciplines and encounter the grace of God will, in turn, be enabled to develop Christ-likeness.”<sup>39</sup> Evidently, the job of a cell leader is to equip people to do the work of service for the edifying of the living body of Christ. Cell leaders who use their spiritual gifts are to develop members to serve others for the building up of the body, and then also develop new healthy cell leaders to fulfill the mission of God for His kingdom and glory.

Dempsey likes to call this passage, Ephesians 4:11-16, the “Great Plan,” or the “Early Church Blueprint.” He also says, “Paul clearly identifies the role and function of pastors.”<sup>40</sup> Pastors are church’s leaders. According to Dempsey, there are three aspects; the pastor/cell leader’s responsibility, the member’s responsibility, and the church’s goal.

1. The Pastor/Cell leader’s Responsibility
  - a. Equip the Saints: “for the equipping of the saints” (v. 12).
  - b. Mature the Saints: “building up the body of Christ/ to a mature man” (v. 12) – We are to be like Christ in word, thought, attitude and action.
  - c. Connect the Saints to Christ: “into him who is the head, even Christ” (v. 15).

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<sup>36</sup> Matt. 4:21; Mk. 1:19.

<sup>37</sup> 2 Tim. 3:17.

<sup>38</sup> *The New International Dictionary of New Testament Theology*, Vol. 3, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1986), 349-351; Gal. 6:1; 2 Cor. 13:11.

<sup>39</sup> Dempsey, “What is God’s Will for My Church? Discipleship!” 108.

<sup>40</sup> Ibid.



2. The Member's Responsibility
  - a. Grow Up: "no longer to be children... we are to grow up in all aspects" (v. 14-15).
  - b. Grow in Knowledge: "the knowledge of the Son of God" (v.13).
  - c. Discover and use your Gifts: "for the works of service" (v. 12) – refer also to Romans 12 and 1 Cor. 12.
3. The Church's Goal
  - a. Unity in our faith – "until we all attain to the unity of the faith" (v. 13).
  - b. Connect the saints to each other according to their function – "from whom the whole body being fitted and held together by that which every joint supplies, according to the proper working of each individual part..." (v. 16).
  - c. Grow the body in quality and quantity – "causes the growth of the body for the building up of itself in love" (v. 16).<sup>41</sup>

The fact that to do work of service and to build up the body of Christ are dependent on equip the saints supports the importance of cell leadership development in a local cell church. Cell leaders must discover, develop, and use their spiritual gifts for perfecting of their members, for the work of ministry, and for the building up of the living body of Christ.

In Colossians 1:28, the apostle Paul also talks about cell leadership development when he was in prison around AD 62. "We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ." In this passage, cell leadership development's goal is that all believers in the cell church will be presented complete in Christ. It is the same goal in Ephesians 4:11-16. There are four tasks of cell leaders for developing God's people perfect in Christ Jesus as Lord: ① proclaim, ② admonish, ③ teach, and ④ present.

The phrase is "every man" in Colossians 1:28. It is repeated three times. Dempsey says regarding this, "The idea here is that, in our church work, we need to figure out how

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<sup>41</sup> Dempsey, "ABC Training Manual," 6.

to minister and develop every person.”<sup>42</sup> Paul makes the point on the development of individual to be complete in Him. Focusing on the individual can get everyone functioning “according to the proper working of each individual part.”<sup>43</sup> The cell church allows points to be placed on the development of the individual and that “enables the discipler to move away from the tendency toward ministry from afar.”<sup>44</sup>

According to both of two scriptures, the main work of cell leaders including all pastors is to equip all believers perfect in Christ Jesus. It means that cell leaders have to help that each individual must grow to spiritual maturity and serve others with their spiritual gifts. And then, they must develop new healthy cell leaders who have spiritual leadership for the building of the body of Christ.

## 2 Timothy 2:2

The final biblical basis for cell leadership development is 2 Timothy 2:2. This passage is to appear leadership multiplication, which means to develop the next generation of spiritual leaders, and then to transmit spiritual leadership development down to the third generation leaders as workers of Christ. This pattern for spiritual leadership multiplication is never ending for the fulfillment of the mission of God until Jesus Christ returns to the world.

The apostle Paul wrote the second letter to Timothy when he was again in a Roman prison.<sup>45</sup> He led Timothy to Christ, and chose Timothy to accompany him on his

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<sup>42</sup> Dempsey, “What is God’s Will for My Church? Discipleship!” 109.

<sup>43</sup> Eph. 4:16, NSAB.

<sup>44</sup> Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,” 26.

missionary journey. Timothy was to be Paul's disciple, friend, and co-minister for the rest of the apostle's life, ministering with him. Accordingly, he called Timothy "my son" which emphasizes Paul's role as spiritual father to Timothy in Christ Jesus.<sup>46</sup> Therefore, Paul, as spiritual father, gave birth to Timothy as a spiritual son. This spiritual birthing is much the same cell leadership development as the process of multiplication.

Paul's ministry for this is found in 2 Timothy 2:2, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also." Philip H. Towner comments on "the things which you have heard from me." He writes, "This identifies the commodity Timothy is to pass on to others. That commodity, the things, refers to the Pauline expression of the gospel."<sup>47</sup> During Timothy's many years of close association with Paul, he had heard divine truth which God had revealed through the apostle. "Many witnesses" were Silas, Barnabas, and Luke, and many others in the churches who could attest to the divine authenticity of Paul's teaching.

Timothy was to take the divine revelation he had learned from Paul and teach it to other faithful men who were with proven spiritual character and giftedness. They would in turn pass on those truths to another generation. This is wonderful model of leadership multiplication that from Paul to Timothy to faithful men to others encompasses four generations of spiritual leaders. The process of spiritual leadership multiplication, which began in the early church, is to continue until the Lord returns to earth.

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<sup>45</sup> 2 Tim. 1:16; 2:9.

<sup>46</sup> 2 Tim. 2:1, NASB.

<sup>47</sup> Philip H. Towner, *The Letters to Timothy and Titus: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 489.

According to Ralph W. Neighbour, Jr., Timothy's job was not only to pass on what Paul taught him, but to also transmit the method of equipping others to be healthy leaders. As Paul monitored Timothy, so Timothy would learn to watch those he had taught. "He had to be sure the discipleship pattern could be recycled down to the third generation."<sup>48</sup>

In 2 Timothy 2:2, there are three steps of leadership multiplication. And those stages can be shown at Figure 12. First stage (S1) is that Timothy heard (divine truth) from Paul. Second stage (S2) is that Timothy entrusts what he heard from Paul to faithful men. Last stage (S3) is that the faithful men teach others.

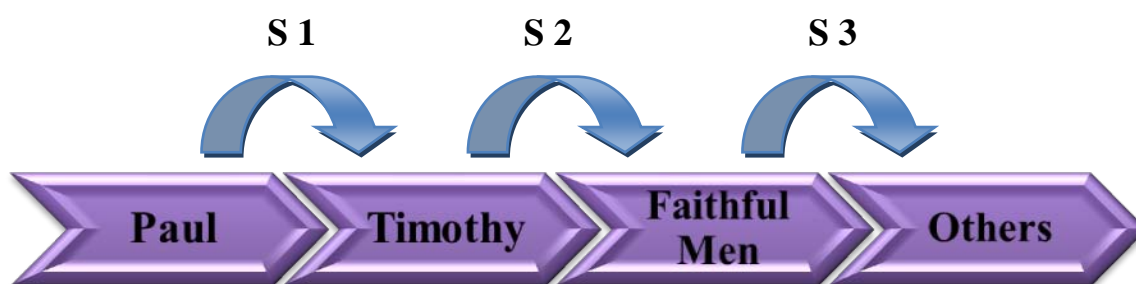


Figure 12. Leadership Multiplication in 2 Timothy 2:2

Why is this passage so importance of leadership development in the cell church? The principle of cell leadership multiplication can be realized in a cell church setting. First stage (S'1) is that a healthy cell leader has to pass on what he/she received from his/her spiritual parent including a senior pastor to members. Next stage (S'2) is that the cell leader entrusts what he heard to cell members as potential cell leaders. That means to develop each of members become a new healthy cell leader. Then, final stage (S'3) is that cell members can be leaders of other new cells and teach others. They could be proper to

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<sup>48</sup> Ralph W. Neighbour, Jr., *The Shepherd's Guidebook*, 33.

pass on what they received from their cell leader. From this view point, Figure 11 can be modified as Figure 13.

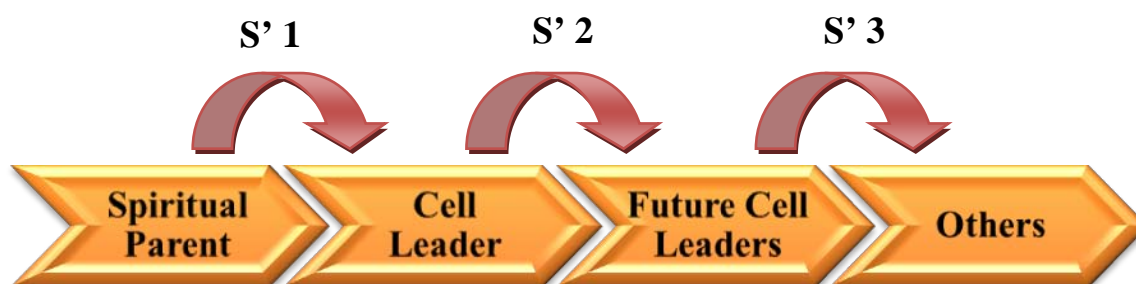


Figure 13. Leadership Multiplication in the Cell Church

### Cell Church Leadership System

The cell church leadership system sets into motion the development of a Jethro leadership structure that provides oversight at levels of 1000's, 100's, 50s' and 10's (see Figure 14).<sup>49</sup> According to Carl F. George, "The Jethro model and the VHS leadership community functions both pursue the same goal: ensuring healthy cell groups. They also utilize the same methodology: focusing on cell-group leadership."<sup>50</sup> The cell church has a leadership to member ratio of one cell leader for every four to fifteen members in a cell. William A. Beckham has the same opinion with this, "The principle of leadership in a

<sup>49</sup> In Exodus 18:13-27, Moses' father-in-law, Jethro who was the priest of Midian (18:1), offers a wise alternative to Moses' one-man court system. Israel was so sizeable that judicial needs were bottlenecking. "People stood about Moses from the morning until the evening" (v. 13), waiting for Moses' care. Jethro observed "for the task is too heavy for you; you cannot do it alone" (v. 18). He suggested a leadership system, which is leadership levels of thousands, hundreds, fifties, and ten. It would enable Moses to "be able to endure" and the people to "go to their place in peace" (v. 23). Moses did everything Jethro said. There were four qualifications to select leaders: Capable, Trustworthy, Integrity, and to Fear God (v. 21).

<sup>50</sup> Carl F. George, *Prepare Your Church for the Future*, 144. Carl F. George explains that the Meta-Church structure for providing leadership training includes meeting with cell leaders and assuring that three functions (Vision, Huddle, Skill) occur. This is called the VHS meeting.

cell church is to oversee members within a small group context.”<sup>51</sup> The cell church leadership system provides a context in which Ephesians 4:11-16 can operate. Cell leaders given by God equip the members as the saints for work of ministry at the most fundamental level of cell life.

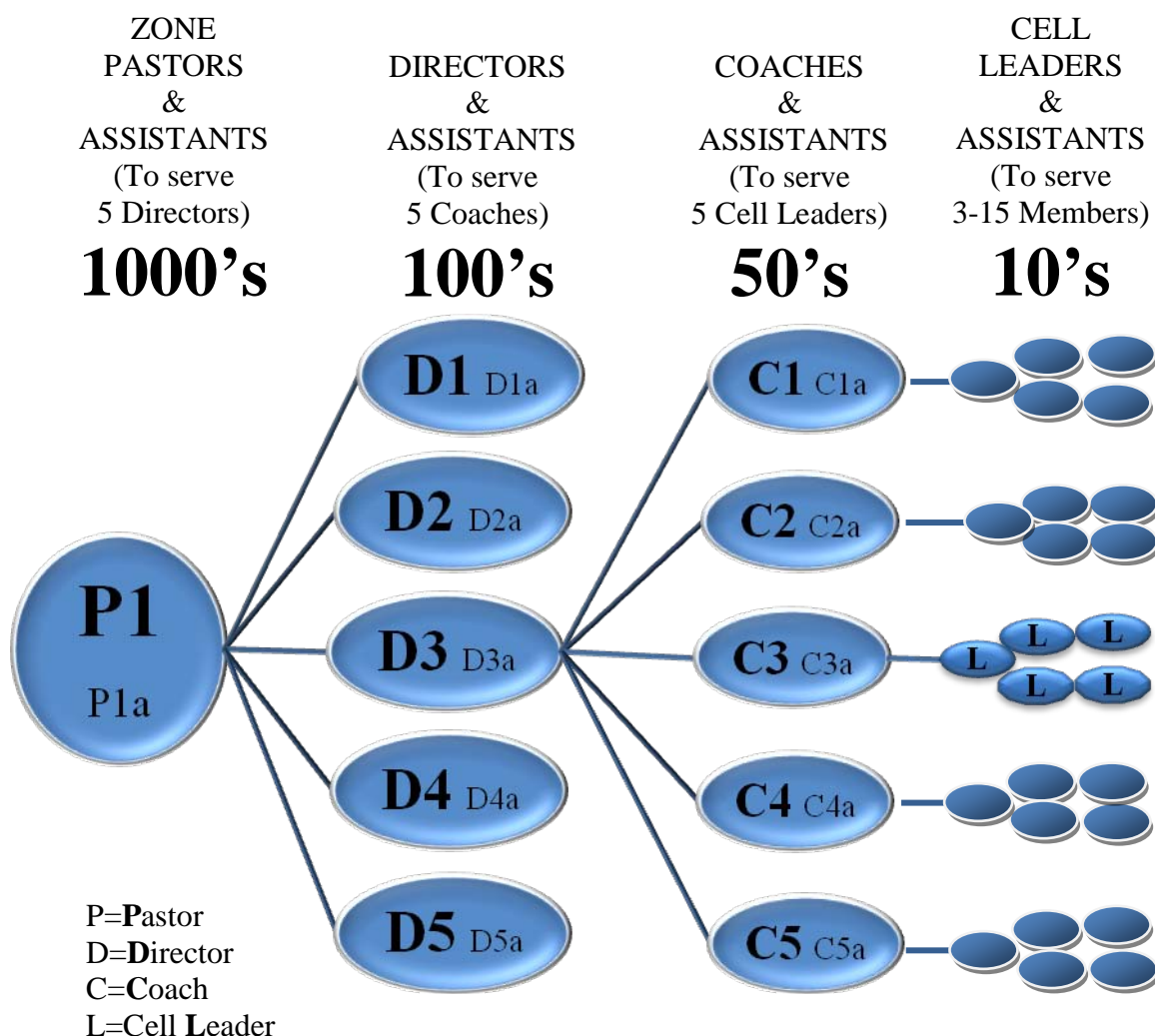


Figure 14. Cell Church Leadership System

As Figure 14 shows, there are four kinds of leaders who can be identified by the

<sup>51</sup> William A. Beckham, *The Second Reformation: Reshaping the Church for the 21<sup>st</sup> Century*, 188.

number of members they serve. Leaders are responsible for 1000's, 100's, 50's and 10's. These numbers are flexible categories, not firm barriers. The categories have a low and high range in order to allow for growth. In detail explication, the person serving as a leader of 50's (Coaches) may actually coach for two to five cell leaders, which means that one coach may take care of two or five cells or twenty to sixty cell members. Those serving as a leader of 100's (Director) may pastor five coaches. Its meaning is that one director may take care of ten to twenty-five cell leaders or one hundred to three hundred members. Those serving a leader of 1000's (Zone Pastor) may mentor for five zone directors. This means that one zone pastor may pastor for fifty to one hundred twenty-five cell leaders, or five hundred to one thousand five hundred cell members. According to Beckham, "Leaders of 1000's and 100's are usually salaried full-time leaders. Leaders of 50's and 10's are volunteer members who are not paid."<sup>52</sup> Bill Donahue also insists that "an entire structure of support has been put in place to make sure the small group leaders, or coaches, are appropriately cared for and equipped for ministry."<sup>53</sup> Leaders of 10's, 50's, 100's and 1000's are linked to each other for support and accountability. In addition, assistants who are apprentice leaders are assigned to every category of leadership. Without these future leaders, it will be impossible to multiply and grow in a cell church.

### **Characteristics of Cell Leadership**

What kind of leaderships have to be developed for cells in the cell church to achieve the Great Commission and the Great Commandment for God's glory and

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<sup>52</sup> Beckham, 189.

<sup>53</sup> Bill Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups*, 31.

kingdom? What are the characteristics of cell leadership? The answer to this question is explained in Figure 15.



Figure 15. Cell Leadership in the Cell Church

The best leadership for cell leaders is healthy spiritual leadership. This leadership can be expressed in four characteristics in a cell as we can see in Figure 15. The four characteristics of healthy spiritual leadership are shepherd leadership, servant leadership, multiplying leadership, and spiritual parenting leadership. The overarching nature of cell leadership in the cell church is health and spirituality. That is, the cell church has to lead every member of the cell to be healthy and spiritual. Being disciples, recovering, evangelizing, and growing into cell leaders are all related with a healthy and spiritual life. Furthermore, a purpose of leadership development in the cell church is that cell leaders who will take four characteristics of healthy spiritual leadership have the ability to influence and develop cell members to obey the Great Commission and the Great



Commandment for God's glory and kingdom.



Figure 16. Interaction of Four Characteristics of Healthy Spiritual Cell Leadership

As Figure 16 shows, healthy spiritual cell leadership has to be based upon the love of God. In other word, His love is the center of this cell leadership, moving into each characteristic. What is God's love? The Bible clearly says, "By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."<sup>54</sup> God's love is the motivating power of healthy spiritual cell leadership.

The biblical images of shepherd, servant, multiplier and spiritual parent provide

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<sup>54</sup> 1 John 4:9-10, NASB.

an understanding of unique qualities that are formational and descriptive of the healthy spiritual leader as the effective cell leader. No single image is adequate to describe the full task but rather the task requires the interaction and demonstration of all of these qualities and images. These four leaderships are blended and bonded together to be healthy spiritual leadership through the work of The Holy Spirit.

Cell leaders must have God's love which is a driving force to serve and develop their members. In the love of God, the cell church must develop healthy spiritual cell leaders who possess characteristics that include leadership as shepherds, leadership as servants, leadership as multipliers, and leadership as spiritual parents. These four aspects which take God's love have interactions with each other to focus on healthy spiritual cell leadership. To conclude, a cell leader who holds healthy spiritual leadership leads people to do great thing for God's glory and kingdom. Four characteristics of healthy spiritual leadership are shepherd leadership, servant leadership, multiplying leadership, and spiritual parenting leadership.

### Shepherd Leadership

The first characteristic of healthy spiritual leadership for cell leaders is shepherd leadership. According to Aubrey Malphurs, the "Most used image for a leader is a shepherd ... Scripture uses the shepherd metaphor primarily of a leader – shepherds were leaders."<sup>55</sup> Neighbour, Jr., defines the term shepherd as an English noun, "A person employed in tending sheep; one who exercises spiritual care over a community; a pastor

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<sup>55</sup> Aubrey Malphurs, *Being Leaders* (Grand Rapids, MI: Baker Books, 2003), 34.

or minister.”<sup>56</sup>

In the Old Testament, the prophets and God commonly used the term shepherd for the political leaders of Israel and the nations.<sup>57</sup> The emphasis is clearly on them as leaders. In Psalm 23, there is the beautiful image of a shepherd. “As great poetry, it gives us the powerful image of a vulnerable sheep protected by a strong, loving shepherd.”<sup>58</sup>

Who is a good shepherd? Jesus is the best model of a shepherd who cares for the sheep. In John 10 where Jesus said that He is the good shepherd, the Biblical image of a shepherd suggests a peaceful, pastoral picture of a person who feeds, protects and guards the sheep. Shepherds love their flocks, call sheep individually by name, search for the lost ones, and risk their very lives to protect the flocks from predators and danger.<sup>59</sup>

In addition to the biblical image of a shepherd, Luke and Peter use it for the leaders in the church.<sup>60</sup> These passages point out “the role of the shepherd as protector, overseer, and example to the flock.”<sup>61</sup> Charles Edward Jefferson writes that a good shepherd has six functions;

- 1) The Eastern shepherd was, first of all, a watchman.
- 2) A shepherd in the East was also a guard.
- 3) The shepherd is a guide.
- 4) A shepherd in the East was a physician to the sheep.
- 5) The shepherd is a savior. He saves sheep that are lost. A critical part of the shepherd’s task is rescue work. All rescue work is strictly pastoral work.

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<sup>56</sup> Neighbour, Jr., *The Shepherd’s Guidebook*, 13.

<sup>57</sup> The biblical references are 2 Sam. 7:7; Isa. 44:28; Jer. 25:34-38; and Ezek. 34:1-10.

<sup>58</sup> Blaine McCormick and David Davenport, *Shepherd Leadership: Wisdom for Leaders from Psalm 23* (San Francisco, CA: Jossey-Bass, 2003), 2.

<sup>59</sup> John 10:1-16.

<sup>60</sup> Acts 20:28-29; 1 Peter 5:1-4.

<sup>61</sup> Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids, MI: Baker Books, 2009), 156.

- 6) That the feeding of the sheep is an essential duty of the shepherd calling is known even to those who are least familiar with shepherds and their work.<sup>62</sup>

Cell leaders have to be shepherd leaders in cells. Loving, feeding, knowing, guiding, protecting, and caring are the essential dimensions of the good cell leader as the good shepherd. A cell leader must know all of the spiritual conditions of the sheep. Cell leaders have to be a spiritual guide and satisfy the needs of the sheep. The life of a cell leader as Shepherd finds focus in a concern for the spiritual welfare and maturity of the sheep. If cell leaders want to be a good shepherd, they must listen to what Walter Wright maintains, “Shepherds are there for the sheep. Shepherds by definition are servants entrusted with the care of the flock. It is a position of responsibility and service, not status and power. The sheep do not exist for the shepherd. The shepherd was hired because of the sheep.”<sup>63</sup> Therefore, through shepherd leadership, the cell leader can help his or her all members grow to be Christ-likeness.

### Servant Leadership

The second aspect of healthy spiritual leadership for cell leaders is servant leadership. A Christian leadership is a servant. Servant leaders look at leadership as an act of service to others.<sup>64</sup> According to Aubrey Malphurs, “a biblical image that is the most common and dominant for leaders is that of a servant. . . . A Christian leader is a servant who uses his or her credibility and capabilities to influence people in a particular

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<sup>62</sup> Charles Edward Jefferson, *The Minister as Shepherd* (New York, NY: Thomas Y. Crowell Company, 1912), 46-73.

<sup>63</sup> Walter C. Wright, *Relational Leadership* (Waynesboro, GA: Paternoster Publishing, 2004), 24.

<sup>64</sup> Ken Blanchard and Phil Hodges, *The Servant Leader* (Nashville, TN: a Division of Thomas Nelson, Inc., 2003), 18.

context to pursue their God-given direction.”<sup>65</sup> In other words, servant leadership is the idea of the Bible.

Jesus Christ as our Lord is the great example of servant leader. He said, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”<sup>66</sup> He taught to the disciples, “It is not this way among you, but whoever wishes to become great among you shall be your servant, whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave.”<sup>67</sup> Jesus washed the disciples’ feet and then taught, “If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet, for I gave you an example that you also should do as I did to you.”<sup>68</sup> Ken Blanchard and Phil Hodges point out, “For followers of Jesus, servant leadership is not an option; it is a mandate. Servant leadership is to be a living statement of who we are in Christ, how we treat one another, and how we demonstrate the love of Christ to the whole world.”<sup>69</sup>

C. Gene Wilkes asserts seven principles of servant leadership that described how Jesus led and that could be applied to cell leaders (Figure 17).<sup>70</sup>

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<sup>65</sup> Malphurs, *Being Leaders*, 33.

<sup>66</sup> Mk. 10:45, NASB.

<sup>67</sup> Matt. 20:26-28, NASB.

<sup>68</sup> John 13:14-15, NASB.

<sup>69</sup> Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville, TN: a Division of Thomas Nelson, Inc., 2005), 15.

<sup>70</sup> C. Gene Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Carol Stream, IL: Tyndale House Publishers, Inc., 1998), 11-29.

Scriptures	Jesus	Cell Leaders (CLs)
<b>Luke 14:7-11</b>	Jesus humbled Himself and allowed God to exalt Him.	CLs humble themselves and wait for God to exalt them.
<b>Mark 10:32-40</b>	Jesus followed His Father's will rather than sought a position.	CLs follow Jesus rather than seek a position.
<b>Mark 10:45</b>	Jesus defined greatness as being a servant and being first as becoming a slave.	CLs give up personal right to find greatness in service to others.
<b>John 13:3</b>	Jesus risked serving others because He trusted that He was God's Son.	CLs can risk serving others because they trust God is in control of their lives.
<b>John 13:4-11</b>	Jesus left His place at the head table to serve the needs of others.	CLs take up Jesus' towel of servanthood to meet the needs of others.
<b>Acts 6:1-6</b>	Jesus shared responsibility and authority with those He called to lead.	CLs share their responsibility and authority with others to meet a greater need.
<b>Mark 6:7</b>	Jesus built a team to carry out a worldwide vision.	CLs multiply their leadership by empowering others to lead.

Figure 17. Seven Principles of Servant Leadership by Jesus' Example to be applied to Cell Leaders

In addition, Ken Blanchard and Phil Hodges find the four leadership domains of leading like Jesus: heart, head, hands, and habits. They write, "In the internal domains, there are the motivations of your heart and the leadership perspective of your head. In the external, there are your public leadership behavior or hands, and your habits as experienced by others."<sup>71</sup> These four domains will wonderfully help to train new servant leaders. Heart, head, hands, and habits have to be aligned.

According to David Finnell, structural charts for secular and cell leaderships are too different.<sup>72</sup> Figure 18 shows that a structural chart for cell leadership in a cell would look like this from a secular view:

<sup>71</sup> Blanchard and Hodges, *Lead Like Jesus*, 31.

<sup>72</sup> David Finnell, *Life in His Body*, 129-131.

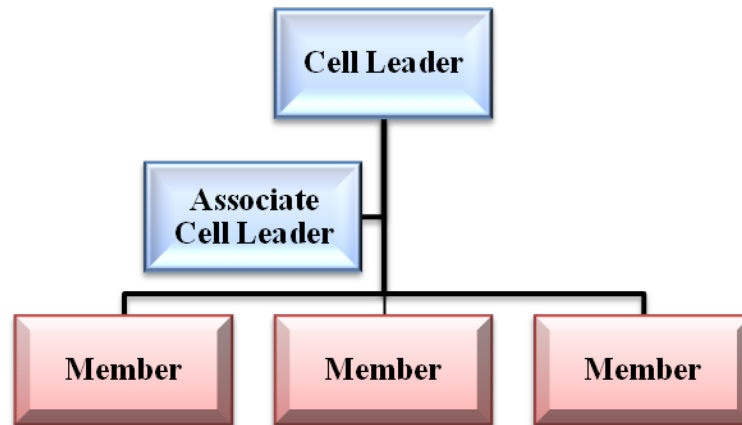


Figure 18. Wrong Structural Chart of Cell Leadership

In reality, however, the structural chart of cell leadership in a cell must be turned right side up because a cell leader has to serve others with servant leadership. He or she has a position of service. It is not a position of status and power(Figure 19).

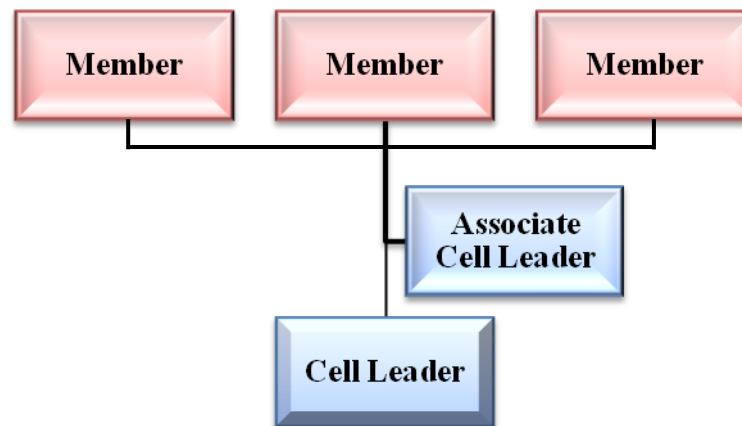


Figure 19. Right Structural Chart of Cell Leadership

Cell leaders as servants lift up and support cell members whom they have been given the responsibility to serve. In fact, there are differences between secular leaders as

CEOs and cell leaders as servants.

In the cell church, not only shepherd leadership but also servant leadership is required for cell leaders. If they are followers of Jesus, servant leadership is not a choice, it is His command. True servant leadership starts when cell leaders humble themselves to carry out the mission of God entrusted to Him rather than their personal agendas. Cell leaders have to serve others, especially their cell members, with all your heart. Through serving others, they can have a healthy spiritual life.

### Multiplying Leadership

That a cell leader is multiplying leadership sets forth the fact that he or she has to multiply other leaders as a premise. Several people say that multiplying leadership is the most important leadership for cell leaders in the cell church.<sup>73</sup> God's desire for multiplication is seen in the first chapter of Genesis, "God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it."<sup>74</sup> In the New Testament, the biblical foundations of multiplying leadership are Matthew 28:18-20 and 2 Timothy 2:22. The biblical images of multiplying leaders are Jesus, Barnabas and Paul. Jesus is the best example of a multiplying leader. He produced twelve disciples, but lost one. Barnabas helped to develop Paul for ministry. Paul multiplied Timothy and several other Christian leaders.

Then, who is a multiplying leader? Earley says seven character requirements for a multiplying leader.

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<sup>73</sup> In a subtitle of "Necessities of the Leadership Development in the Cell Church" in chapter 3, the author already explained them in detail.

<sup>74</sup> Gen. 1:28, NASB.



- 1) Sacrifice (John 12:24)
- 2) Dependence on God (Jeremiah 17:5-8)
- 3) Intimate connection with Jesus (John 15:4-5)
- 4) Persevering Labor and hard work (Galatians 6:9)
- 5) Patient effort (James 5:7)
- 6) Saturation with the Word of God (Psalms 1:1-3)
- 7) Focused vision on the harvest (John 4:35)<sup>75</sup>

Multiplying leadership is the process of developing multiplying leaders. It is the most effective way of accomplishing the Great Commission. It is the art and practice of multiplying a new leader or cell for fulfillment that God desires.

In the cell church, a healthy spiritual cell leader who has multiplying leadership can influence only apprentice or potential leaders to develop new multiplying leaders. This is because the concept of multiplying leadership is related with a special function. The cell leader as a multiplying leader has to help and guide the apprentice or potential leaders to do their job better in a cell. Through these jobs, the cell leaders can help other members grow and apprentice leader prepare for multiplying new cells.

### Spiritual Parenting Leadership

The last characteristic of healthy spiritual leadership for cell leaders is spiritual parenting leadership. Cell leaders have to be spiritual parents of the cell families. John Stott says, “We (church’s leaders) are to be loving fathers and mothers of the church family rather than strict disciplinarians.”<sup>76</sup> Larry Kreider and Floyed McClung point out, “God calls church leaders to be spiritual fathers and mothers who tread lightly as they

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<sup>75</sup> Earley, *Turning Members into Leaders*, 25-30.

<sup>76</sup> John Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel and Ministry* (Downers Grove, IL: InterVarsity Press, 2002), 111.

point their spiritual children to Jesus, not dominating authority figures that coerce their children into submission.”<sup>77</sup> They also say that their favorite definition of a spiritual parent, “A spiritual father and mother helps a spiritual son or daughter reach his or her God-given potential.”<sup>78</sup>

We can find the image of spiritual parent by the apostle Paul. In 1 Thessalonians 2:7, Paul likens himself to a mother with her babies. “We proved to be gentle among you, as a nursing mother tenderly cares for her own children.” He also likens himself to a father for believers in the church of the Thessalonians, “Just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children.”<sup>79</sup> It is a beautiful picture of love, self-sacrifice and gentleness as spiritual parent. Paul can say to Christians in the Corinth that “in Christ Jesus I became your **father** [author’s emphasis] through the gospel,” because he led them to faith in Jesus.<sup>80</sup> Paul loves them with a father’s love that he can go on, “Therefore I exhort you, be imitators of me.”<sup>81</sup> He adds another sign of his love as a father for them. He sends Timothy for teaching what Paul taught him to them. Timothy is his spiritual son, as they are, which means that Timothy is imitators of Paul as a spiritual parent. So, Timothy can remind them Paul’s ways in Christ. “For this reason I have sent to you Timothy, who is my beloved and faithful **child** [author’s emphasis] in the Lord, and he will remind you of

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<sup>77</sup> Larry Kreider and Floyed McClung, *Starting a House Church*, 148.

<sup>78</sup> *Ibid.*, 47.

<sup>79</sup> 1 Thess. 2:11, NASB.

<sup>80</sup> 1 Cor. 4:15, NASB.

<sup>81</sup> 1 Cor. 4:16, NASB.

my ways which are in Christ, just as I teach everywhere in every church.”<sup>82</sup>

Then, what is a spiritual parent? Bill Hornsby states, “The term ‘father’ relates to the person whose way of life and faith reproduces the same in others.”<sup>83</sup> He also compares that the role of the father, teacher, coach, or boss because each of these people are important to children lives as shown in Figure 20.

	<b>FATHER</b>	<b>TEACHER</b>	<b>COACH</b>	<b>BOSS</b>
<b>Duration</b>	Lifelong	School years	Athletic years	Time on job
<b>Acquires</b>	Sires	Assigned	Selects	Hires
<b>Responsibility</b>	Gives life	Gives lessons	Gives training	Gives a job
<b>Committed to</b>	Well-being	The subject	The game	The work
<b>Provides</b>	Home	Classroom	Playing field	Workplace
<b>Life Benefit</b>	Leaves an inheritance	Education	Sense of Team	Paycheck
<b>Permanent Results</b>	Heritage	Diploma	Trophy	Retirement

Figure 20. The Father’s Role compares to that of the Teacher, Coach, or Boss<sup>84</sup>

In the following chart, Kreider and McClung highlight the differences between the two approaches.

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<sup>82</sup> 1 Cor. 4:17, NASB.

<sup>83</sup> Bill Hornsby, *The Cell-Driven Church: Realizing the Harvest*, 189.

<sup>84</sup> Ibid.

<b>Dominating Fathers and Mothers</b>	<b>Mothers and Fathers in the Lord</b>
Function as if they are the source of guidance for people's lives	Believe that God is the source of guidance and desire to help other Christians learn to hear His voice.
Emphasize the rights of leaders.	Emphasize the responsibilities of leaders, not their rights.
Set leaders apart and give them special privileges.	Emphasize those in the Body of Christ serving one another.
Seek to control people's actions.	Encourage people to be dependent upon God.
Emphasize the importance of leaders ministering to others	Emphasize the importance of equipping the saints for the work of the ministry.
Use rules and laws to control people and force them to conform.	Provide an atmosphere of thrust and grace to encourage growth.

Figure 21. Differences between the Two Approaches of Spiritual Parenting Leadership<sup>85</sup>

Spiritual fathers and mothers could also be called “mentors.” Bobb Biehl describes mentoring this way, “Mentoring is more ‘How can I help you?’ than ‘What should I teach you?’”<sup>86</sup> Kreider and McClung also define it, “A spiritual mentor recognizes that people need to be developed through a caring and empathetic coaching approach, which models and explains to them how to grow in Christ.”<sup>87</sup> Tim Elmore says that a spiritual father or mother as mentor has seven functions.

- 1) A spiritual father or mother is a discipler: helping with the basics of following Christ.
- 2) A spiritual father or mother is a spiritual guide: providing accountability, direction, and insight for maturity.
- 3) A spiritual father or mother is a coach: giving motivation and skills needed to meet the challenge
- 4) A spiritual father or mother is a counselor: sharing timely advice, perspective

<sup>85</sup> Kreider and McClung, 148-149.

<sup>86</sup> Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman and Holman Publishers, 1996), 9.

<sup>87</sup> Kreider and McClung, 47.

on self, others, and ministry.

- 5) A spiritual father or mother is a teacher: conveying knowledge and understanding of the subject at hand.
- 6) A spiritual father or mother is a sponsor: providing career guidance, protection, relational networking.
- 7) A spiritual father or mother is a model: exemplifying a living, personal example for life, ministry, career, and family.<sup>88</sup>

A cell leader has to be a spiritual father or mother to his or her members as spiritual children in a cell life. Through spiritual parenting leadership, the cell leader helps cell members to grow to spiritual adulthood who can be new spiritual fathers and mothers for others.

### **Summary and Conclusion**

The basic definition of cell leadership is simply stated as “healthy spiritual leadership” in God’s love that is the sacrifice of Jesus Christ on the Cross. Cell leaders have to possess healthy spiritual leadership to fulfill the Great Commission of Christ for God’s kingdom and glory. The four characteristics of healthy spiritual leadership are shepherds, servants, multipliers, and spiritual parents. The ultimate goal of the cell church is to develop healthy spiritual leaders in Christ’s likeness to reach the world for Christ. The slow process of raising up healthy spiritual cell leaders is the fastest way to fulfill the mission of God for glorifying God. A cell leader who has healthy spiritual leadership will be able to stand before Christ and hear from Him, “well done, good and faithful servant!”

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<sup>88</sup> Tim Elmore, *The Greatest Mentors in the Bible: 32 Relationships Used to Change the World* (Denver, CO: Kingdom Publishing, 1996), 6.

**CHAPTER 4**  
**ANALYTIC EVALUATIONS OF CELL MINISTRY AND CELL LEADERSHIP**  
**DEVELOPMENT IN NEW COVENANT FELLOWSHIP CHURCH**

**History of NCFC**

New Covenant Fellowship Church is one of the most successful and influential cell churches.<sup>1</sup> NCFC is a Korean-American and non-denominational church in Washington D.C. Rev. Won G. Jamie Kim who serves, as a senior pastor at NCFC, has influenced thousands of pastors and potential leaders through his preaching, teaching and books.

NCFC began with a group of 17 people praying and meeting together in the home of Rev. W. Jamie Kim, the founding pastor. On September 9, 1990, the first Sunday service was held at Walter Johnson High School in Bethesda, MD.<sup>2</sup> On that Sunday, there were two different services: the English-speaking service at 10 am and the Korean-speaking service at 12 pm with about 80 people altogether.

On October 14, 1990, Rev. Kim started the first new membership class for four weeks with 53 new members. This was a successful beginning to a healthy cell church. Then in February 1991, Rev. Kim completely set up four steps of discipleship and

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<sup>1</sup> In the thesis, the author uses NCFC as an abbreviation of the name of New Covenant Fellowship Church.

<sup>2</sup> "Introduction of New Covenant Fellowship Church" <http://www.fellowshipusa.com/> (accessed February, 2010).

leadership development. The names of classes for four steps are as follows: ① Basic Rearing Class (New Believers Class), ② Basic Training Class (New Life Class), ③ Laity Training Class (Christian Doctrine Class), and ④ Discipleship Training Class (Leadership Development Class). Therefore, Rev. Kim sets up a perfect leadership training system which makes a spiritual healthy cell leader. After two months, he also started a “Home Group Meeting” with six cells. As a result, in the first two years, NCFC experienced phenomenal growth. The church grew from 17 to 600 people.<sup>3</sup>

After continuing growth, NCFC needed another campus for members of the church who lived in Virginia, so the church opened a satellite campus in Sterling, VA on November 10, 2002. The church also planted two daughter-churches as cell churches in Boston and in Houston.<sup>4</sup> Currently approximately 2600 members of NCFC gather each weekend for a dynamic worship service at two locations, and have their own Oikos meeting, which is a weekly at home meeting for individual spiritual growth.<sup>5</sup> As a result of NCFC’s history, the church is a great model of a successful cell church through an ideal process of leadership development.

### **Growth of NCFC**

NCFC is a fast growing cell church. Figure 22 shows the NCFC’s growth ratio which is the attendance for people in Sunday worship services each year.<sup>6</sup>

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<sup>3</sup> “History of NCFC” <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>4</sup> Ibid.

<sup>5</sup> “Oikos” as the small group is a Greek term, meaning “home” or “family.” It is a unique name for a cell at NCFC. In this thesis, Oikos and cell will be used interchangeable.

<sup>6</sup> This data is from Pastor Yeen Young Lee, March 9, 2010. He is one of the Associate Pastors of NCFC.

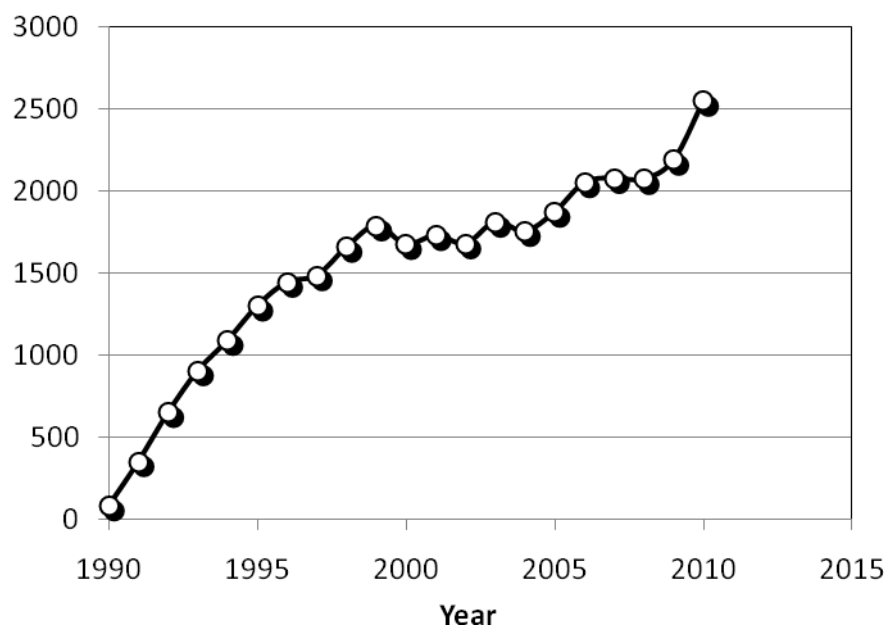
**Attendance**

Figure 22. Growth of Annual Average Sunday Worship Attendance

When the church was founded in 1990, there were 17 core church members and an attendance of 80 people total during the first Sunday worship service. It was a wonderful start through God's grace. In the first two years, NCFC experienced phenomenal growth. There were over 600 church members with an attendance of 650 people total during the Sunday worship service. After moving into their own church building in the summer of 1993, the church expanded to a congregation of about 1,000 people. In 1994, NCFC established the World Mission Center to accomplish their vision of "making disciples of all nations." Since, they have started various powerful outreach ministries through the Mission Center. On February 19, 2001, NCFC's current building



was built because God allowed them to continue to grow.<sup>7</sup> In the present day, NCFC has over 200 cell leaders and about 2,600 Sunday worship service attendees.

Pastor Lee says that one of the most cited reasons for coming to this church is the exciting worship experience, coupled with the powerful expounding of the Word of God. In addition, members are joined into an Oikos; a small group of loving and caring individuals that provide a warm and open setting for life-sharing and life-giving.<sup>8</sup>

NCFC has held fast to its church vision, “making disciples of all nations,” for over 19 years.<sup>9</sup> Rev. Kim says that “if you want your church to grow you must train your people to be healthy cell leaders, because training is the most important strategy of cell leadership development.”<sup>10</sup>

### **Pastoral Ministry Philosophy**

The senior pastor W. Jamie Kim’s passion for cell ministry and leadership development ministry in the cell church are well-expressed in the philosophy, purpose statement, mission statement, and core values of NCFC.

#### **Four Essences of the Pastoral Philosophies**

Rev. Kim talks early on in his ministry at NCFC about four essences of pastoral ministry: ① Equip people to be Christ’s disciples, ② Worship service of the atmosphere

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<sup>7</sup> Won G. Jamie Kim, *The Integrity Ministry* (Seoul, South Korea: Kyujang, 2002), 213-215.

<sup>8</sup> Pastor Yeen Young Lee, telephone interview by author, Lynchburg VA, December 10, 2009.

<sup>9</sup> Matt. 28:19, NASB.

<sup>10</sup> Rev. W. Jamie Kim interview by author, Sterling VA, August 29, 2009.

of celebration, ③ The church as one spiritual family in Christ, and ④ Encouragement of mistakes. Rev. Kim planted NCFC to be based on these philosophies.

The most important part of Rev. Kim's pastoral ministry philosophy is to make Christ's disciples, who are His followers, to become like Him. When Rev. Kim planted NCFC, he said, "I really want to make 70 disciples of Christ rather than 700 church members. If I just collected 700 members but I do not make 70 disciples in NCFC, I could not say successful ministers to anyone."<sup>11</sup> Rev. Kim has a dream to bring glory to God through making Christ's disciples, who accept the sovereignty of God, of all nations.<sup>12</sup> Obviously, the main key of his ministry is to make Christ's disciples of all nations. Rev. Kim said, "From the beginning and until now of my ministry in NCFC, I utterly walk one way which is to make disciples. I never try to make NCFC one of mega churches, but I only try to make my church members to become disciples who only follow Christ Jesus to be like Him."<sup>13</sup> God has called him very strongly to make disciples in his ministry by God. Currently, NCFC has vision 2020 which is to make 500 dedicated lay leaders and 50 called full-time ministers.

The second part of Rev. Kim's pastoral philosophy is that the worship service has the atmosphere of celebration. He clearly answers the reason the worship becomes celebration when he says, "The worship is to gather holy people to worship God, expresses to love Him, and confesses a deep emotion and joy of salvation through the Cross of Jesus Christ as the crystal of God's love."<sup>14</sup> Moreover, he knows the church

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<sup>11</sup> W. G. Jamie Kim, *The Integrity Ministry*, 23.

<sup>12</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

<sup>13</sup> Kim, 24.

<sup>14</sup> *Ibid.*, 31.

paradigm shift about the worship service, it is that worship needs to change from observation to participation in today's churches. For that reason, the worship in NCFC has broken the worship service form. They change from the formal style worship service to the informal style with the atmosphere of devotion and celebration.<sup>15</sup> There is worship for 40 minutes and preaching for 50 minutes in every Sunday service of NCFC. As a result, there are characteristics of passion, joy, excellence, seeking to meet God, being touched by the Holy Spirit, and exalting Jesus Christ at every worship opportunity.

The next philosophy is that NCFC will become one spiritual family of God in Christ. When Rev. Kim started the church, he desired the church to love, care, encourage, and serve each other as the family. NCFC provides a warm and open setting for life-sharing as the family. In the healthy family, they do not have any secrets from each other. For instance, NCFC has a special ministry to help divorcees toward healing. The church makes small groups for them, called "Joy Fellowship." The initials of JOY mean Jesus first, others second, and you third.<sup>16</sup> In groups, there are encouraging and helping for those who have experienced the pain and separation of divorce through prayers, caring, and teaching from God's Word. Rev. Kim says, "The church must be one God's family which gathers hurt people to come to Jesus Christ. NCFC understands hurt people broken hearts and supports them to be healed through the gospel, the love of God about their tremendous pain."<sup>17</sup> NCFC grows one of the largest Korean churches in America, and the church have the atmosphere of family to love, care, and serve each other in the love of God through the Cross of Jesus Christ as the Lord.

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<sup>15</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

<sup>16</sup> Kim, 34.

<sup>17</sup> Ibid., 35.

The last pastoral philosophy is that NCFC would encourage people who made mistakes. This means that any members in NCFC do not fear failure and do not shame, because if they fear to make mistakes, they cannot try any adventure to do great things for the glory of God. Rev. Kim says that a role of senior pastor is to encourage any church members to try to work for God. He tries to make an atmosphere in which NCFC's members can share freely about their own failures in their Oikos meetings, and then grow from sharing of their failures without shame.<sup>18</sup> He knows that some members fail to acknowledge that the best learning is caught, not taught, so an atmosphere of NCFC is that they do not fear failures and they have the freedom to make mistakes. Joel Comiskey states, "Some leaders will fail and choose to withdraw, and some groups will be dissolved. This is to be expected. The majority of leaders, however, will learn from their mistakes, correct them, and press on."<sup>19</sup> It is not the end of the world if a church leader fails, because important principles are learned in the process. In a healthy cell church, cell leaders gain vital experience as they make mistakes, reflect on them, and correct them.

#### Purpose, Mission Statements and Core Values of NCFC

The purpose statement, the mission statement, and core values of the church are under Rev. W. Jamie Kim's pastoral philosophy which is to make disciples in the cell church.

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<sup>18</sup> Ibid., 43.

<sup>19</sup> Joel Comiskey, *Home Cell Group Explosion*, 68.

The purpose statement of NCFC states the following: “NCFC exists to bring glory to God through making disciples of all nations.”<sup>20</sup> Rev Kim states that the church concentrates all of its resources and endeavors exclusively for this purpose.<sup>21</sup> There are definite answers to three questions in this statement: ① What is the goal of NCFC’s subsistence? ② How does NCFC achieve the goal? ③ Where does NCFC achieve the goal?

The passion for NCFC appears in this mission statement. “The mission of NCFC is to build up Christ’s disciple who has ability to preach the gospel to all nations in the living worship and in the authentic Christian community.”<sup>22</sup> There are four important concepts in NCFC’s mission statement: ① Living Worship: worshippers change from spectators to participants. ② Authentic Christian Community: share their lives and build up each others in the Oikos as the living body of Christ. ③ Preach the gospel to all nations: participate into the mission of God (Acts 1:8). ④ Raise up capable disciples of Christ: obey the Great Commission (Matt. 28:19-20).<sup>23</sup>

The ten core values of NCFC are as follows:

- Living Worship: We desire dynamic worship into the presence of the Holy Spirit.
- Dependency on God: We have to completely depend on God who manages our personal lives and ministry of the church.
- Mature Spiritual Leadership: We have to raise up leaders who combine mature personality with spiritual leadership.
- Dedicated Saints: We have to make dedicated disciples of Christ by obeying God’s calling.

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<sup>20</sup> “Vision of NCFC” <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>21</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

<sup>22</sup> “Mission of NCFC” <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>23</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

- Prayer: We have to acknowledge the certain necessity of the power of prayer for individual spiritual growth and all the church's ministry.
- Mission: We have to reach out toward all nations by obeying the Great Commission of the Lord.
- Evangelism: We have to seriously focus on unbelievers and pursue a life of Christ's witness towards them.
- Team Ministry: We have to work together with helping each other by using spiritual gifts to achieve the mission of the church.
- Authentic Christian Community: We have to love each other and build up each other in a community as the early church.
- Healthy Family: We have to build up healthy families in under God's Lordship.<sup>24</sup>

Therefore, the main value statement of NCFC says that a matter of the highest priority of the church is cell leadership development ministry. This proves that NCFC is a healthy cell church, because the church is focused on developing cell leaders who hold healthy spiritual leadership.

### **Oikos Ministry of NCFC**

Oikos ministry is the center of NCFC. Rev. Kim says that an Oikos as a small group is composed of 7 to 15 members who meet together on a weekly basis at members' homes to worship God, equip each other and outreach the lost. The passion for Oikos ministry is well expressed by Rev. Kim in the vision and mission statements, goals and core values of the department of Oikos Ministry.

NCFC has the department of Oikos Ministry with an operational vision statement. The vision statement states the following: "The vision is to bring glory to God by winning unbelievers who join an Oikos small group, involving them in the ministry of the church with the life-changing to be Christ-likeness, and making disciples of all

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<sup>24</sup> "Core Values of NCFC" <http://www.fellowshipusa.com/> (accessed February 2010).

nations.”<sup>25</sup> NCFC has the clear mission statement of Oikos ministry. “We build up each other to be Christ’s disciples through the intimate fellowship with God, worship the Lord with all your heart, and evangelize the gospel to the world.”<sup>26</sup> There are four goals of Oikos: ① We worship God in the truth and the spirit. ② We take care of members with the pastoral heart. ③ We arm members with spiritual weapons. ④ We evangelize the gospel toward our local community and the world.<sup>27</sup>

The following is core values of Oikos ministry:

- 1) Each member of the Oikos is a minister.
- 2) Leader and members of the Oikos are built up to serve each other.
- 3) All Oikos can grow by themselves.
- 4) An Oikos has a basic function of church.
- 5) The Oikos as a church can worship God.
- 6) The foundational model of the Oikos is the community of the early church.
- 7) Children should also actively participate in the meeting.
- 8) Jesus Christ is immanent into the Oikos. He empowers the Oikos and uses the Oikos as His church.
- 9) Members of the Oikos are people who listen to the Word of God and practice it in their lives.<sup>28</sup>

NCFC teaches a person to take three foundational relationships in an Oikos life.

(1) Relationship with God

- Learn the knowledge of the Bible.
- Read the Word of God and have meditation daily.
- Have the life of prayer daily.
- Worship God daily

(2) Relationship with Members of Oikos

- In the Oikos, all members learn how to have the intimate relationships with others.

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<sup>25</sup> “Introduction of Oikos” <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>26</sup> “Purpose of Oikos” <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

- Share each one's vision.
- Encourage each one.
- Edify each one.
- Share each one's wisdom to gain from the Word of God.

(3) Relationship with Unbelievers

- Evangelize to unbelieving family.
- Evangelize to unbelieving friends.
- Evangelize to unbelieving colleagues at work<sup>29</sup>

The NCFC's Oikos is healthy because members experience the living God and live transformed lives. Worship, the Word of God, Christian fellowship, discipleship, and evangelism are all used to transform members in the Oikos meeting. Rev. W Jamie Kim maintains, "Oikos ministry is to recover the vitality of the first century church's community. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing, and mission."<sup>30</sup>

### **Cell Leadership Development of NCFC**

Rev. Kim proclaims that a trained disciple is like the heart of the church.<sup>31</sup> He also insists the essence of NCFC is the cooperation of ministry with cell leaders. The role of pastors is to support, train, and send them to the world and in the field of cell ministry.

The NCFC's goal, budget, and all the ministries are focused on developing healthy cell leaders. Rev. Kim says that the cell church is driven towards witnessing to non-Christians and in so doing, fulfilling the church's primary purpose of saving the lost

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<sup>29</sup> "Relationship of Oikos" <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>30</sup> Kim, 219.

<sup>31</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.



and making Christ's disciples of all nations.<sup>32</sup> The following illustrates goals and a process of cell leadership development of NCFC.

NCFC has the department of Lay Ministry Training Center<sup>33</sup> with four operational goals. The goals are the following:

- Train to become true worshippers who will experience living worship and devote living sacrifices in their life.
- Train to become a person who will be a church's team minister and be a shepherd to serve Oikos as true Christian community.
- Train to become an evangelist who will love the lost souls and preach the gospel toward all nations.
- Train to become a true disciple of Christ who will have the ability to multiply cell leadership and have one with faith and life.<sup>34</sup>

NCFC is not a pastor-centered church but layman-centered. The church entrusts all of its ministry to church members who have been trained through discipleship and leadership training system. NCFC, therefore, creates an elaborate and delicate nurture system to develop healthy spiritual cell leaders as disciples of Jesus Christ. Figure 23 presents the systematic educational steps from a church member to a cell leader with healthy spiritual leadership. There are four steps in the system: the Registration process, Maturity process, Discipleship process, and Leadership process.<sup>35</sup>

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<sup>32</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

<sup>33</sup> Lay Ministry Training Center is a name for cell leadership development at NCFC.

<sup>34</sup> "Goals of Lay Ministry Training" <http://www.fellowshipusa.com/> (accessed February 2010).

<sup>35</sup> "System of Lay Ministry Training" <http://www.fellowshipusa.com/> (accessed February 2010).

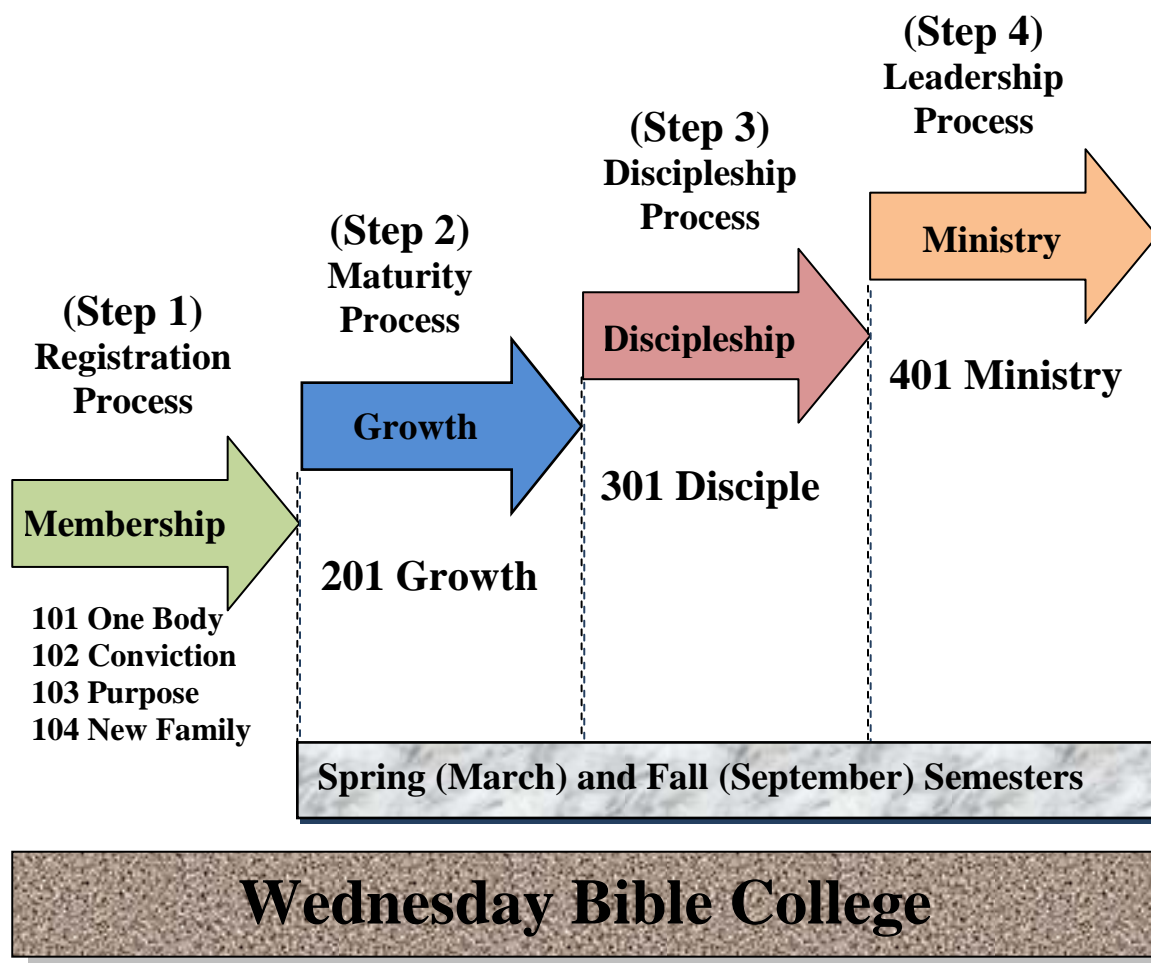


Figure 23. Spiritual Nurture System of NCFC at the department of Lay Ministry Training Center

1. Registration Process: The first step is to become Christians and members of NCFC. When newcomers join the church through personal or cell evangelism, they attend four classes<sup>36</sup> in the registration process: 101 One Body Class (one day) → 102 Conviction Class (4 weeks) → 103 Purpose Driven Life

<sup>36</sup> ① 101 One Body Class: Welcome any newcomer to the church. Give a brief the introduction of NCFC and prepare to move to the next class. It is open every Sunday. ② 102 Conviction Class: Learn salvation as Christianity's key truth. It is open on the first Sunday of every month. ③ 103 Purpose Driven Life Class: Learn the purpose, values, and vision of a Christian's life with using the book "The Purpose Driven Life" by Pastor Rick Warren. It is open on the first Sunday of every month. ④ 104 New Family Class: Learn how Christians who have the values of God's kingdom live by faith in NCFC as a local church. Also, learn the history, pastoral ministry philosophy, vision, and information of NCFC. It is open on the first Sunday of every month.

Class (4 weeks) → 104 New Family Class (4 weeks). As the end of this process at the first step, they will be granted membership of the church and connected people in an Oikos. They will have rights and responsibilities.

2. **Maturity Process:** Second, after new converts complete the four classes and connect to an Oikos, they are encouraged to enroll in an elementary spiritual nurturing course. In 201 Growth Class, they attend fourteen lessons covering the principles of Christian life and applying these principles to the situation of their lives. The goal of this course is to help them become a balanced Christian. It is opened two times, from March to June and September to December.
3. **Discipleship Process:** Third, discipleship training follows the two processes described above. The discipleship process involves a one year-long 301 Disciple Class taught by a discipleship pastor. The goal of this course is to show how to be in the army of Christ to be armed for win.
4. **Leadership Process:** Finally, people who finish the 301 Disciple Class can apply to 401 Ministry Class as the ministry training class. This is much different than the 301 Disciple Class. It is a leadership development class. They have to attend this class for one year. The goal of this process is to train Oikos leaders and layman ministers in each ministry.

Rev. Kim says that the most important strategy of cell leadership development is made up of common recognition through the members of the whole church and the system of learning by seeing and learning by doing.<sup>37</sup>

## **Analysis of the Research Data**

### **Research Methods**

The author analyzes and evaluates the research statistics of NCFC. On August 29, 2009, the author visited the “2009 Oikos Leaders Conference”<sup>38</sup> at NCFC. A research

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<sup>37</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

questionnaire targeting cell leaders was issued and collected. Also interviews with the senior pastor W. Jamie Kim and associate pastors in charge of cell ministry were conducted. One hundred and forty cell leaders of NCFC completed a 47-question survey on the nature and role of effective cell leaders, and the factors that cause them to succeed in evangelism and develop a new healthy spiritual cell leader.<sup>39</sup> The questionnaire explored such areas as the cell leader's gender, age, devotional life, training, leadership skills, spiritual gifts, leadership development skills, etc. This statistical analysis helped the author to discover common principles for effective cells, and to build an effective strategy for leadership development in the cell churches. The questionnaire was divided into four big categories: personal information of cell leaders, cell leaders' leadership, cell leaders' evangelism, and cell leadership development for multiplying a new cell.

### Analysis of Statistical Answers

#### Personal Information

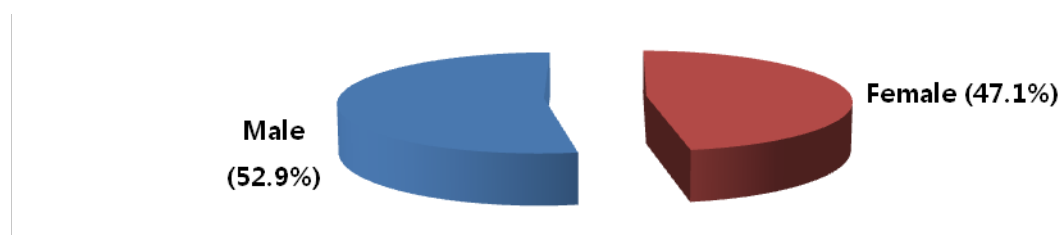


Figure 24. Gender of Cell Leaders

<sup>38</sup> NCFC has an 'Oikos Leaders Conference' to refresh cell leaders every year. There are sessions, lunches together, zone meetings, group meetings, testimonies, commitment, and a ceremony of awarding a prize to cell leaders at the conference.

<sup>39</sup> NCFC had approximately 200 Oikos leaders and 140 of them completed this survey. The questions for the survey are in Appendix A.

As Figure 24 shows, 52.9% of cell leaders were male, but 47.1% of them were female, because NCFC had preferred to equip married couple leaders. In fact, more than 70% of church members are usually women in Korean churches. Nevertheless, Rev. W. Jamie Kim insisted the importance of male leadership in the church.<sup>40</sup> The reason is that male leadership is more effective in influencing the community. God made the order of the family. The father is the head of the family and the mother helps the father. For instance, an Oikos leader's wife works as a helper to her husband. She is also a leader. If she did not help her husband, he would not be able to minister to others in their Oikos. From the above results, it reveals absolutely no difference between leadership effectiveness and gender.

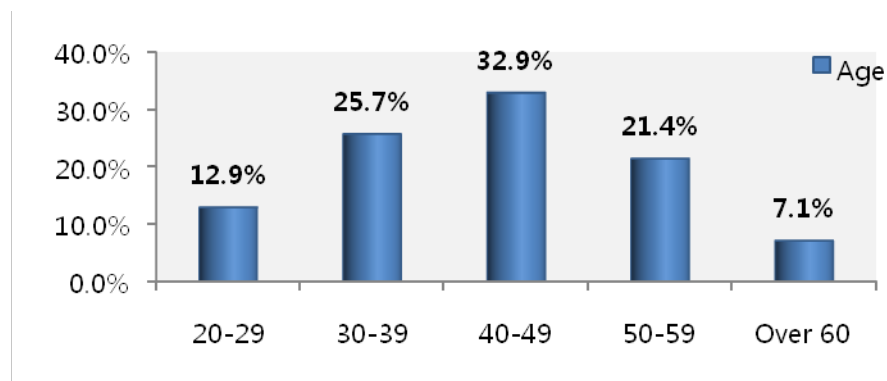


Figure 25. Age of Cell Leaders

According to Figure 25, the number of leaders below age 29 were 18 people, between the ages of 30 and 39 were 36 people, between the ages of 40 and 49 were 46 people, between the ages of 50 and 59 were 30 people, and the ages of over 60 were 10 people. From the above results, 71.5% of cell leaders at NCFC were below 49 years old. This reveals that NCFC as a great successful cell church is passed 20 years and the church is still young and healthy. NCFC has a great future.

<sup>40</sup> When Rev. Kim taught about a father's heart, the author noted it down on paper at the 2009 Oikos Leaders Conference.

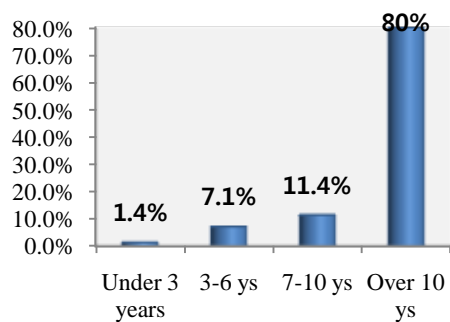


Figure 26. Responses to “How long have you been a Christian?”

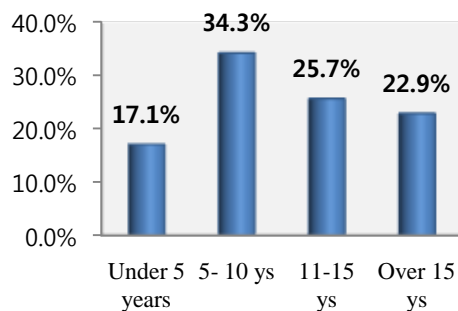


Figure 27. Responses to “How long have you been a member of NCFC?”

Figure 26 displays that 112 of the cell leaders surveyed have been a Christian for more than ten years. Sixteen leaders have been a Christian for seven to ten years, and 10 leaders of them for three to six years. Only two cell leaders have known Jesus Christ as their Savior for less than three years. Thus, all of cell leaders at NCFC were born again through God-given faith. This is so important because any spiritual cell leader cannot see the kingdom’s vision of God unless he or she is born again (John 3:3).

According to above Figure 27, 32 people (22.9%) of the 140 cell leaders have attended NCFC for more than 15 years. Thirty-six leaders (25.7%) have been a member of the church for eleven to fifteen years, and 48 cell leaders (34.3%) have been for five to ten years. Twenty-four people (17.1%) of them have attended NCFC for less than 5 years. According to this data, most of the cell leaders in the church were trained for membership.

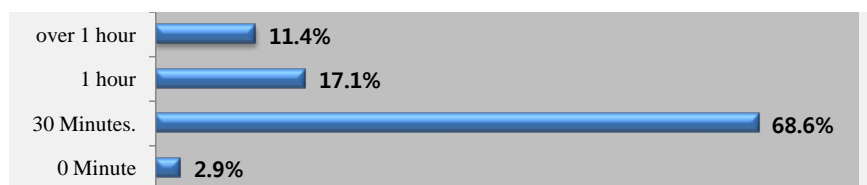


Figure 28. Devotional Life of Cell Leaders

Figure 28 shows the responses to the question, “How much time do you spend in daily devotions? (e.g., prayer, quiet time, and Bible reading)” Ninety-six people (68.6%) of the 140 cell leaders spent approximately 30 minutes in daily devotions, 24 leaders (17.1%) spent one hour, and 16 cell leaders (11.4%) spent more than one hour. Overall, one hundred and thirty-six (97.1%) cell leaders spent more than 30 minutes in daily prayer and Bible reading, but 4 cell leaders (2.95) did not have any devotions.

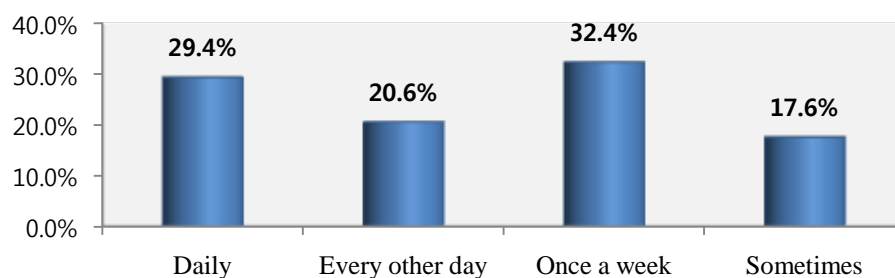


Figure 29. Responses to “How much time do you spend praying for the members of your cell?”

As above Figure 29 shows, 140 cell leaders were asked whether they had spent time in prayer for their cell group members and, if so, how much time. According to Figure 30, forty cell leaders prayed daily for their cell members, 29 leaders prayed every other day, 44 leaders prayed once a week and 28 cell leaders prayed sometimes for their cell members.

According to the statistics of Figure 28 and 29, all of the cell leaders at NCFC knew the importance of spending time with God. Almost of cell leaders also spent time with God and praying for their cell members. In the concept of the cell church, the correlation between daily spiritual lives of cell leaders and measures of healthy cells is very clear. Dave Earley states the following about prayer for group members daily: “Prayer is the most important activity of the small group leader. If a small group leader could do only one thing to make the group more effective, that one thing would be pray.”<sup>41</sup> Therefore, cell leaders at NCFC live healthy spiritual lives.

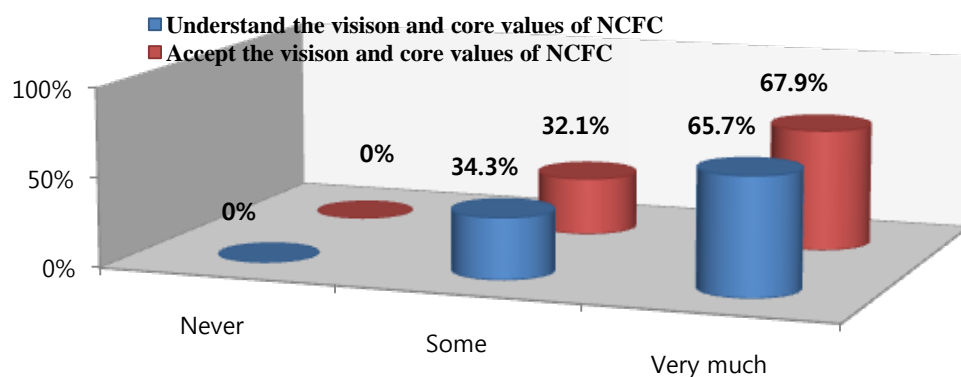


Figure 30. Responses to Two Questions: “How much do you understand the vision and core values of NCFC?” and “How much do you accept the vision and core values of NCFC?”

One hundred forty cell leaders were asked to respond that they understand and accept NCFC’s vision and core values. As shown in Figure 30, 48 cell leaders responded that they understand “some,” and the number who responded “very much understand” accounted for 92 leaders. Forty-five leaders responded that they accept “some,” and 95 cell leaders responded “very much accept.” None of the cell leaders at NCFC responded

<sup>41</sup> Dave Earley, *8 Habits of Effective Small Group Leaders* (Houston, TX: Cell Group Resources, 2001), 27.



“never understand,” or “never accept.” This survey discovered that 100 percent of cell leaders understand and accept NCFC’s vision, mission and core values. NCFC is a very healthy cell church because the church has a simple and clear vision, mission and core values, and then cell leaders hold them of the church. The author agrees in the importance of these factors in light of church health. “Where there is no vision, the people perish.”

As below Figure 31 shows, 130 people of the 140 cell leader participants think that NCFC is a healthy cell church. Only 10 cell leaders responded “no (2.9%),” and “I don’t know (4.3%).” Clearly, most cell leaders believe that NCFC is a cell-driven church which means that the church is led by the cells.

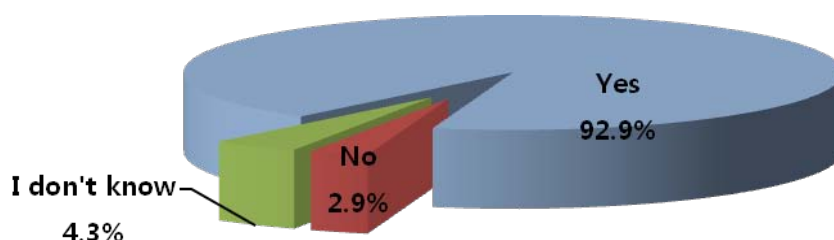


Figure 31. Responses to “Do you think NCFC is a healthy cell church?”

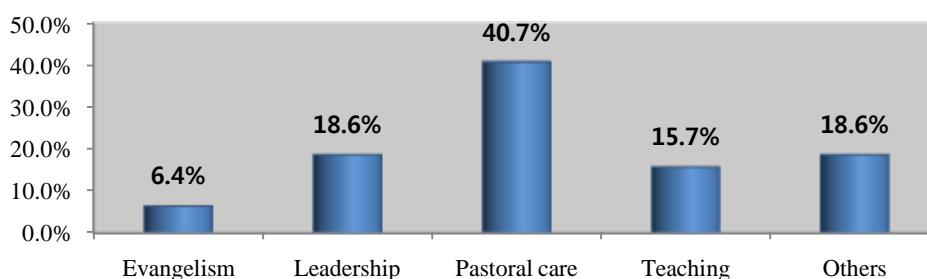


Figure 32. Spiritual Gifts of Cell Leaders

Figure 33 shows the responses to the question, “What is your primary spiritual gift?” According to Figure 32, cell leaders who believe their gifts to be pastoral care are 52 leaders (40.7%), leadership is twenty-six leaders (18.6%), gift of teaching is twenty-

two leaders, evangelism is nine leaders (6.4%), and all the others is twenty-six cell leaders (18.6%). As a result point out, all of cell leaders at NCFC know their primary spiritual gifts. They use spiritual gifts to serve others and to multiply new cells. Cell members also know and use their spiritual gifts. Therefore, NCFC is a healthy cell church.

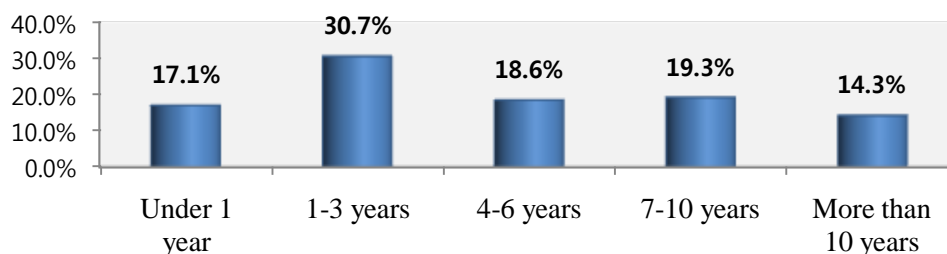


Figure 33. Responses to “How long have you been a cell leader in NCFC?”

As shown in Figure 33, 20 people have been cell leaders in NCFC for more than 10 years, 27 leaders for 7-10 years, 26 leaders for 4-6 years, 43 leaders for 1-3 years, and 24 leaders for less than 1 year. It reveals that there is a good balance between mature and young cell leaders in NCFC. Mature leaders serve as spiritual fathers and mothers to help and care for young cell leaders, so NCFC is good healthy cell church.

### Cell Leadership

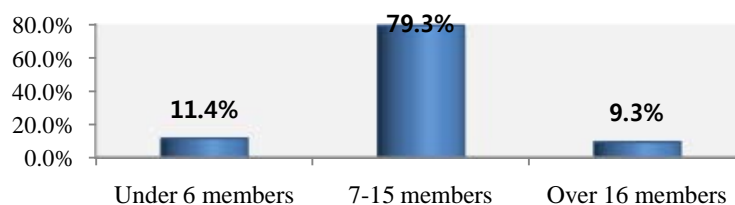


Figure 34. Responses to “How many members do you have in your cell?”

According to Figure 34, 60 of the 140 cell leaders have less than 6 members in their cells. One hundred eleven leaders have 7 to 15 members, and 13 leaders have over 16 members in their cells. This reveals that almost all cells in NCFC are healthy, because there are 7 to 15 members in each cell. These cells prepare new cell leaders for the birth of new cells.

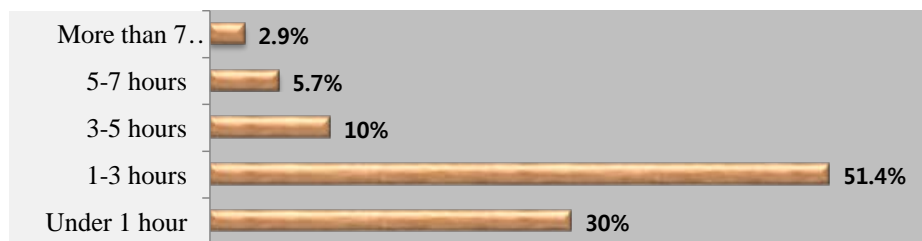


Figure 35. Responses to “How much time do you spend each week preparing for your cell group lesson?”

As shown in Figure 35, 42 cell leaders said that they spend less than one hour each week preparing for their cell group lessons, 72 leaders spent one to three hours, 14 leaders spent three to five hours, 8 leaders spent five to seven hours, and 4 leaders spent more than 7 hours. In NCFC, there are Bible study classes, not cells, to learn the Scripture. Cell leaders are responsible for pastoral care ministries and ministering to the spiritual growth of the members, but they are not responsible for leading the Bible study. Therefore, cell leaders in NCFC do not need to spend a lot of time preparing for their cell lessons, but they need to spend a lot of time praying for their cell members.

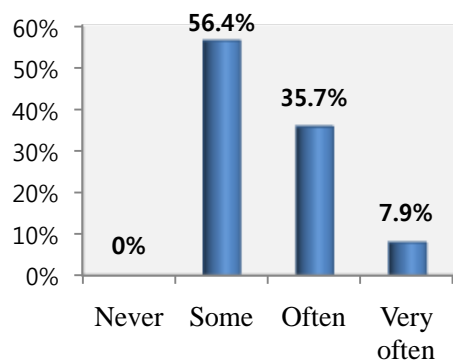


Figure 36. Responses to “How often does your cell see wonderful and miraculous answers to prayer?”

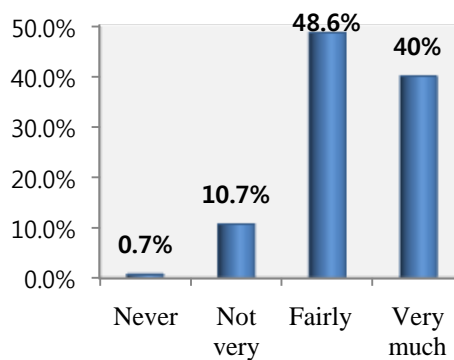


Figure 37. Responses to “Is your cell comfortable enough for members to share their personal problems and to be helped?”

Figure 36 displays the responses on the question, “How often does your cell see wonderful and miraculous answers to prayer?” Seventy-nine out of the 140 cell leaders surveyed responded “sometimes,” 50 cell leaders responded “often,” and 11 leaders responded “very often.” No cell leader responded “never.” According to this data, all cells in NCFC are to depend on the work of the Holy Spirit. Dave Earley insists that prayer is the most important activity of the cell leaders.<sup>42</sup>

As the above figure 37 shows, 56 cell leaders responded that their cells are “very comfortable” for members to share their personal problems and to be helped, 68 cell leaders responded “fairly comfortable,” and 15 leaders responded “not very comfortable.” Only one cell leader responded that people are uncomfortable sharing some problems in their cells. As the result of the statistics of figure 37, cell leaders in NCFC have healthy shepherd leadership, because they encourage members to bring their problems to God.

<sup>42</sup> Earley, 8 *Habits of Effective Small Group Leaders*, 27..

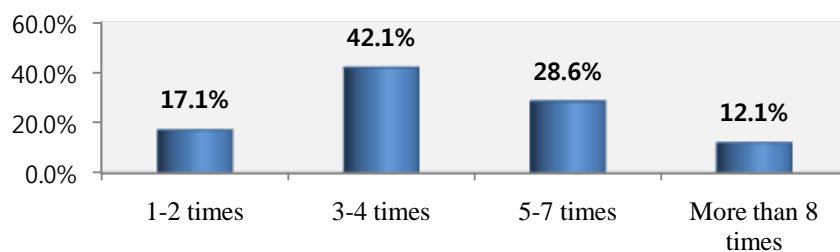


Figure 38. Responses to “As the cell leaders, how many times per month do you contact the members of your cell?”

According to Figure 38, 24 out of the 140 cell leaders contacted the members of their group one to two times per month, 59 cell leaders contacted them three to four times, 40 leaders contacted them five to seven times, and 17 cell leaders contacted them more than 8 times. In NCFC, one hundred and sixteen people (82.9%) out of the 140 cell leaders contacted members more than three times per month. This shows that NCFC has emphasized the church as the spiritual family in Christ, which causes most of NCFC’s cell leaders as spiritual fathers or mothers to treat their members as spiritual children.<sup>43</sup> As a result of their efforts to contact their members more than three times per month, the cell leaders have more opportunities for getting an apprentice leader, which facilitates multiplying a new cell. Comisky says, “As might be expected, leaders who visit cell members more often multiply the cell group more times.”<sup>44</sup>

<sup>43</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

<sup>44</sup> Comisky, 59.

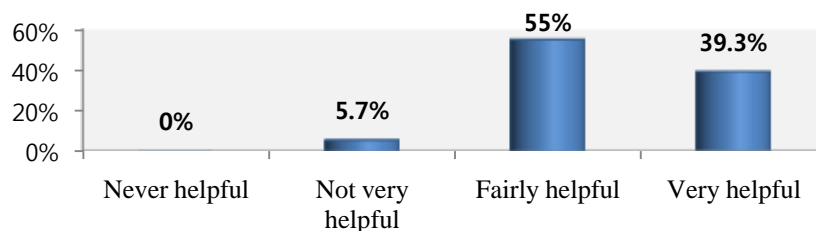


Figure 39. Responses to “How helpful do you think your cell is to members’ spiritual mature in their lives?”

As Figure 39 shows, 55 cell leaders responded “very helpful” to the above question, 77 leaders responded “fairly helpful,” and 8 cell leaders responded “not very helpful.” No one thought that their cell is never helpful to members’ spiritual mature. Namely, 100 percent of cell leaders in NCFC serve their members for spiritual maturity as Jesus Christ as the Lord served people through the crucifixion. The Bible says, “Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (John 20:28). As the result of Figure 40, NCFC’s cell leaders hold to healthy servant leadership.

### Cell Evangelism

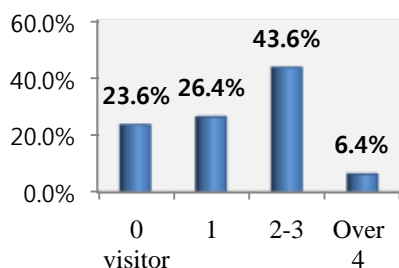


Figure 40. Responses to “How many visitors did you have in your cell during the last six months?”

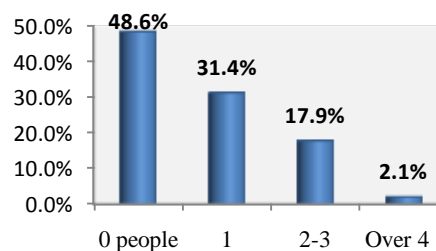


Figure 41. Responses to “How many people have you introduced to Jesus Christ during the last six months?”

According to Figure 40, nine out of the 140 cell leaders responded that four or more visitors visited their cell in the last six months, 61 cell leaders have two or three visitors, and 37 leaders have one visitor. Thirty-three cell leaders had no visitors in the last six month. This, of course, is related to their answers to the next question (Figure 41): “How many people have you introduced to Jesus Christ during the last six months?”

As Figure 41 shows, three cell leaders shared the gospel with four or more people during the last six months, 25 leaders shared with two or three people, 44 cell leaders shared with one person, and 68 leaders shared with none. As the results of Figure 40 and 41, evangelism does not happen naturally. When a cell leader works hard and faithfully, he or she evangelizes more delightfully.

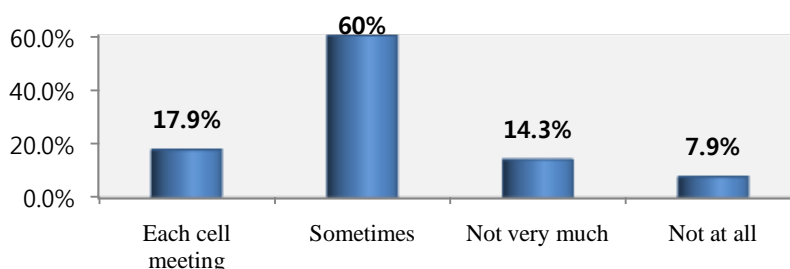


Figure 42. Responses to “How many times each month do you encourage the cell members to invite their non-Christian friends to the cell?”

According to Figure 42, 25 out of the 140 cell leaders encourage members to invite unbelievers to “each cell meeting,” 84 cell leaders encourage them to invite them “sometime,” and 20 leaders encourage inviting them “not very much.” Only eleven cell leaders did not tell their members to invite friends to the cell. One hundred twenty-nine cell leaders of NCFC (82.1%) were focusing their meetings on evangelism. This reveals that NCFC’s cells are able to grow and multiply. The reason is that cell leaders of NCFC consistently encourage their members to bring friends into the cell. Cell evangelism is a

team ministry. Michael C. Mack states, “Evangelism is best when it is a team, not an individual, effort. The various gifts of members allow the group to reach lost people in a way no individual could.”<sup>45</sup>

### Leadership Development

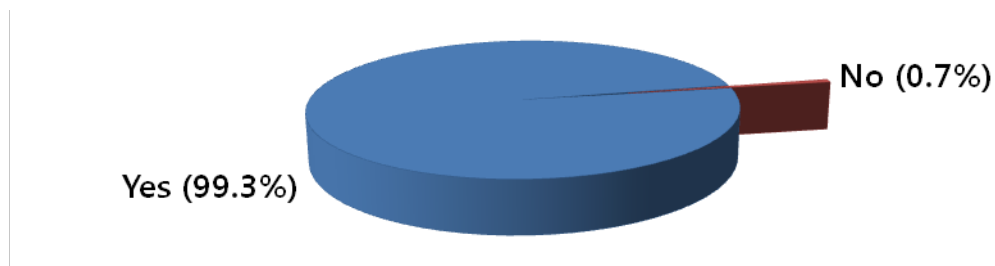


Figure 43. Responses to “Did you become a cell leader after receiving a leadership development process in NCFC?”

As shown in Figure 43, one hundred and 39 out of the 140 cell leaders were trained in leadership at NCFC before becoming cell leaders. Only one cell leader responded that he or she did not take leadership training in NCFC. This reveals that NCFC has excellent leadership development system to make healthy cell leaders. Rev. W. Jamie Kim said, “The leadership training process should not be only prepared with devotedness as the basis but also required for the retraining of the existing cell leaders when they are exhausted from their cell ministry. Therefore, NCFC continuously provides the leadership conference and retraining so they can acquire the wisdom and grace to overcome this hardship. NCFC has a solid and strong education and training process to improve of the quality of leadership.”<sup>46</sup>

<sup>45</sup> Michael C. Mack, *The Synergy Church* (Grand Rapids, MI: Baker Book House, 1996), 53.

<sup>46</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.



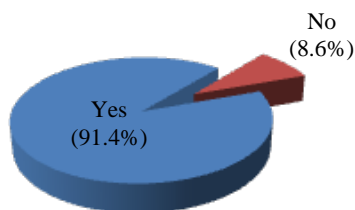


Figure 44. Responses to “Does your cell have a potential leader?”

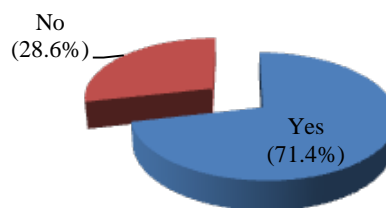


Figure 45. Responses to “Does your cell have an apprentice leader?”

According to Figure 44, 128 out of the 140 cell leaders in NCFC answered that their cells have a potential cell leader, and only 12 cell leaders responded that their cells did not have any potential leaders. This response is related to the next question (Figure 45): “Does your cell have an apprentice cell leader?” According to the statistics of Figure 45, 100 cell leaders answered that their cells have an apprentice cell leader, but 40 cell leaders answered that their cells did not have any apprentice leader. As a result of the statistics of Figure 44 and 45, almost NCFC’s cells are healthy because they develop future cell leaders. Rev. W. Jamie Kim insists that “NCFC have earnestly focused on quality, in developing leaders.”<sup>47</sup>

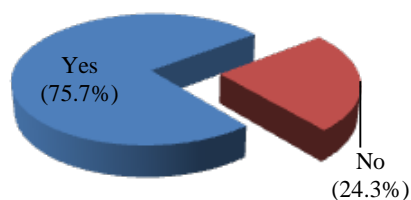


Figure 46. Plan to Multiply

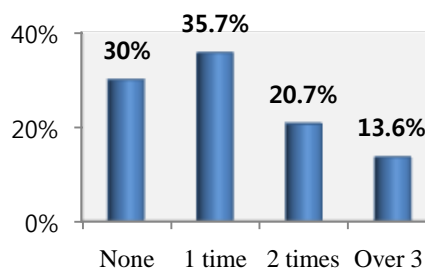


Figure 47. Experience of Cell Multiplication

<sup>47</sup> Ibid.

In the survey, 140 cell leaders were asked: “Now do you have a plan that your cell is going to multiply through equipping a new cell leader, because of growing?” According to Figure 46, 106 cell leaders answered, “Yes,” and thirty-four leaders responded, “No.”

The next question relating to cell multiplication was: “How many times has your cell experienced multiplication through equipping a new cell leader since you have become the leader?” As Figure 47 shows, 42 cell leaders answered, “none,” 50 leaders of them, “one time,” and 29 cell leaders, “two times.” Nineteen cell leaders responded that their cells have experienced multiplication three or more times.

As a result of the data of Figure 46 and 47, almost all of NCFC’s cell leaders know how to multiply new cells and experience cell multiplication because they took cell leadership training. This means that they are healthy multiplying cell leaders. The ultimate goal of the cell church has to be cell multiplication.<sup>48</sup> Rev. W. Jamie Kim emphasizes that “If a cell church fails to multiply, it will just become an inward-focused cell. The cell can multiply a new healthy cell only through developing a new healthy cell leader as a healthy mother giving birth to a healthy child.”<sup>49</sup> Thus, every cell church must begin with cell leadership development as its ultimate goal.

## **Generalization of Results of the Case Study**

### Positive Results

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<sup>48</sup> Dave Earley, *Turning Members into Leaders*, 101.

<sup>49</sup> Rev. Kim interview by author, Sterling VA, August 29, 2009.

The author discovers five important principles of cell leadership development from the results of the case study of New Covenant Fellowship Church.

First, the senior pastor must have a clear vision towards cell leadership development ministry. Rev. Kim does not pursue building a mega church. He desires to make disciples of Jesus Christ of all nations for the glory of God. For that reason, he creates a proper atmosphere in accordance with the vision through sharing it with all the members of the church.

Second, New Covenant Fellowship Church builds up healthy spiritual cell leaders. New cell leaders spontaneously come into being in a healthy cell which a healthy leader leads. Rev. Kim says that an apprentice cell leader experiences a cell gathering and learns by the example of the current cell leader, so current cell leaders must be healthy.

Third, New Covenant Fellowship Church is a balanced cell church. There is dynamic celebration worship with a powerful application preaching in NCFC. The cell church has to have a large group celebration and small group community. These are like two wheels of a chariot. Some people misunderstand that the cell church has only cells without large group celebration worship. Rev. Kim says, “If your church wants to become a healthy cell church, you have to make the balance. This means that both celebration worship and cells will be healthy and excellent.”<sup>50</sup>

Fourth, in New Covenant Fellowship Church, the system for cell leadership development has to be in harmony with the spiritual nurture system. There are four steps from membership to leadership in a systematic and thorough system. Rev. Kim repeatedly insists and teaches that healthy cell leaders cannot exist without effective

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<sup>50</sup> Ibid.

spiritual nurturing system like that healthy cells cannot exist without effective healthy cell leaders. In New Covenant Fellowship Church, they can multiply healthy cell leaders, because they keep up an effective system well-matched to the characteristics of the church and its cell ministry. Therefore, churches have to develop an effective strategy well-matched to their vision towards cell leadership development.

Finally, New Covenant Fellowship Church is not a pastor-centered church but layman-centered. The cell leaders are the trained laymen in the cell church. Rev. Kim concentrates on raising up the cell leaders as co-workers in the church for the kingdom of God. He shares the ministry and works together with cell leaders. In this church, cell leaders can be elders or deacons. They are one team for God's ministry. Rev. Kim says, "I empower cell leaders. I am a leader who develops other leaders that work together rather than leaders who work alone."<sup>51</sup>

### Negative Results

The author finds two weaknesses of New Covenant Fellowship Church through results of the case study.

First, New Covenant Fellowship Church needs regular evaluation of the whole church ministry. The church has informal and irregular evaluation. They need to evaluate its ministry effectiveness at the end of each year, and then record the result. Regular evaluations executed at proper times in appropriate ways make them estimate how effective the cell leader developing system which the church created is. Aubrey Malphurs claims that "every leader should ask, am I evaluating my ministry effectiveness, and do

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<sup>51</sup> Ibid.

we evaluate the effectiveness of the church?”<sup>52</sup> Rick Warren maintains, “Will you be able to prove you have accomplished it at the end of each year? You cannot judge the effectiveness of your church unless your mission is measurable.”<sup>53</sup> Joel Comiskey introduces several methods for collecting evaluation and feedback: (1) Informal verbal evaluation and feedback – casually talking to the leaders, (2) Formal verbal evaluation and feedback – formal interviews with group leaders, (3) Written evaluation and feedback -- questionnaire, (4) Instant evaluation and feedback – spontaneous evaluation comments during training sessions.<sup>54</sup>

Another, New Covenant Fellowship Church needs an effective coaching system. The cell coaches of this church support and mentor their cell leaders well, but the church does not particularly provide the training for only cell coaches who have successful experience of cell multiplications when they were cell leaders.<sup>55</sup> The church opens an “Oikos Leaders Conference” each year for retaining of whole leaders, but not only coaches. The most important members of every church are trained healthy coaches. Furthermore, many senior pastors of mega churches put emphasis on the importance of training coaches as leaders for cell leaders even after they have already experienced being cell leaders through a nurturing system. George Barna says that “in spite of their busy lives, a majority of lay leaders we interviewed said that they wanted more training in

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<sup>52</sup> Aubrey Malphurs, *Advanced Strategic Planning*, 2<sup>nd</sup> Ed. (Grand Rapids, MI: Baker Books, 2005), 298.

<sup>53</sup> Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 101.

<sup>54</sup> Comiskey, *Leadership Explosion*, 132.

<sup>55</sup> “Mokjangjang,” which is a Korean term meaning *chief of pasture*, is a unique name for a cell coach at New Covenant Fellowship Church. A leader of a Mokjang is called a Mokja, which means *shepherd*. In this thesis, Oikos, Mokjangjang and cell coach will be used interchangeable. The author already explained “the cell coaches” in detail in chapter 3.

leadership competencies.”<sup>56</sup> This reveals that coaches also need to take a quality training course for better effective ministry even though they are taught personally by another leader, usually a full-time pastor.

### **Summary**

The result of the case study of New Covenant Fellowship Church gives very valuable insights on cell leadership development. New Covenant Fellowship Church have healthy cells and capable cell leaders to be based on the senior pastor Kim’s strong vision towards making disciples of Jesus Christ of all nations, the balance of celebration worship and cells, one team with the trained laymen as cell leaders for the kingdom of God, and an effective system in the development of cell leaders. To this point, the cell ministry is not a program for the church. It is a matter of life and death for the church. There is no short way in developing cell leaders of ability in the church.

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<sup>56</sup> George Barna, *The Power of Team Leadership* (Colorado Springs, CO: Waterbrook Press, 2001), 133-134.

## **CHAPTER 5**

### **AN EFFECTIVE STRATEGY FOR CELL LEADERSHIP DEVELOPMENT IN THE CELL CHURCH**

All Christian churches on earth have to come to grips with the clear call of the Great Commission to make disciples for the fulfillment of the Kingdom of God. The most important mission of all cell churches is to develop healthy spiritual cell leaders as capable disciples of Christ. Therefore, to build up a healthy church, it is the cell church's main mission to make disciples.

Currently, many Korean Churches follow the traditional church, the program base design structure church, rather than pursuing the biblical basic church that operates as the living body of Christ. Some Korean churches have experienced rapid growth by the program base design, but they are not considered healthy churches. Neighbour, Jr. correctly explains, "The program base design concept does not build people on the foundation of Christ; it only builds programs."<sup>1</sup> In addition, Comiskey talks about the cell church, "Cell ministry is not another program; it is the very heart of the church."<sup>2</sup> As a result, Korean churches are recognizing the necessity of transitioning into a cell church to achieve the Great Commission as the mission of Christ's church on earth. In spite of transitioning to a cell church, the Korean church has many troubles for building up

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<sup>1</sup> Ralph W. Neighbour, Jr., *Where Do We Go From Here*, 47.

<sup>2</sup> Joel Comiskey, *Home Cell Group Explosion*, 17.

Christ's disciples with healthy spiritual leadership in the living body of Christ, because there is a lack of accurate understanding of the cell church and a lack of a clearly defined an effective strategy for the development of cell leadership in the cell church.

Cell leadership development is a very difficult and time-consuming process. It is also a life-and-death matter for a cell church. Bruce Avolio states, "I believe that leadership development is by far one of the most complex human processes in that it involves leaders, followers, dynamic contexts, timing, resources, technology, history, luck, and a few things we have not thought of yet."<sup>3</sup> Therefore, the author will approach this matter very strategically.

### **A Whole Spiritual Nurturing System and Position of Cell Leadership Development in the System**

Before mapping out a strategy on cell leadership development in the cell church, it is important to roughly look at the whole spiritual nurturing system of the cell church. This would provide a clearer cognitive foundation in the development of cell leadership though it is not the goal of this thesis project to discuss the system of spiritual nurturing in detail. It is because cell leadership development is not an isolated stage of the nurturing system. It is deeply related to other stages in the system. Figure 49 shows the whole system of cell church's spiritual nurturing to develop a disciple of Christ as a healthy spiritual leader. There are four life periods and two spiritual supports.

#### **Fourfold Life Periods**

1. New Life: This period is for new comers. A cell leader makes an attempt to visit the new comers. The goal of the first period is to lead them to Christ and

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<sup>3</sup> Bruce J. Avolio, *Leadership Development in Balance* (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2005), 4.



becoming cell members. They must have water baptism. Water baptism is the most important of the two at this point, because it helps to make the public profession of Christ solid and new Christians to be encouraged to join a cell the first week they are converted.

2. **Growing Life:** After water baptism, new believers move to personal spiritual growth. The goal is to grow them to spiritual maturity. The church must have designed a growth track to help them develop to their full potential and fulfill God's magnificent plan for their life. They will learn about the Word of God, faith, prayer, the baptism of the Holy Spirit, and God's design for the family. The cell must also help them to experience a spiritual growing life with prayer and fasting.
3. **Serving Life:** The goal of this period is that they will be grown through virtual serving to others in the cell life. The church helps them understand that a serving life means serving God and members through their S.H.A.P.E. (Spiritual Gifts, **H**earth, **A**bilities, **P**ersonality, and **E**xperiences), which God gives them through His divine power. They have to learn their personality styles, their spiritual gifts, and are prepared for future cell leadership. They must be involved in a leadership team in a cell for reaching lost souls and building up the cell as the living body of Christ.
4. **Multiplying Life:** The goal of the last period is to develop healthy spiritual cell leaders to lead new cells. This period is called the cell leadership development process. Without preparation of healthy spiritual cell leaders, they cannot expect a successful healthy cell church to achieve the mission of Christ for God's Kingdom and glory. Moreover, it is the time for multiplying cells. Multiplying cells should be accomplished in a festive mood.

#### Two Spiritual Supports

1. **Celebration Worship Services:** The cell church must provide celebration and inspiration worship services for believers as cell members to experience the powerful touch of the Holy Spirit. They rejoice to praise God in worship services and their lives.
2. **Cells as the Family of God:** Cells must help each other spiritually because cell members are the family members of God. They must have interactive relationships in Christ. The cell needs powerful spiritual support with each other through planned prayer throughout the whole spiritual nurturing process.

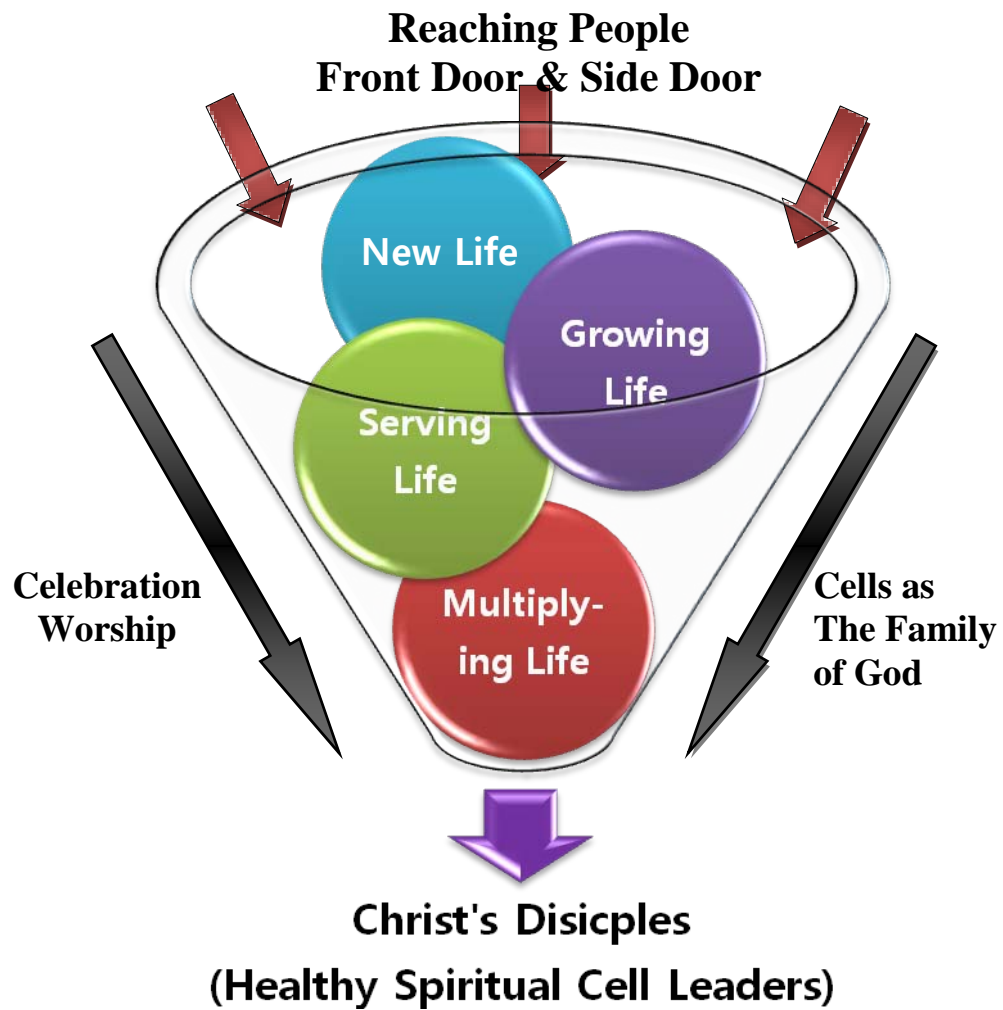


Figure 48. The Whole System of Spiritual Nurturing in the Cell Church

### **A Strategy For Cell Leadership Development In The Cell Church**

#### **A Whole Process of a Strategy**

Figure 50 maps out the whole process of a strategy for cell leadership development in the cell church. The eleven steps below can be divided into four distinct stages: Prepare, Recruit, Develop, and Send.

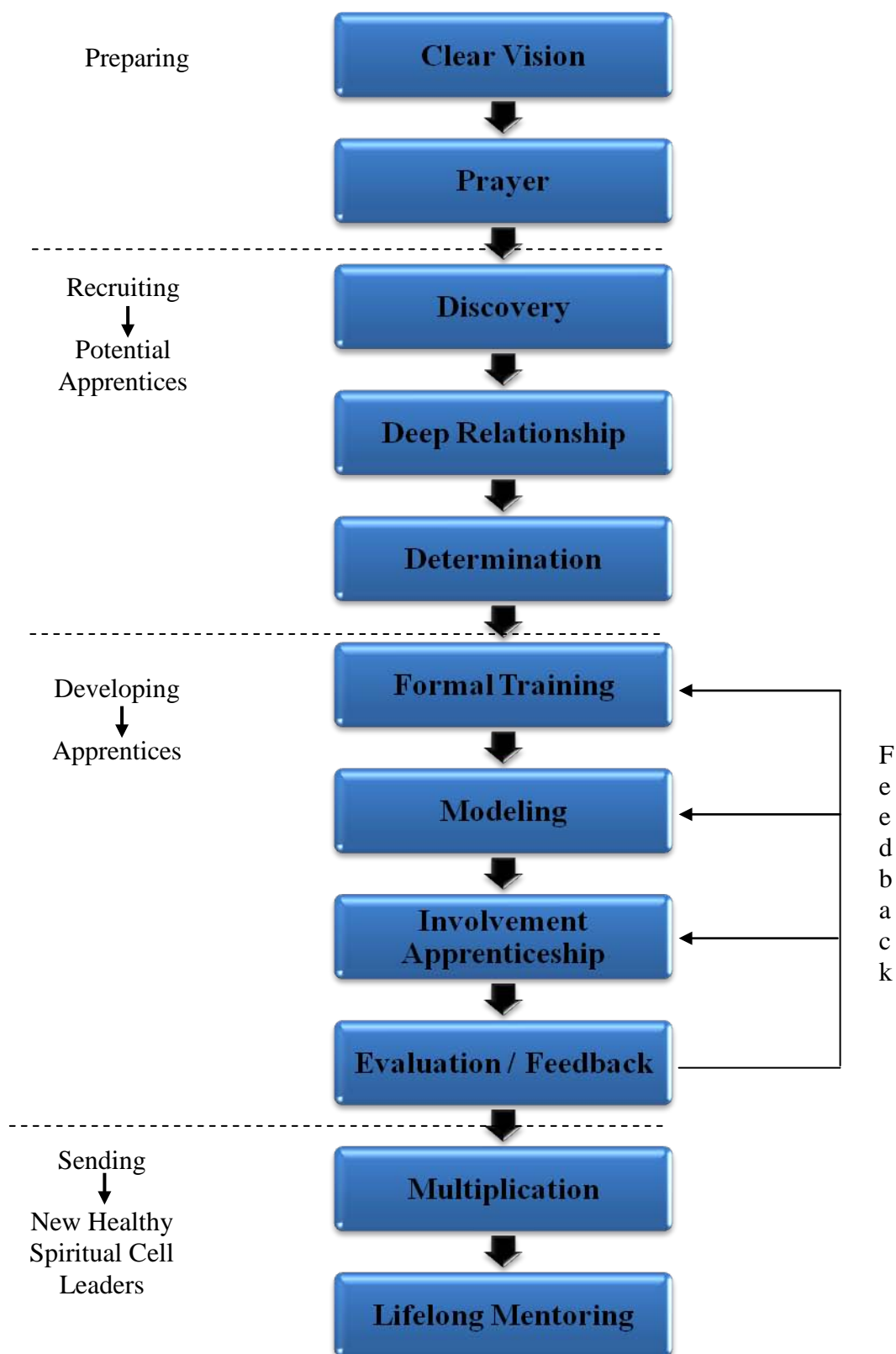


Figure 49. The Whole Process of a Strategy in the Development of Cell Leadership

## The Preparing Stage

Successful development of cell leadership in the cell church requires, above of all, the full preparation of cell leaders with prayer. Before recruiting apprentices in the cell, the cell leaders must take the clear vision to make Christ's disciples as healthy spiritual cell leaders, and must pray for achieving the vision. In the first sage, there are two steps: Clear vision and Prayer.

### Clear Vision

Barna states, "Vision is to a leader as air is to a human being: Without it, you die."<sup>4</sup> As this proposition explains, any leader must have a clear vision. The cell leaders have to obviously understand and possess the God-given vision for them. Henry Blackaby says, "See what God is doing and join Him. Rather than asking God to bless our plan and our vision, we must see what God is doing around us and join God in His plan and His vision."<sup>5</sup> God's vision makes the heart of cell leaders to be fired to do great things for the glory of God.

The ultimate mission, the Great Commission, does not change, but the details of the vision and the words used to convey them will change. Accordingly, the cell leader must have the cell church's vision to fulfill Christ's command to make disciples of all nations. In other words, the vision of cell leaders must be to develop new healthy spiritual cell leaders who possess shepherd leadership, servant leadership, multiplying leadership, and spiritual parenting leadership. Earley lists the six values of having a vision.

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<sup>4</sup> George Barna, *The Power of Team Leadership* (Colorado Springs, CO: Waterbrook Press, 2001), 37.

<sup>5</sup> Henry Blackaby, Richard Blackaby, and Claude King, *Experiencing God* (Nashville, TN: B&H Publishing Group, 2008), 33.

1. Having a vision increases potential
2. Having a vision aids accomplishment
3. Having a vision focuses direction and channels energy
4. Having a vision increases the value of the group
5. Having a vision positively predicts the future
6. Having a vision motivates leaders to keep going<sup>6</sup>

Moreover, the cell leader must share this God-given vision with cell members in a cell. How can the cell leader share the vision with members? Early provides eight ways in share a vision.

1. Get with God to receive a definite dream for multiplying your group that ties directly into the vision of your church.
2. Tell the vision to the key people involved. Let them add to it and own it. Specify the potential leader's possible role in the vision.
3. Write a vision statement that will clarify and direct what you are trying to do. Make the vision statement according to SMART (**S**pecific, **M**easurable, **A**ttainable, **R**ealistic, and **T**ime-oriented).
4. Share the vision.
5. Share the vision all the time.
6. Share the vision in as many mediums as possible.
7. Share the vision in as many ways as possible.
8. Keep sharing the vision.<sup>7</sup>

Not only cell leaders, but also all the cell members should clearly know the vision. All of cell actives in the cell meeting must be in cooperation to achieve the God-given vision to develop healthy spiritual cell leaders to lead and multiply cells.

## **Prayer**

It is not too much to say that prayer decides success or failure of the whole

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<sup>6</sup> Dave Earley, *8 Habits of Effective Small Group Leaders*, 20-23.

<sup>7</sup> Dave Earley, *Turning Members into Leaders*, 61-64.

strategy of the development of cell leadership. Billy Hornsby asserts, “Prayer is the single most important facet of the successful cell church model.”<sup>8</sup> Dempsey also says, “Prayer must be the central component in a small group strategy.”<sup>9</sup> Therefore, cell leaders need powerful spiritual prayer throughout the whole process.

The cell leader must pray that God would send and reveal his or her apprentices. Healthy spiritual cell leaders mean cooperating with God in His plan to find and mentor potential leaders into healthy spiritual leaders. Earley says, “God is always looking for potential leaders. He wants to strengthen those with hearts fully committed to Him. He wants to use some to stand in the gap on behalf of others.”<sup>10</sup> Therefore, prayer is of the greatest importance for the development of cell leadership in the cell church.

The cell church must create an intercessory prayer team which is the prayer support for cell leaders. This is so powerful. The members of the team should pray constantly throughout the year. This is immeasurable spiritual support for the cell leaders and apprentices who are being trained.

Then, how can the cell leader pray effectively? Earley presents ten tips for highly effective prayer to cell leaders.

1. Have a set time and amount of time for prayer.
2. Have a usual place for prayer.
3. Have a plan for prayer.
4. Have a place for recording requests and answers.
5. Ask God to direct you to appropriate Scriptures.
6. Season your intercession with thanksgiving for each member.
7. Mix fasting with prayer for greater effectiveness.

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<sup>8</sup> Hornsby, *The Cell-Driven Church*, 74.

<sup>9</sup> Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System”, 105.

<sup>10</sup> Earley, 40.

8. Pray through all possible elements of the small group meeting prior to the meeting time.
9. Pray for your apprentices and the future groups to grow out of your current group.
10. Pray for God's grace to help you.<sup>11</sup>

### The Recruiting Stage

The second stage is to recruit apprentices to become future healthy spiritual cell leaders. In this stage, the cell leader must look for some members in his or her cell who are eager to serve others. The cell leader discovers potential apprentices in the cell, and then deepens a relationship with them. The final step of this stage is to determine expectations and commitments. In the recruiting stage, there are four steps: Discovery, Deep Relationship, and Determination.

#### **Discovery**

According to the second primary theology of the cell church, all believers are the workers of God as priests. In other words, all of God's people are to be trained to do the work of ministry for expanding the Kingdom of God. It is called priesthood of all believers. Paul says in Ephesians 4:12, "For the equipping of the saints for the work of service, to the building up of the body of Christ." In the cell, every member can be a minister, so they must be trained for cell leadership. Earley also insists, "The Bible also teaches that every believer is to be a disciple. And to truly be a disciple you must be a disciple-maker. Therefore, every member should be disciplined to disciple others."<sup>12</sup> Therefore, every cell member will be trained to become healthy spiritual cell leaders for

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<sup>11</sup> Earley, *8 Habits of Effective Small Group Leaders*, 31-33.

<sup>12</sup> Earley, *Turning Members into Leaders*, 36.

the fulfillment of the Great Commission.

Everyone can become a new cell leader, but not everyone is ready to become an apprentice under the cell leader. For example, Jesus as our Lord did not select everyone to be His disciples. He carefully selected twelve and passed up some others. John Maxwell states, “You must select the right people for your organization. If you select well, the benefits are multiplied and seem nearly endless. If you select poorly, the problems are multiplied and seem endless.”<sup>13</sup> Therefore, everyone seems to be able to lead a cell, but the cell leader must select the right people to get on cell leadership training. Earley suggests to the cell leader three ways discovering potential apprentices.

1. Compatibility: A cell leader selects potential apprentices he or she wants to spend time with. This means to choose people a cell leader enjoys being with and who enjoy being with the cell leader.
2. Character: When it comes to the essential elements of character needed to become a leader, look for people of faith and people of F.A.I.T.H. (**F**aithful, **A**vailable, **I**ntegrity, **T**eachable, and **H**ear for God)
3. Competency: Through Jethro, God told Moses to select able men, or people who could do the job (Ex. 18:21)<sup>14</sup>

In addition, Earley teaches what to watch out for:

1. People with overwhelming life situations: The right person but the wrong time.
2. People with excessive emotional baggage: This person won’t have the stamina to go through the rigors, demands, and disappointments of leadership.
3. People with killer attitudes: Fear and grumbling, Rebellion, Dishonesty, and Arrogance.
4. Look persistently: Cell leaders who effectively multiply their ministry are always on the lookout for potential leaders.<sup>15</sup>

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<sup>13</sup> Jon C. Maxwell, *Developing the Leader Around You* (Nashville, TN: Thomas Nelson, 1995), 38.

<sup>14</sup> Earley, *8 Habits of Effective Small Group Leaders*, 66-67.

<sup>15</sup> Earley, *Turning Members into Leaders*, 42-43.



## Deep Relationship

At this step, the cell leader must have a deep relationship with potential apprentices to develop new healthy spiritual cell leaders to lead and multiply their cells. Earley says, “An effective multiplier mentors leaders and does not merely communicate skills. There is no discipleship without relationship! The length and breadth of our influence on others is related to the depth of our relationship with them.”<sup>16</sup> After cell leaders discover potential apprentices in their cells, they need to deepen the relationship with potential apprentices.

Jesus is the best model. Comiskey insists, “It is important to remember that Jesus called people out of the crowd, the multitude, to enter into a discipleship relationship with Him.”<sup>17</sup> Jesus Christ as the head of church called twelve to be with Him. They ate, walked, ministered, and lived together. This means that Jesus built an influential relationship with them. He called them His friends and told them He loved them.<sup>18</sup> He built up His disciples through developing a deepening relationship with twelve. Therefore, the cell leader discovers potential apprentices and he or she builds a deep relationship with them. As a result, the cell leader influences them and then develops healthy spiritual cell leaders by building a deepening relationship with them. Earley suggests to cell leaders how to develop a deepening relationship with potential apprentices through using C.A.R.E. as an acrostic.

**Communicate** – Take the time to communicate regularly with your potential leaders early and often. Tell them what you have planned for the coming group meeting and what they will assist with. Share your vision and expectation. Share

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<sup>16</sup> Ibid., 46.

<sup>17</sup> Comiskey, *Leadership Explosion*, 84.

<sup>18</sup> John 15:9, 12, 15.

with them how you feel things are going.

**Appreciate** – Healthy spiritual cell leaders can show appreciation for their potential leaders by giving them cards, books, tapes, magazine subscriptions, t-shirts, or gift certificates.

**Recognize** – Cell leaders all need to learn to find out what their potential leaders are doing well, and then recognize it and give them a gift.

**Encourage** – Encourage potential leaders by believing in them. Tell them when they are doing a good job in a cell.<sup>19</sup>

One of the most important roles of cell leaders is sharing with potential apprentices the vision of the cell church to obey the Great Commission to make disciples of all nations, and then pray together that potential apprentices will take the God-given vision. Malphurs states, “It is most important that you communicate the vision, as well as the mission and values, to the people. All is lost if you do not or cannot communicate the vision.”<sup>20</sup> Therefore, cell leaders must share with potential apprentices the vision to make disciples of Christ for expanding the Kingdom of God.

## **Determination**

This step is the final of the recruiting stage to decide to move into the cell leadership training course. Before the cell leader asks a potential candidate to be an apprentice under the cell leader, give him or her additional ministry opportunities and responsibilities – ice-breaker, introduction to the lesson, prayer time, etc. – in the cell every week and see if he or she has some leadership potential. Donahue helps to look for apprentices who exhibit the following spiritual, emotional, and social qualifications:

1. **Spiritual Qualifications:** Do they see God working in their life? Are they self-feeders? Are they eager to learn? Do they share the vision of cells?

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<sup>19</sup> Earley, *Turning Members into Leaders*, 46-49.

<sup>20</sup> Aubrey Malphurs, *Advanced Strategic Planning*, 2<sup>nd</sup> ed., 160.

2. Emotional Qualifications: Are they secure enough to be vulnerable and honest with the cell? Are they emotionally stable? How do they respond to confrontation and character development?
3. Social Qualifications: Do they openly participate without dominating? Are they able to listen to others in a caring way? Are they able to facilitate discussion?<sup>21</sup>

After watching a potential apprentice for a couple of weeks and talk to the cell leader's coach and pastor. The cell leader pursues him or her for future leadership positions in the cell ministry. The cell leader and a coach decide whether the person is a good fit for leadership in the cell and the timing is right to ask the potential apprentice to be the apprentice under the cell leader. The cell leader explains the process of the development of cell leadership.<sup>22</sup> When the potential apprentice accepts the call of cell leadership, the cell leader also asks the new apprentices about his or her basic level of commitment and a leadership covenant.<sup>23</sup> Earley provides a simple fourfold commitment using the acrostic P.A.C.E.

**Prayer:** I as a new apprentice pray for group members daily.

**Availability:** I am available to group members outside the group setting.

**Contact:** I contact the group members weekly.

**Example:** I am expected to be an example.<sup>24</sup>

### The Developing Stage

After the recruiting stage, potential apprentices become apprentice cell leaders. In

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<sup>21</sup> Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups*, 68.

<sup>22</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 112-113.

<sup>23</sup> A useful sample of cell leadership agreement form as a leadership covenant for the new apprentices is in Appendix C as the Cell Leadership Training Manual.

<sup>24</sup> Earley, *Turning Members into Leaders*, 73-74.

the developing stage, a cell leader encourages a new apprentice to take the cell leader training class at the church. Also, the cell leader gives him or her every cell ministry opportunity for practice in the cell. The cell leader observes the apprentice's strengths and weaknesses and then provides what he or she needs to become a new healthy spiritual cell leader to lead and multiply a cell. Therefore, the developing stage has four steps: Formal Training, Modeling, Involvement Apprenticeship, and Evaluation and Feedback.

### **Formal Training**

The sixth step of the whole process of strategy for the development of healthy spiritual cell leaders is formal training. To complete the formal training course will take six weeks. Figure 51 shows the curriculum of the formal training and appendix C is the material of the formal training. Basically, the apprentice leaders who experience the cells can be trained through this training course. Moreover, it is important that apprentice leaders receive classroom training as well as on-the-job training. Comiskey claims, "Understanding the specific purpose of training will help you focus on training potential cell leaders while not ignoring the general on-the-job education that leaders need over the long haul."<sup>25</sup>

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<sup>25</sup> Comiskey, *Leadership Explosion*, 114-115.

Week	Category	Subject
1	Introduction and Vision Casting	Self-introduction and fellowship with others Vision/Purpose of our church as a cell church
2	Understanding the cells and cell leadership development	Explanation of the cell Explanation of cell leadership development <ul style="list-style-type: none"> <li>a. Secular and cell leadership</li> <li>b. Necessities leadership development</li> <li>c. Biblical foundation for cell leadership development</li> <li>d. Cell church leadership system</li> </ul>
3	Healthy Spiritual Cell Leadership	Healthy spiritual cell leadership <ul style="list-style-type: none"> <li>a. Shepherd leadership</li> <li>b. Servant leadership</li> <li>c. Multiplying leadership</li> <li>d. Spiritual parenting leadership</li> </ul>
4	Practical skills	How to lead the cell? How to handle the difficult members?
5	Cell Multiplication	Spiritual nurturing system How to develop new health spiritual cell leaders? How to multiply cells?
6	Conclusion	Evaluation Banquet with encouragement

Figure 50. The Curriculum of the Formal Training

### Modeling

In this step, the cell leader models healthy spiritual cell leadership to his or her apprentice leader. The cell leader's example is probably the only example of cell leadership that most apprentice leaders have ever seen. Earley says, "Ask potential

leaders to watch as you do the ministry, just as Jesus did with His disciples. Let them see a highly effective small group leader in action. When Paul and Barnabas were sent out to minister, Barnabas was the leader. Barnabas was *doing* the ministry and Paul was *observing*.<sup>26</sup> Paul says to follow his example in 1 Corinthians 11:1, “Be imitators of me, just as I also am of Christ.”

The cell leader must show the apprentice leaders leading the cell ice-breaker or prayer time, making phone calls to cell members, planning and running a cell social event, visiting a member in the hospital, or preparing the lesson. Moreover, the cell leader must pray regularly with the apprentice leaders for their personal needs and ministry development. They imitate the cell leadership of their leaders. They must see the cell leader doing it. Dempsey states, “Raising up others to lead a small group effectively is a result of your example and mentorship.”<sup>27</sup>

### **Involvement Apprenticeship**

At this step, the cell leader must bring apprentice leaders whenever he or she is involved in ministry. The cell leader must give apprentice leaders every cell ministry opportunity with responsibility. The cell leader lets them lead the cell meeting and lets them keep in touch with half of the cell members. If the cell leader is going to visit someone who is sick, bring them. If the cell leader is planning to attend a huddle meeting, makes sure apprentice leaders come with him. When a coach of the cell leader visits the cell, make sure the coach spends time with them. Comiskey says, “Training in cell

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<sup>26</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 242; Matt. 9:32-38; Acts 13:1-5.

<sup>27</sup> Ibid., 113.

ministry might include the classroom, but must go beyond it. It must involve personal interaction between trainee and trainer in on-the-job experience.”<sup>28</sup>

The cell leader must meet with apprentice leaders every week to discuss personal discipleship issues, cell ministry, relationship development, and so on. Furthermore, the cell leader has to continue to monitor and encourage them to lead and care for cell members in the cell, because they will become future new healthy spiritual cell leaders to imitate the current cell leader. The apprentice leaders consistently lead without the cell leader. After that, they will prepare to start new cells.

### **Evaluation and Feedback**

Regular evaluation is very important for lasting success in the process of the strategy for developing healthy spiritual cell leaders in the cell church. Stanley, Joiner, and Jones maintain that “No matter how good the system, a consistent time of evaluation can produce tremendous benefits.”<sup>29</sup> The importance of evaluation and feedback in the cell leadership development process is much more significant. Cell leaders must evaluate thoroughly the leadership development process, especially the formal training of cell leaders. The purpose of evaluation and feedback in the cell church prove the need of successful strategy for developing healthy spiritual cell leaders. Aubrey Malphurs introduces the seven purposes of evaluation as it:

1. Prompts ministry alignment
2. Prioritizes ministry accomplishment
3. Encourages ministry appraisal
4. Coaxes ministry affirmation

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<sup>28</sup> Comiskey, *Leadership Explosion*, 87.

<sup>29</sup> Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Publishers, 2004), 174.

5. Emboldens ministry correction
6. Elicits ministry improvement
7. Promotes change<sup>30</sup>

### The Sending Stage

The apprentice already completed the formal training in the class and experienced the cell ministry in the original cell as the mother cell. Now he or she is ready for obeying Christ's Great Commission to make disciples in his or her own new cell, so the original cell multiplies a new cell. This stage is called the cell multiplication period or the sending stage. The process is similar to birthing a human. There is pain, but there is also celebration.<sup>31</sup>

In this last stage, the cell leader as a coach fully empowers new cell leaders to lead new cells with encouragement. There are two final steps in the sending stage: Multiplication and Life Long Mentoring.

### **Multiplication**

After the development stage, the apprentice becomes a new healthy spiritual cell leader. This means he or she must plant a new cell. This is a very natural result of healthy spiritual cell leadership development. However, the cell leader does not multiply because the cell is just too big. When the cell leader multiplies out of necessity, it causes a great deal of trauma since people perceive it as a negative experience. The cell leader must develop a new cell leader to have a vision to lead a new cell, and then multiply a new cell.

The relationship between the cell leader and the new cell leader is called the

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<sup>30</sup> Malphurs, *Advanced Strategic Planning*, 282-284.

<sup>31</sup> The process of cell multiplication was explained fully in chapter 2.



mother and just married daughter. The mother cell leader helps the daughter cell leader lead, grow, and multiply the new cell as well as the mother did. Of course, this is not easy for the new cell leader as a daughter, but the mother always helps and is with her.

Dempsey suggests some ways for a successful multiplication.

1. Talk about multiplying early and often.
2. Talk about multiplying your group in positive terms.
3. Talk about multiplying in terms of the big picture.
4. Pray about the best method and the best time to multiply.
5. Set a date for multiplication.
6. Celebrate the new birth.<sup>32</sup>

Moreover, Donahue provides some useful ways to celebrate the joys and experience the sadness of a cell birth on the day of birth.

1. Have a time of celebration for the birth.
2. Hold a time of prayer as you commission and bless the new cell.
3. Recognize and affirm the new leadership in each cell.
4. Allow members to express their feelings of celebration and sadness.
5. Plan a time when the two cells will come together again to reunite.
6. Have a time of communion together and share the victories and blessings of the previous cell.
7. Spend time praying about the future of both cells and what God might do to help each grow spiritually and numerically.
8. Have each member write a letter to the rest of the group expressing their feeling of thankfulness and respect.
9. Take picture or videos of the cells as you prepare to birth.
10. Set a schedule for a few planned social events together in the future so that the group reunites on a regular basis.<sup>33</sup>

### **Lifelong Mentoring**

This is the final step on the whole process of the strategy for the development of

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<sup>32</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 248-251.

<sup>33</sup> Donahue, 164.

healthy spiritual cell leaders. At this point, the cell leader as mother and the new cell leader as married daughter have a lifelong mentoring relationship. After the daughter is married, it is supposed to birth a new family. She must lead this new family to be healthy and also have babies. However, when she is dealing with so many difficult situations in her family, she goes to her mother as a mentor to listen, advise, encourage, and support her. This is exactly the relationship with the mother leader and the daughter leader. Earley says, “Parenting adult children is a high wire act of staying in touch, being available to help, and yet staying out of the way. In the same way, when you mentor a new leader it is easy to go to one of two extremes.”<sup>34</sup>

When the new cell leader has so many difficult situations in the new cell, he or she goes to the mentoring cell leader to listen, pray, and help him or her. Otherwise, the mother cell leader meets the new leader to talk. Dempsey suggests to the cell leaders, “Visit with the new leader regularly to see how his or her group is doing. Your relationship does not end when you are both leading groups. The new leader needs your friendship and prayer support throughout his or her ministry as a leader.”<sup>35</sup> At this step, the cell leader becomes a coach to new cell leaders. Earley introduces six extremely useful ways in which a mentoring leader serves as a coach to the new leaders:

1. Contact them weekly for the first few months.
2. Call on the new group meeting a time or two in the first few months.
3. Continue to pray for them regularly
4. Celebrate every success the new group experiences.
5. Challenge new leaders to keep the dream of multiplication before their new group.

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<sup>34</sup> Earley, *Turning Members into Leaders*, 97.

<sup>35</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 114.

6. Consult on any issues in which the new leader may seek advice.<sup>36</sup>

### **Summary**

The author suggests a strategy of cell leadership development in the cell church on the basis of the results from a literature search and a case study of the New Covenant Fellowship Church. The strategy consists of eleven steps divided into four distinct stages: Preparing, Recruiting, Developing, and Sending.

When church leaders desire to achieve the Great Commission of Jesus Christ as the head of the church to make disciples of all nations, they should transition into the cell church and then they have to develop healthy spiritual cell leaders. They certainly follow the strategy outlined above by the Holy Spirit. The author believes firmly that they can fulfill the Great Commission in their church through a strategy for the development of healthy spiritual cell leadership.

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<sup>36</sup> Earley, *Turning Members into Leaders*, 97-98.

## **CHAPTER 6**

### **CONCLUSION AND RECOMMENDATIONS FOR KOREAN CHURCHES DESIRING TO DEVELOP HEALTHY SPIRITUAL CELL LEADERS**

Developing healthy spiritual cell leaders who have shepherd, servant, multiplying, and spiritual parenting leadership is the key to a successful cell church. The primary reason cell ministry is unproductive in many Korean churches as called cell churches by themselves is that the failure of developing healthy spiritual cell leaders. In a sense, the failure is a natural result because the cell ministry in these churches has been stopped. Those Korean churches have failed in developing healthy spiritual cell leaders and this caused a stagnant cell ministry, which ultimately became unhealthy influences on each other in the churches. Therefore, there is no way to revitalize the cell ministry in failed Korean cell churches except through developing healthy spiritual cell leaders. Developing healthy spiritual cell leaders is the most important point in the growing process of healthy cell church.

The author believes strongly that the most important reason for the problem is the failure in developing healthy spiritual cell leaders. Therefore, the author proposes ten recommendations on the basis of the result from this research for any Korean church desiring to successfully multiply cells through developing healthy spiritual cell leaders in the cell church. The ten recommendations follow the acrostic “C.E.L.L. L.E.A.D.E.R.”

**Cast a Clear Vision from God**

**Establish an Effective Process for Leadership Development**

**Led by the Holy Spirit**

**Launch New Healthy Cells**

**Love God and Others in the Cell as the Family**

**Empower and Encourage Cell Leaders**

**Allow Cell Leaders' Mistakes**

**Develop Healthy Spiritual Cell Leadership**

**Evaluate Regularly**

**Reach Out as a Team**

### **Cast a Clear Vision from God**

It is not too much to say that setting a clear vision from God is the most important factor to become healthy cell church. People follow a leader who has a clear vision. As a result of this project, the vision of the cell church must relate to making Christ's disciples of all nations for expanding the kingdom of God.

The leaders in the cell church must pray to receive a God-given vision toward the God's kingdom and His glory. Then, they must cast a clear vision that God has given for their cell church. In addition, they must share the vision through effective communication. Hornsby says, "This great vision is so well communicated from the pulpit and in the cell groups that it produces a fire in the soul of the church."<sup>1</sup> Dempsey suggests seven ways to communicate a vision:

- 1) Preach a series on cells
- 2) Create a cell newsletter for members and leaders

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<sup>1</sup> Hornsby, *The Cell-Driven Church*, 84.

- 3) Send email every week to cell leaders
- 4) Periodically feed the Senior Pastor great stories about cells so that he can make a “message mention”
- 5) Teach a lesson in the new member’s class on the importance of getting connected to a cell
- 6) Send basic phone tree reminders to your leaders
- 7) Have a running monthly column in the main newsletter for the church<sup>2</sup>

### **Establish an Effective Process for Leadership Development**

The cell church has to create an effective process for the development of cell leaders. Not only is the development of cell leaders important, but also the leadership development of a cell requires an effective well-planned process. The reason is that an effective process is to move people to build up healthy spiritual cell leaders. In addition, an effective process for training cell leaders is to feature clarity of training. Comiskey says, “It means that a new person entering the church can readily understand the system – what it takes to go from A to B.”<sup>3</sup> This is exactly what it means to have an effective cell leadership development process. Comiskey also provides seven principles to undergird your cell leadership development process.

- 1) Keep the training track simple
- 2) Provide action steps with the training
- 3) Prepare a second level of training for cell leaders
- 4) Use only one equipping track
- 5) There is no one methodology for implementing your training
- 6) Train everyone to become a cell leader
- 7) Continually adjust and improve the training<sup>4</sup>

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<sup>2</sup> Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System,” 104.

<sup>3</sup> Comiskey, *The Church That Multiplies: Growing a Healthy Cell Church in North America*, 98.

<sup>4</sup> Ibid., 99-102.

### **Led by the Holy Spirit**

Bill Donahue says, “A common characteristic of great leaders in the Scriptures is that their lives and ministries were led by the Holy Spirit.”<sup>5</sup> In John 16:5-15, Jesus Christ teaches that the Holy Spirit is their helper, guider and teacher at every moment of their lives. The leaders who develop cell leadership have to seek the power and guidance of the Holy Spirit continuously in order to succeed.

Naturally, the healthy spiritual cell leaders depend on the Holy Spirit to lead their cells. Hornsby claims that “Powerful deliverance and healing can be experienced when the Holy Spirit is allowed to have His way at a cell meeting.”<sup>6</sup> Cell leaders must pray for the filling of the Holy Spirit before their cell meetings, and pray for the Spirit to bear His fruit in their cell meetings. Therefore, new cell leaders in cells are raised up by the Spirit.

### **Launch New Healthy Cells**

The successful development of cell leadership in the cell church is to develop new healthy spiritual cells.<sup>7</sup> Cell leaders must have the vision for cell multiplication and project it by raising up new cell leaders. They must keep speaking about cell multiplication. A cell leader has to be clear from the very first cell meeting that the cell’s purpose is to grow and multiply.

It is God’s will for the cell to multiply, so cell church leaders must expect that it is only through multiplication that they will experience the fulfillment of the Great Commission. Rod Dempsey asserts, “When a disciple is fully trained, he or she will be

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<sup>5</sup> Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups*, 59.

<sup>6</sup> Hornsby, 65.

<sup>7</sup> This was fully explanation in detail in chapter 2.

involved somehow and somewhere in the process of making disciples who develop into leaders who make disciples.”<sup>8</sup> Furthermore, after multiplying a new cell, they need to receive follow-up care by the mother-cell. Comiskey says, “The established cell must take responsibility for the health of the new group if the new group is going to succeed.”<sup>9</sup>

### **Love God and Others in the Cell as the Family**

Healthy spiritual cell leaders have to show the love of God to their members, and create the atmosphere to love each other in the cells. This is primary reason that healthy Spiritual cell leadership has to be based upon the love of God.<sup>10</sup> In the cell church as the family of God, all of cells must obey the Great Commandment and the New Commandment. Donahue claims, “Love is expressed in a variety of ways in group life. First, we express love to God through prayer and worship and by giving Him praise. We express love to one another as we serve one another and care for one another in our group.”<sup>11</sup>

God’s love is the motivating power of the development of healthy spiritual cell leaders, so cell leaders have to have God’s love which is a driving force to serve and develop their members to be new healthy spiritual cell leaders to be able to love God and others in their new cells.

### **Empower and Encourage Cell Leaders**

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<sup>8</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 119.

<sup>9</sup> Comiskey, *Home Cell Group Explosion*, 125.

<sup>10</sup> This was fully explanation in detail in chapter 3.

<sup>11</sup> Donahue, 82.



It is absolutely necessary to empower cell leaders for successful healthy cell church growth. The reason is that cell leaders cannot fulfill their functions if the senior pastor does not empower them in a cell church. Carl George maintains, “We must empower a new class of Christian worker. This person is called a lay minister, volunteer leader, Sunday school class care coordinator, small group leader, and the like.”<sup>12</sup> Aubrey Malphurs and Will Mancini define empowerment that it is “the intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains responsibility for the ministry.”<sup>13</sup>

Moreover, leaders who pastor for cell leaders in the cell church not only have to empower cell leaders, but also to encourage them. Early says, “We all need someone who believes in us. Everyone needs encouragement.”<sup>14</sup> Coaching is a very good way to encourage cell leaders regularly and effectively. Comiskey claims, “Cell leaders easily face discouragement and need encouragement to keep them going. Great coaches continually encourage cell leaders, acknowledging their important effort and ministry.”<sup>15</sup>

### **Allow Cell Leaders’ Mistakes**

Cell leaders create an atmosphere of encouragement when cell members make mistakes. Walt Kallestad says, “Effective Christian leaders express unlimited grace by

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<sup>12</sup> Carl F. George, *Nine keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), 190.

<sup>13</sup> Aubrey Malphurs and Will Mancini, *Building Leaders* (Grand Rapids, MI: Baker Books, 2004), 40.

<sup>14</sup> Early, *Turning Members Into Leaders*, 70.

<sup>15</sup> Comiskey, *The Church That Multiplies*, 107.

making mistakes on the side of love, not judgment.”<sup>16</sup> All people in a healthy cell church are not ashamed by making mistakes. The church supports and encourages them to be able to do great things through using their gifts for expanding the kingdom of God.

Particularly, the healthy spiritual cell leader allows, with encouragement, apprentice cell leaders to make mistakes in the cell. They can learn from their failures about healthy spiritual cell leadership. Moreover, they are the cell leader’s co-workers and will be new healthy spiritual cell leaders to lead new healthy cells as a current healthy cell. They learn from what their cell leader does and from what their cell leader does not do. Therefore, cell leaders must allow their mistakes without any judgment.

### **Develop Healthy Spiritual Cell Leadership**

The primary biblical foundation for the development of cell leadership is the Great Commission of Christ, to make disciples of all nations.<sup>17</sup> This is the main mission of all Christians and all churches. Malphurs says, “Most scholars would agree that the church’s mission is the Great Commission.”<sup>18</sup> Dempsey maintains, “The Great Commission-driven leaders face the challenge of not only growing a quality group, but multiplying a healthy group.”<sup>19</sup>

The successful cell church develops cell leaders who possess healthy spiritual leadership to fulfill the Great Commission for expanding the kingdom of God. Comisky

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<sup>16</sup> Walt Kallested, *The Everyday, Anytime Guide to Christian Leadership* (Minneapolis, MN: Augsburg Fortress, 1994), 22.

<sup>17</sup> The author explained it in detail in chapter 3.

<sup>18</sup> Malphurs, *Strategic Disciple Making*, 16.

<sup>19</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 71.

states, “The success of the cell church depends on transforming lay people into lay leaders.”<sup>20</sup> In the love of God, the cell church must develop healthy spiritual cell leaders who possess characteristics that include leadership as shepherds, servants, multipliers, and spiritual parents.

### **Evaluate Regularly**

The cell church must evaluate all ministries in the cell church regularly - cells, spiritual nurturing system, cell leadership, cell evangelism, cell multiplication, etc. All feedback and evaluation are an effective way to raise the productivity in the development of cell leadership. Donahue insists, “The purpose of all feedback and evaluation is improvement and increased effectiveness for your ministry.”<sup>21</sup>

Gaining evaluation from members about cell leadership and about cell meetings is designed to help cell leaders build on their strengths and reinforce their weaknesses. Without an evaluation of leadership in the cell church, all church leaders’ efforts to build up healthy spiritual cell leaders cannot succeed continually.

### **Reach Out as a Team**

Cell leaders instruct their cells to make friends, win their confidence, and then invite them to the cell meeting. The first stage’s goal is for each of these newcomers to receive Christ and become a member of the cell. The next stage is for these new members to grow and to develop new cell leaders who have healthy spiritual leadership to lead new cells. Larry Kreider emphasizes, “The primary focus of each home cell group should be

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<sup>20</sup> Comiskey, *Home Cell Group Explosion*, 57.

<sup>21</sup> Donahue, *The Willow Creek Guide to Leading Life-Changing Small Groups*, 137.

outreach and discipleship, rather than fellowship, although great fellowship will be a healthy by-product of the home cell group that is constantly reaching out to others.”<sup>22</sup>

The most effective form of cell outreach is team evangelism. This means that every member in the cell gets involved with evangelism. The team plans, strategizes, and finds new contacts together. Earley says, “Inviting is easiest when inviting is done in concert with a team of people, a posse of prayer, and a healthy group and church. You do not have to do it all by yourself.”<sup>23</sup>

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<sup>22</sup> Larry Kreider, *House to House: Spiritual Insights for the 21<sup>st</sup> Century Church* (Houston, TX: TOUCH Publications, Inc., 1995), 83.

<sup>23</sup> Earley and Dempsey, *The Pocket Guide to Leading a Small Group: 52 Ways to Help You and Your Small Group Grow*, 142.

## APPENDIX A

## QUESTIONNAIRE ON THE CELL LEADERS OF NCFC

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This questionnaire will be used to write the D. Min. dissertation of Dea Hee Kim at Liberty Theological Seminary & Graduate School in Lynchburg, Virginia.

Your name will not be put on the questionnaire. There are not right or wrong answers. The important thing is that you frankly respond to the questions. Your answers will be kept confidential. Your help will be much appreciated. Thank you for your cooperation.

\* NCFC = New Covenant Fellowship Church

\* Only choose one answer under each question (Except Q. 25)

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**I. Personal Information**

1. What is your gender?  
1) Male      2) Female
2. What is your age?  
1) 20-29 years old   2) 30-39   3) 40-49   4) 50-59   5) Over 60
3. With regard to your personality, which of the following is your tendency?  
1) Introverted      2) Extroverted                      3) Both
4. How long have you been a Christian?  
1) Under 3 years   2) 3-6 years   3) 7-10 years   4) More than 10 years
5. Where did you believe in Jesus Christ?  
1) S. Korea              2) Another church in America   3) NCF church              4) Others
6. How long have you been a member of NCF church?  
1) Under 5 years   2) 5-10 years   3) 11-15 years   4) More than 15 years
7. How much time do you spend in daily devotions? (e.g., prayer, QT, Bible reading)  
1) 0                      2) 30 minutes                      3) 1 hour                      4) more than 1 hour
8. How much do you understand the vision and core values of NCF church?  
1) Never                      2) some                      3) very much
9. How much do you accept the vision and core values of NCF church?

1) Never                      2) some                      3) very much

10. Do you think that the cell ministry is the most important ministry in NCF church?

1) Yes                      2) No                      3) I don't know

11. Do you think that NCF church is a healthy cell church?

1) Yes                      2) No                      3) I don't know

12. (About the previous question) Why do you think so? Give just one reason (a short sentence).

---

13. How many does the senior pastor of NCF church mention and share the vision of cell church?

1) Always 2) often 3) sometimes 4) rarely 5) never

14. What is your primary spiritual gift?

1) Evangelism 2) Leadership 3) Pastoral care 4) Teaching 5) others ( )

15. How long have you been a cell leader in NCF church?

1) Under 1year 2) 1-3 years 3) 4-6 4) 7-10 5) More than 10 years

## **II. Cell Leadership**

16. How many members does your cell have?

1) 0-6                      2) 7-15                      3) Over 16

17. What percent is the attendance of members at a normal meeting of your cell?

1) Under 50 %    2) 50-69%    3) 70-89%    4) over 90%

18. How much time do you spend praying for the members of your cell?

1) Daily    2) every other day    3) once a week                      4) sometimes

19. How much time do you spend each week preparing for your cell group lesson?

1) Under 1 hours    2) 1-3    3) 3-5    4) 5-7                      5) more than 7 hours

20. How many minutes does your cell spend in prayer in its meetings?

1) Under 10 minutes                      2) 11-20    3) 21-30    4) more than 30 minutes

21. How often does your cell see wonderful and miraculous answers to prayer?

- 1) Never    2) sometimes    3) often    4) very often

22. Are there any difficulties in your cell group?

- 1) There is an age gap    2) There is a socio-economic gap  
3) Members live far away from one another    4) None    5) Others (    )

23. Is your cell group comfortable enough for members to share their personal problems and to be helped?

- 1) Uncomfortable    2) not very comfortable  
3) Fairly comfortable    4) very comfortable

24. To what extent do your cell members identify and develop their gifts in cell group?

- 1) Not at all    2) not very much    3) fairly much    4) very much

25. With what activities are you more engaged in your cell? (Choose two items)

- 1) Visiting and phoning members    2) evangelism    3) prayer  
4) Bible study    5) Relationship among members    6) social service  
7) Counseling    8) others (    )

26. As the cell leader, how many times per month do you contact the members of your cell group?

- 1) 1-2 times    2) 3-4 times    3) 5-7 times    4) 8 or more times

27. How much do you like your job of cell leader?

- 1) Not at all    2) not much    3) quite a lot    4) very much

28. How helpful do you think your cell is to members' spiritual mature in their lives?

- 1) Never helpful    2) not very helpful    3) fairly helpful    4) very helpful

### **III. Cell Evangelism**

29. In your opinion, how well-known is your cell to the neighborhood?

- 1) Unknown    2) somewhat know    3) well known  
4) I don't care whether it is known or unknown

30. How much do you think your neighborhood likes your cell?

- 1) Never    2) somewhat    3) very much  
4) I don't care about the neighborhood's response

31. How often do you participate in secular meetings in your community?

1) Never 2) not very often 3) fairly often 4) very often

32. Is your cell committed to its neighborhood service?

1) Not at all 2) not very much 3) fairly much 4) very much

33. How many visitors did you have in your cell during last six months?

1) 0 2) 1 3) 2-3 4) More than 4

34. How many new converts has your cell had among the visitors during last six months?

1) 0 2) 1 3) 2-3 4) More than 4

35. How many people have you introduced to Jesus Christ during the last six months?

1) 0 2) 1 3) 2-3 4) More than 4

36. How many times each month do you encourage the cell members to invite their Non-Christian friends to the cell group?

1) Each cell meeting 2) sometimes 3) not very much 4) not at all

#### **IV. Leadership Development**

37. Did you become a cell leader after receiving a leadership development process in NCF church?

1) Yes 2) No

38. How helpful was your training to be a cell leader to your present job as a leader?

1) Not at all 2) not very helpful 3) fairly helpful 4) very helpful

39. What is your cell's goal?

1) Fellowship 2) evangelism  
3) Equipping a new leader 4) individual spiritual mature

40. Does your cell have a potential leader?

1) Yes 2) No

41. Does your cell have an apprentice leader?

1) Yes 2) No

42. Do you share and pray with a potential cell leader for your cell vision?

1) Yes 2) No



43. How often do your prayers for your cell include a prayer for the multiplication of leaders?
- 1) Not at all                  2) sometimes                  3) very often                  4) always
44. Now do you have a plan that your cell is going to multiply through equipping a new cell leader, because of growing?
- 1) Yes    2) No
45. How many times has your cell experienced multiplication through equipping a new cell leader since you've become the leader?
- 1) None                  2) once                  3) twice                  4) more than triple
46. In your opinion, what is a reason of non-growth or non-multiplication of your cell?
- 1) Lack of understanding about a cell vision  
2) Cell's indifference to evangelism  
3) Lack of leadership of a leader  
4) Lack of training a leader in the church  
5) Lack of caring                  6) others (                  )
47. In your opinion, what is the most important reason why some cell groups are able to multiply?
- 1) Fully understanding of the cell vision    2) Evangelism  
3) Effectiveness of leader   4) effective leadership development in the church   5)  
Loving care                  6) others (                  )

\*\*\*\*\*

\*\*\* Thank you very much for your cooperation \*\*\*

## APPENDIX B

### INTERVIEW WITH THE SENIOR PASTOR OF NCFC

#### **I. Cell ministry in NCFC**

1. What is your pastoral ministry philosophy?
2. Can you introduce your church's vision and mission?
3. What is the strongest part of NCFC as a healthy cell church?
4. What is the advantage of the cells in NCFC?
5. What percentage of church members regularly attends cell meetings?

#### **II. Cell Leadership Development in NCFC**

6. What is the strategy for cell leadership development which you regard the most important?
7. What do you think makes it the most effective?
8. How can your church help the cell leaders to equip new healthy cell leaders?
9. What is the important role to cell leaders?

## APPENDIX C

## CELL LEADERSHIP TRAINING MANUAL

# Cell Leadership Training

**DEVELOPING GOD'S PEOPLE  
TO BE HEALTHY SPIRITUAL CELL LEADERS  
TO FULFILL THE GREAT COMMISSION  
FOR GOD'S KINGDOM AND GLORY.**

NAME:

# Training Outline

Week	Category	Subject
1	Introduction and Vision Casting	Self-introduction and fellowship with others Vision/Purpose of our church as a cell church
2	Understanding the cells and the process of cell leadership development	Explanation of the cell Explanation of cell leadership development <ul style="list-style-type: none"> <li>e. Secular and cell leadership</li> <li>f. Necessities leadership development</li> <li>g. Biblical foundation for cell leadership development</li> <li>h. Cell church leadership system</li> </ul>
3	Healthy Spiritual Cell Leadership	Healthy spiritual cell leadership <ul style="list-style-type: none"> <li>e. Shepherd leadership</li> <li>f. Servant leadership</li> <li>g. Multiplying leadership</li> <li>h. Spiritual parenting leadership</li> </ul>
4	Practical skills	How to lead the cell? How to handle the difficult members?
5	Cell Multiplication	Spiritual nurturing system How to develop new health spiritual cell leaders How to multiply cells?
6	Conclusion	Evaluation Banquet with encouragement

**\* CELL LEADERSHIP TRAINING REQUIREMENTS:** (1) Baptized in water and with the Holy Spirit, (2) Christian for one year, (3) Godly Christian living, (4) Maintain a godly family life, (5) Be a faithful thirder of your income to the Lord, (7) Regular members of a cell for six months, (8) Complete all discipleship: connecting life, growing life, and serving life course, (9) If married, your spouse must be in agreement with your serving in the cell, and (10) Be recommended by the cell leader

*Introduction  
and  
Vision Casting*

# INTRODUCTION

## I. CELL LEADERSHIP COVENANT

(Dave Earley, *“Turning Members into Leaders”*)

### CELL LEADERSHIP AGREEMENT

In my desire to take on the responsibility of shepherding and caring for a cell,

I have:

- ☐ Prayed about the decision.
- ☐ Been a part of a cell.
- ☐ Developed a prospect list.
- ☐ Identified an apprentice and a host.
- ☐ Been approved by the appropriate authorities/ pastor in our church.

I am:

- ☐ Willing to put down murmurings and be a team player.
- ☐ Willing to lead my group in outreach and incorporating new members into the group on a regular basis.
- ☐ Desirous of becoming a leader and a developer of leaders.

Signed:

Date:

**II. SELF-INTRODUCTION AND FELLOWSHIP WITH OTHERS**

*Introduce yourself to others and know them.*

1. Who I am:

2. Who You are:

Name	Main Feature

## VISION CASTING

### *Vision/ Purpose of Our Church as a Cell Church.*

#### I. CHURCH

The Greek word *ekklesia* = “called-out ones”

*“The church is made up of those who are called out. This has twofold meaning: (1) they are called out from the world and their previous ungodly life-style; (2) they are called together for a purpose. This purpose is to carry out the Great Commission.”*

By Dr. Elmer L. Towns

Jesus Christ first used the Greek word *ekklesia* in the N.T.

*“I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it.”* Matt. 16:18, NASB.

*“For where two or three have gathered together in My name, I am there in their midst.”* Matt. 18:20.

A community of three persons is not a part of a church, they are the church.

*“The church is the community of all true believers for all time.”*

By Wayne Grudem

***The church is  
the community of God’s people as the living body of Christ.***

***It is a living organism.***

***The church of Christ is not a building,  
but a group people who have gathered together  
for the fulfillment of the Great Commission.***

*There is a more effective pattern in our world today than planting traditional churches. The Holy Spirit is the author of this pattern, and it has sprouted up like mushrooms all over the globe. **The more effective pattern is a cell church.***

By Ralph W. Neighbour Jr.

#### **The Cell Church is:**

*A nontraditional form of church life in which cells of Christians meet in a special way in their homes for the evangelism of the unchurched, the bonding of believers, their nurture, and ministry to one another. It is a church which defines its cells as “Basic Christian Communities,” the building blocks of church life. Further gatherings of the cells regionally are called “Congregations,” and the full assembly of them is called a “Celebration.”*

By Ralph W. Neighbour Jr.



## II. THE LIMITATIONS OF THE TRADITIONAL CHURCH

### 1. The wrong focal point of the traditional church

*The traditional church is program centered, but the cell church is people centered. The most traditional church does not build people on the foundation of Christ. It only builds programs. Although the programs in a church are necessary to build the people, it does not attain this aim. The reason is that this church strictly focuses on bigger Sunday worship service and building, but it does not particularly focus on becoming a biblical healthy church which “builds up the body of Christ” and “fills up to all believers the fullness of Christ.” (Eph. 4:12-13)*

### 2. The biblical focal point of the cell church

*Unlike these objectives, the focal point of the cell church is for every believer to be involved by using their spiritual gifts in building up others in the body of Christ.*

*Every believer is a minster who has spiritual gifts and uses them to build up people and expand the kingdom of God. This is foundational to the cell church. Hence, the cell church teaches the Bible, but there is a stronger emphasis upon learning by living the Word with spiritual gifts.*

## III. VISION OF OUR CHURCH AS THE CELL CHURCH

**Our church's vision is  
to bring glory to God  
for expanding the Kingdom of God  
through obeying four missions.**

### <Four Missions of our Church>

1. Fulfill the Great Commission through developing new healthy spiritual cell leaders (Matt. 28:18-20).
2. Be equipped cell leaders for the work of service, to the building up of the living body of Christ (Eph. 4:11-16)
3. Hand over the precious Christian heritage to others (2 Tim. 2:2)
4. Build an authentic community as the living body of Christ.

***The cell church is built around the New Testament model of the church,  
So we take the biblical vision which is to make disciples for glorifying God.***

## IV. AT A GROUP MEETING

*Catch the vision of the cell church, share your heart for this vision, and pray together with desiring the Holy Spirit-led.*

*Understanding Cells  
and  
Cell Leadership Development*

# THE CELL

## I. WHAT IS THE CELL IN THE CHURCH?

*“The cell is the church, and the church is the cell. It is the basic building block of the larger community called local church.”*

By Ralph W. Neighbour Jr.

*“Cells are the organism of the body of believers in small groups for the purpose of worship, experiencing God, ministering to one another and evangelizing the community.”*

By David L. Fennell

The Cell is {

- the basic Christian Community.
- the building blocks of church life
- the basic Unit (Community) of church life.
- the spiritual family community for Christians
- the authentic community

## II. THE CELL IS A PLACE OF:

1. Presence of God
2. Trust
3. Loyalty and commitment to each other
4. Sharing together
5. Forgiveness, caring, and spiritual support
6. Intercessory prayer
7. Practice the Christian life together.
8. Spiritual growth (to a true disciple)

*“Believers actively seek relationships with God, each other and unbelievers in Cell Groups of 3-15 people. These relationships stimulate each member to maturity in worship, mutual edification and evangelism. This is Community.”*

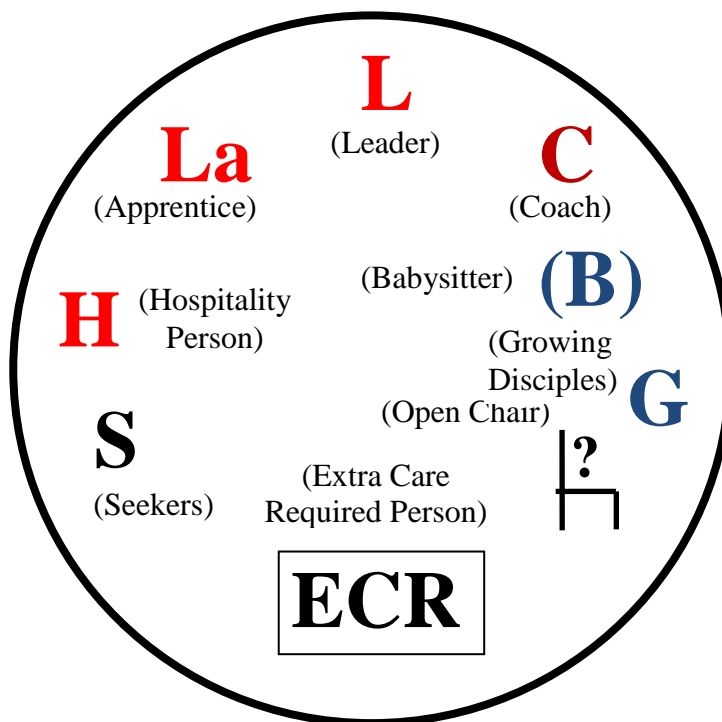
By Ralph W. Neighbour Jr.

## II. The Structure of the cell church

*The cell church is a four part structure within the two wings: cell (small group), community (medium group), celebration (large group), and classes (discipleship/leadership).*

### 1. Cell (3- 15 people- Small Group):

*The perfect family size, less than 15 people and has interdependent relationships with each other as family. Parts of a Healthy Cell as a Spiritual Family*



### 2. Community (Medium groups)

*Approximately 25 cells with one full-time pastor become a community*

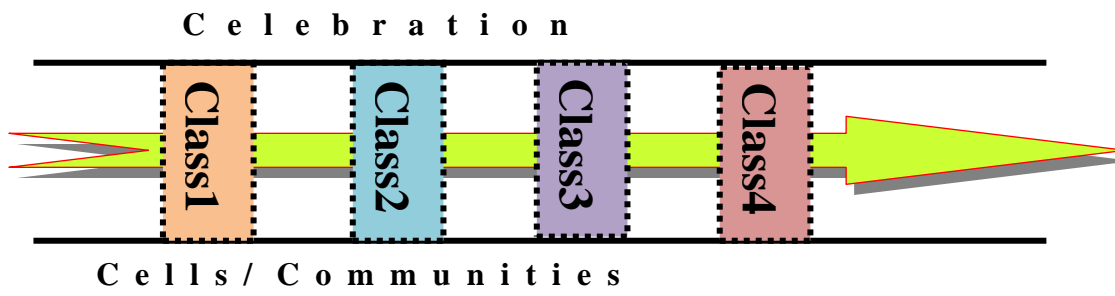
### 3. Celebration (Large group)

*The third gathering in the cell church is a worship celebration which means regular public gatherings of all the cells to experience and worship God.*

### 4. Class (For the Training)

*The final gathering in the structure of a cell church is classes to support members growing in their faith and then becoming multiplying leaders as spiritual parents.*

### Relationships between Classes and 3C in a Healthy Structure of the Cell Church



### III. GOD'S CALLING FOR CELL LEADERS

- God called all of you as healthy spiritual cell leaders.
- Every Christian is a cell leader to accomplish the Great Commission.
- God wants all of us to strive for doing God's great work.
- The relationship between the senior pastor and the cell leaders.

### IV. BIBLICAL EXAMPLE ON WORKING TOGETHER

- Jethro's recommendation to build leaders (Ex. 18)
- Jesus' 12 disciples (Luke. 6:12-16)
- Paul's evangelism team

### V. THE CELL AND THE LEADER

- A cell needs a leader.
- A cell is a place where leaders grow into a leader.

### VI. WHO IS A CELL LEADER

- A cell leader is not a Bible teacher.
- A cell leader is not satisfied his or her position. He/she wants to have an influence on the followers.
- A cell leader is like a pastor to the cell.
- A cell leader is a reproducer of other cell leaders.

*“Cell leaders and interns are not Bible teachers. Their job description is pastoral. Instead of teaching a Bible lesson, cell leaders guide the communication process, pray for the group, visit cell members, and reach lost people for Christ.”*

By Joel Comiskey,

# CELL LEADERSHIP DEVELOPMENT

*“Everything rises or falls on leadership”*

**By John C. Maxwell**

## **I. SECULAR LEADERSHIP**

- Secular leadership principles are nothing new for Christians because the Holy Scripture has maintained them as leadership standard for over two millennia.
- Focus on general leadership principles, which mean they do not take God and His purposes into account.
- Secular leaders do not lead followers and an organization in God’s way.
- This secular leadership fails to take into account the will and the guidance of God that He gives to leaders. Secular leaders may lead people to achieve their own goals, even goals held by their followers.

## **II. CELL LEADERSHIP (CHRISTIAN LEADERSHIP)**

*Seven essentials of cell leadership.*

1. It is that cell leaders must be called by God -- Three callings (the four P’s) to a task (purpose), to a geographic region (place), to a demographic group (people), and to a time (period).
2. It is that a cell leader must clearly have a vision from God.
3. It is that cell leaders must have good moral character because they influence others. They must have humility, integrity, and sincerity.
4. It is that a leader is a spiritual person. This means that the cell leader who possesses spiritual leadership depends on the Holy Spirit for cell ministry, and has the knowledge and practice of spiritual weapons. He or she is a powerful prayer warrior for oneself and cell members.
5. It is that cell leaders can mobilize and equip others in cells. These are the abilities of people to mentor and develop, and assist members.
6. It is that cell leaders must have essential skills which are communication skills, team building skills, some counseling skills, and accountability.
7. A cell leader honors God and has pure motives.

*In the cell church,*

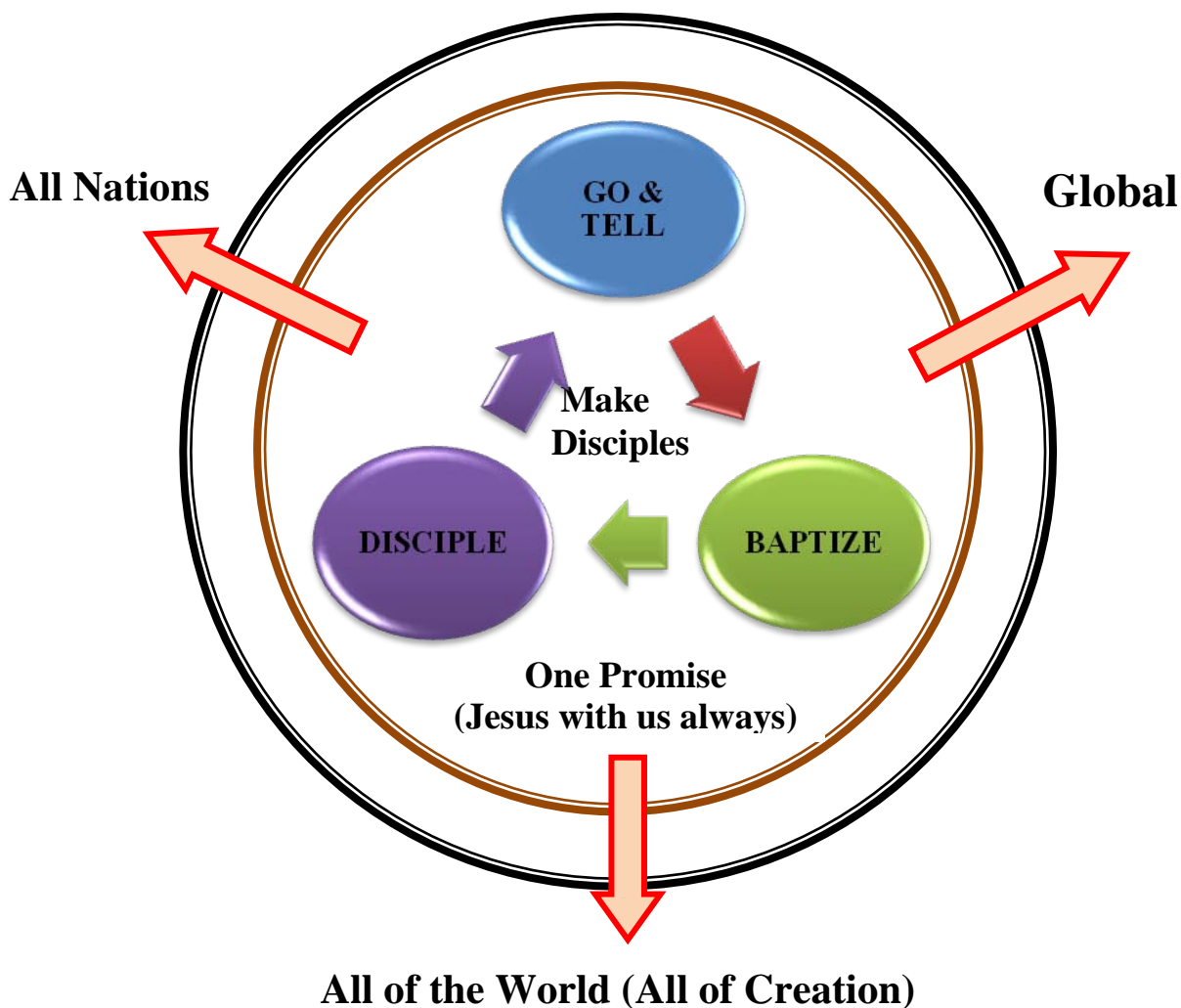
*the leadership for the cell leader must be healthy spiritual leadership.*

*This reason is that only healthy cell leaders will fulfill the mission of Christ with healthy spiritual leadership as shepherds, as servants, as multipliers, and as spiritual parents have the ability to influence and develop others to do great things for God’s glory and kingdom.*

## BIBLICAL FOUNDATION FOR CELL LEADERSHIP DEVELOPMENT

*Jesus Christ, the Apostle Paul, and many other great biblical patriarchs spent their lifetimes mentoring and disciplining potential leaders. If it is so, what are biblical foundations for developing new leaders in the cell church? These can be studied in three biblical bases: The Great Commission, Ephesians 4:11-16, and 2 Timothy 2:2.*

**I. THE GREAT COMMISSION:** Matthew 28:18-20; Mark 16:15; Luke 24:46-49; John 20:21; and Acts 1:8. The fullest statement of the Great Commission is found in Matthew 28:18-20: “Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”



A Strategic for Making Disciples of All Nations from Matthew 28:18:20

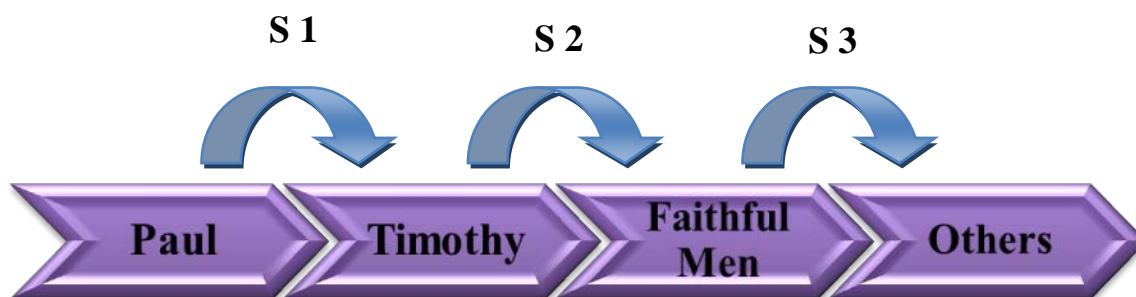
## II. EPHESIANS 4:11-16

*“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”*

## III. 2 TIMOTHY 2:2

*“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.”*

### 1. Leadership Multiplication in 2 Timothy 2:2



### Leadership Multiplication in the Cell Church

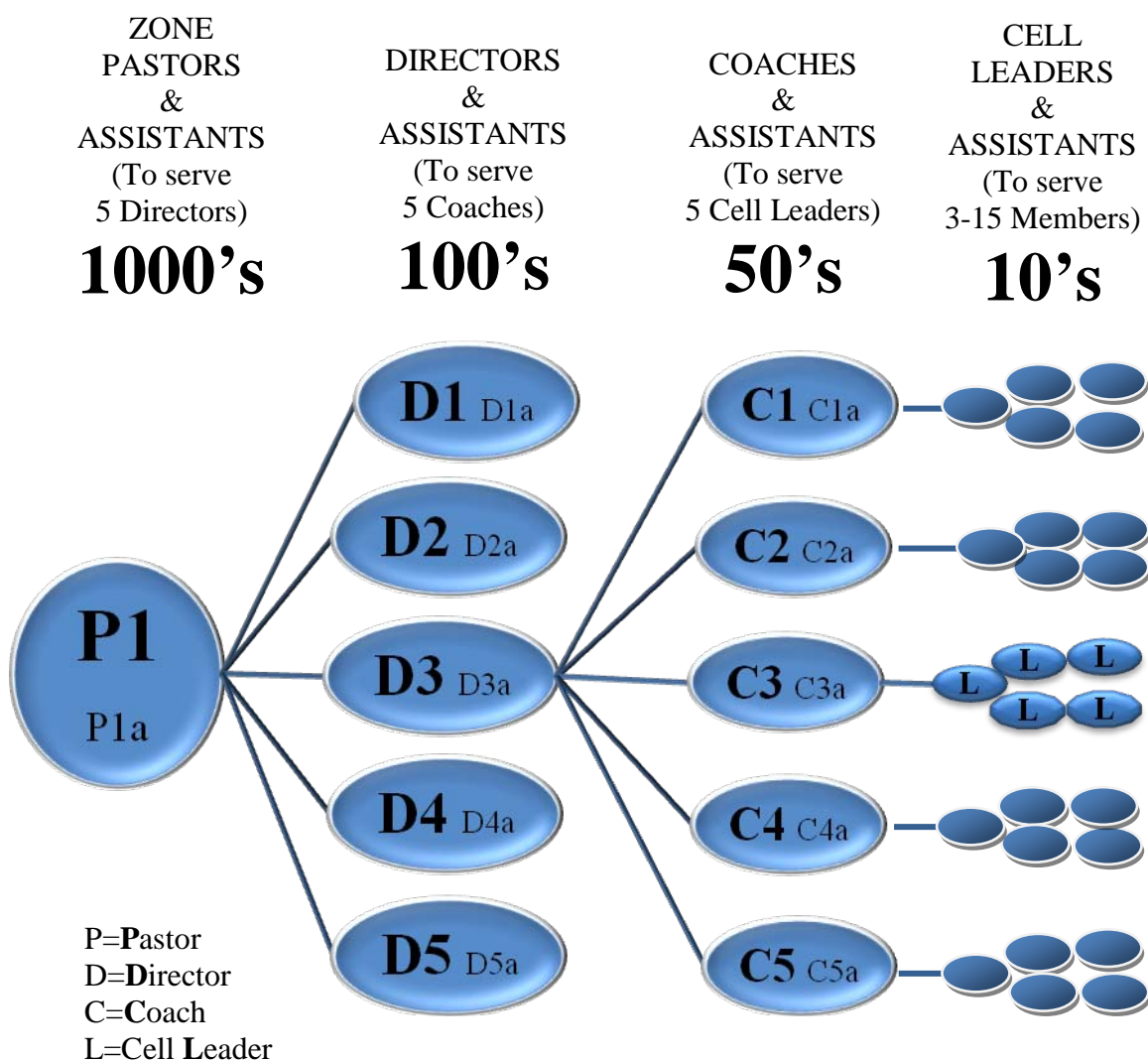




## CELL CHURCH LEADERSHIP SYSTEM

*The cell church leadership system sets into motion the development of a Jethro leadership structure that provides oversight at levels of 1000's, 100's, 50's and 10's*

*In Exodus 18:13-27, Moses' father-in-law, Jethro who was the priest of Midian (18:1), offers a wise alternative to Moses' one-man court system.*



*“The Jethro model's goal: ensuring healthy cell groups. It also utilize the same methodology: focusing on cell-group leadership.”*

By Carl F. George

# *Healthy Spiritual Cell Leadership*

# HEALTHY SPIRITUAL CELL LEADERSHIP

## I. CELL LEADERSHIP STYLE OF A CELL IN THE CELL CHURCH

*What kind of leaderships have to be developed for cells in the cell church to achieve the Great Commission and the Great Commandment for God's glory and kingdom?*

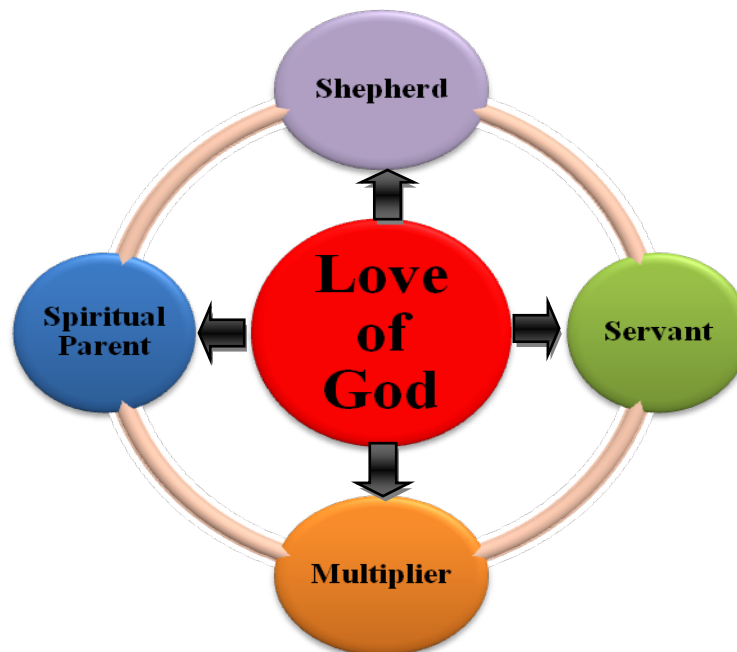
*The answer to this question is*

***HEALTHY SPIRITUAL CELL LEADERSHIP!!!***

## II. THE FOUR CHARACTERISTICS OF HEALTHY SPIRITUAL LEADERSHIP



## III. HEALTHY SPIRITUAL CELL LEADERSHIP IS BASED UPON THE LOVE OF GOD



# SHEPHERD LEADERSHIP

## I. SHEPHERD LEADERSHIP

*“Most used image for a leader is a shepherd ... Scripture uses the shepherd metaphor primarily of a leader – shepherds were leaders.”*

By Aubrey Malphurs

*“A person employed in tending sheep; one who exercises spiritual care over a community; a pastor or minister.”*

By Ralph W. Neighbour, Jr.

*“The Lord is my shepherd. I shall not want.”* Psalm 23:1

*“I (Jesus Christ) am the good shepherd, and I know My own and My own know Me.”* John 10:14; cf. Acts 20:28-29, 1 Peter 5:1-4.

## II. WHO IS A SHEPHERD?

A good shepherd has six functions (Charles Edward Jefferson, *“The Minister as Shepherd”*)

- The Eastern shepherd was, first of all, a watchman.
- A shepherd in the East was also a guard.
- The shepherd is a guide.
- A shepherd in the East was a physician to the sheep.
- The shepherd is a savior. He saves sheep that are lost. A critical part of the shepherd’s task is rescue work. All rescue work is strictly pastoral work.
- That the feeding of the sheep is an essential duty of the shepherd calling is known even to those who are least familiar with shepherds and their work

## III. THE CELL LEADER WITH SHEPHERD LEADERSHIP IN THE CELL

- Loving, feeding, knowing, guiding, protecting, and caring are the essential dimensions of the good cell leader as the good shepherd.
- A cell leader must know all of the spiritual conditions of the sheep.
- Cell leaders have to be a spiritual guide and satisfy the needs of the sheep.
- The life of a cell leader as Shepherd finds focus in a concern for the spiritual welfare and maturity of the sheep.

# SERVANT LEADERSHIP

## I. SERVANT LEADERSHIP

*“A Christian leadership is a servant. Servant leaders look at leadership as an act of service to others.”*

By Ken Blanchard and Phil Hodges

*“A biblical image that is the most common and dominant for leaders is that of a servant. . . . A Christian leader is a servant who uses his or her credibility and capabilities to influence people in a particular context to pursue their God-given direction.”*

By Aubrey Malphurs

## II. JESUS IS THE GREAT EXAMPLE OF SERVANT LEADER

*“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”* Mark 10:45.

*“It is not this way among you, but whoever wishes to become great among you shall be your servant, whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave.”* Matt. 20:26-28.

*“If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet, for I gave you an example that you also should do as I did to you.”* John 13:14-15.

*“For followers of Jesus, servant leadership is not an option; it is a mandate. Servant leadership is to be a living statement of who we are in Christ, how we treat one another, and how we demonstrate the love of Christ to the whole world.”*

By Ken Blanchard and Phil Hodges

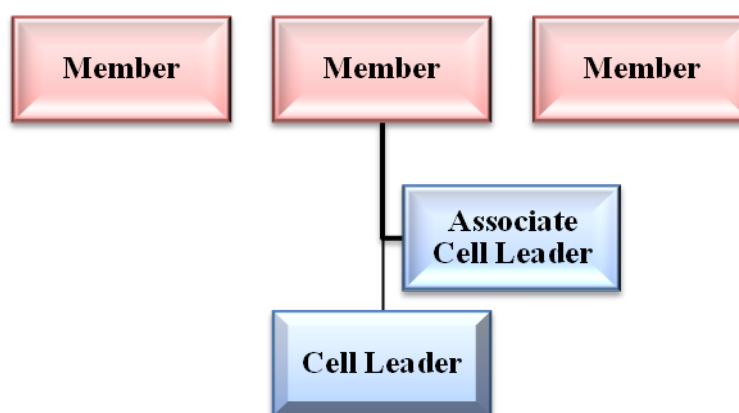
### III. THE CELL LEADER WITH SERVANT LEADERSHIP IN THE CELL

Seven Principles of Servant Leadership by Jesus' Example to be applied to Cell Leaders  
(C. Gene Wilkes, "*Jesus on Leadership: Timeless Wisdom on Servant Leadership*")

Scriptures	Jesus	Cell Leaders (CLs)
<b>Luke 14:7-11</b>	Jesus humbled Himself and allowed God to exalt Him.	<b>CLs humble themselves and wait for God to exalt them.</b>
<b>Mark 10:32-40</b>	Jesus followed His Father's will rather than sought a position.	<b>CLs follow Jesus rather than seek a position.</b>
<b>Mark 10:45</b>	Jesus defined greatness as being a servant and being first as becoming a slave.	<b>CLs give up personal right to find greatness in service to others.</b>
<b>John 13:3</b>	Jesus risked serving others because He trusted that He was God's Son.	<b>CLs can risk serving others because they trust God is in control of their lives.</b>
<b>John 13:4-11</b>	Jesus left His place at the head table to serve the needs of others.	<b>CLs take up Jesus' towel of servanthood to meet the needs of others.</b>
<b>Acts 6:1-6</b>	Jesus shared responsibility and authority with those He called to lead.	<b>CLs share their responsibility and authority with others to meet a greater need.</b>
<b>Mark 6:7</b>	<b>Jesus built a team to carry out a worldwide vision.</b>	<b>CLs multiply their leadership by empowering others to lead.</b>

### IV. RIGHT STRUCTURAL CHART OF CELL LEADERSHIP

*Cell leaders as servants lift up and support cell members whom you have been given the responsibility to serve.*



*True servant leadership starts when you as cell leaders humble yourselves to carry out the mission of God entrusted to Him rather than your personal agendas. You have to serve others, especially your cell members, with all your heart.*

***THROUGH SERVING OTHERS, YOU CAN HAVE A HEALTHY SPIRITUAL LIFE***

# MULTIPLYING LEADERSHIP

## I. MULTIPLYING LEADERSHIP

*“God’s desire for multiplication is seen in the first chapter of Genesis, ‘God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it’” Gen. 1:28.*

*“And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’” Matt. 28:18-20*

*“The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.” 2 Tim. 2:2*

## II. WHO IS A MULTIPLYING LEADER?

Seven Character Requirements (Dave Earley, *“Turning Members into Leaders”*)

- Sacrifice (John 12:24)
- Dependence on God (Jeremiah 17:5-8)
- Intimate connection with Jesus (John 15:4-5)
- Persevering Labor and hard work (Galatians 6:9)
- Patient effort (James 5:7)
- Saturation with the Word of God (Psalms 1:1-3)
- Focused vision on the harvest (John 4:35)

***Multiplying leadership is the process of developing multiplying leaders.***

***It is the most effective way of accomplishing the Great Commission.***

## III. THE CELL LEADER WITH MULTIPLYING LEADERSHIP IN THE CELL

- In the cell church, a healthy spiritual cell leader who has multiplying leadership can influence only apprentice or potential leaders to develop new multiplying leaders.
- The cell leader as a multiplying leader has to help and guide the apprentice or potential leaders to do their job better in a cell.
- Through these jobs, the cell leaders can help other members grow and apprentice leader prepare for multiplying new cells.

# SPIRITUAL PARENTING LEADERSHIP

## I. SPIRITUAL PARENTING LEADERSHIP

*Cell leaders have to be spiritual parents of the cell families.*

*“We (church’s leaders) are to be loving fathers and mothers of the church family rather than strict disciplinarians”*

By John Stott.

*“God calls church leaders to be spiritual fathers and mothers who tread lightly as they point their spiritual children to Jesus, not dominating authority figures that coerce their children into submission.”*

*“A spiritual father or mother helps a spiritual son or daughter reach his or her God-given potential.”*

By Larry Kreider and Floyed McClung

## II. THE IMAGE OF SPIRITUAL PARENT BY THE APOSTLE PAUL

### 1. For believers in the church of the Thessalonians

*“We proved to be gentle among you, as a nursing mother tenderly cares for her own children.” 1 Thess. 2:7*

*“Just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children.” 1 Thess. 2:11*

### 2. For Christians in the Corinth

*“In Christ Jesus I became your **father** through the gospel. Therefore I exhort you, be imitators of me” 1 Cor. 4:15-16.*

### 3. For Timothy

*“For this reason I have sent to you Timothy, who is my beloved and faithful **child** in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.” 1 Cor. 4:17*

**“The term ‘father’ relates to the person  
whose way of life and faith reproduces the same in others.”**

By Bill Hornsby



### III. THE FATHER'S ROLE COMPARES TO THAT OF THE TEACHER, COACH, OR BOSS

(Bill Hornsby, *"The Cell-Driven Church: Realizing the Harvest"*)

	<b>FATHER</b>	<b>TEACHER</b>	<b>COACH</b>	<b>BOSS</b>
<b>Duration</b>	Lifelong	School years	Athletic years	Time on job
<b>Acquires</b>	Sires	Assigned	Selects	Hires
<b>Responsibility</b>	Gives life	Gives lessons	Gives training	Gives a job
<b>Committed to</b>	Well-being	The subject	The game	The work
<b>Provides</b>	Home	Classroom	Playing field	Workplace
<b>Life Benefit</b>	Leaves an inheritance	Education	Sense of Team	Paycheck
<b>Permanent Results</b>	Heritage	Diploma	Trophy	Retirement

### IV. DIFFERENCES BETWEEN THE TWO APPROACHES OF SPIRITUAL PARENTING LEADERSHIP

(Larry Kreider and Floyd McClung, *"Starting a House Church"*)

<b>Dominating Fathers and Mothers</b>	<b>Mothers and Fathers in the Lord</b>
Function as if they are the source of guidance for people's lives	Believe that God is the source of guidance and desire to help other Christians learn to hear His voice.
Emphasize the rights of leaders.	Emphasize the responsibilities of leaders, not their rights.
Set leaders apart and give them special privileges.	Emphasize those in the Body of Christ serving one another.
Seek to control people's actions.	Encourage people to be dependent upon God.
Emphasize the importance of leaders ministering to others	Emphasize the importance of equipping the saints for the work of the ministry.
Use rules and laws to control people and force them to conform.	Provide an atmosphere of thrust and grace to encourage growth.

### V. THE CELL LEADER WITH SPIRITUAL PARENTING LEADERSHIP IN THE CELL

A Spiritual parent's seven functions (Tim Elmore, *"The Greatest Mentors in the Bible"*)

1. A spiritual father or mother is a discipler: helping with the basics of following Christ.
2. A spiritual father or mother is a spiritual guide: providing accountability, direction, and insight for maturity.
3. A spiritual father or mother is a coach: giving motivation and skills needed to meet the challenge
4. A spiritual father or mother is a counselor: sharing timely advice, perspective on self, others, and ministry.
5. A spiritual father or mother is a teacher: conveying knowledge and understanding of the subject at hand.
6. A spiritual father or mother is a sponsor: providing career guidance, protection, relational networking.
7. A spiritual father or mother is a model: exemplifying a living, personal example for life, ministry, career, and family.

# *Practical Skills*

# HOW TO LEAD THE CELL?

## I. THE FOUR W'S

(Dave Earley, "8 Habits of Effective Small Group Leaders")

1. Welcome: 15-20 minutes
  - Food : simple chips and drink
  - Group start and inclusive greeting
  - Icebreaker: everyone participates
2. Worship: 10-20 minutes
  - Praise : can use live music or a worship CD and song sheets
  - Prayer: have apprentice lead in prayer
3. Word: 30-40 minutes
  - Discussion of Celebration sermons focusing on participation and application
  - Ask the cell members individually how they plan to apply the truth discussed
4. Work: 10-15 minutes
  - Pray for each other:
  - Save time by breaking into small groups of two or three by gender; only bring one or two big things for whole group to pray in concert over.
  - Plan and pray for outreach. Plan to contact absentees. Plan social activities.
  - Promote church activities
  - Pray for new people you are bringing to cell or Celebration

## II. HOW TO COMMUNICATE EFFECTIVELY

- Enlarge the common field of experience.
- Improve the sender's ability to encode
- Raise the quality and efficiency of signals.
- Improve the receiver's ability to decode.
- Minimize the noises which prevent the communication.
- Recognize the importance of nonverbal message.
- Respond to the feedback sensitively.
- Maintain good relationships with others.
- Try to do mutual communication, not one-side communication.
- Develop a culture to facilitate mutual communication.

## III. FOUR FACILITATOR ACTIONS – A.C.T.S.

(Bill Donahue, "The Willow Creek Guide to Leading Life-Changing Small Groups")

- **A.** cknowledging everyone who speaks during a discussion
- **C.** larifying what is being said and left
- **T.** urning it back to the group as a means of generating discussion
- **S.** ummarizing what has been said

#### **IV. SUGGESTIONS THAT MAKE CONTACTING POWERFUL**

(Dave Earley, "*8 Habits of Effective Small Group Leaders*")

- Ask them, "How may I pray for you?"
- Ask them, "What do you want God to do about this?"
- Say, "Let's pray right now." Then pray for them right then, aloud.
- Ask, "Do you want to pray?"

#### **V. THE SECRETS USED BY HIGHLY EFFECTIVE CONTACTORS**

(Dave Earley, "*8 Habits of Effective Small Group Leaders*")

- View the time you spend contacting as prime ministry time.
- Pray for Spirit-led direction as to what to say.
- Don't miss the key times mentioned above (III. The most...)
- Pray about who God wants you to contact that week.
- Be positive about God, your church, and your cell group.
- Be considerate of their time and schedule. If they are busy, be brief.
- Be sensitive to their mood. If they are willing to talk, take the time to listen. If not, don't push them.
- Have a place to record your contacts.
- Keep things that are shared in confidence, confidential.
- Be consistent. Try to see that everyone is contacted regularly.
- If they have shared a need with you, close the contact by praying for them.
- Use your apprentices and small group members to share the contacting load.
- Have a regular time scheduled each week to do your contacting. Build an hour or two of contacting into your weekly schedule and see what a difference it makes.

#### **VI. TEN TIPS FOR HIGHLY EFFECTIVE PRAYER**

(Dave Earley, "*8 Habits of Effective Small Group Leaders*")

- Have a set time and amount of time for prayer.
- Have a usual place for prayer.
- Have a plan for prayer.
- Have a place for recording requests and answers.
- Ask God to direct you to appropriate Scriptures.
- Season your intercession with thanksgiving for each member.
- Mix fasting with prayer for greater effectiveness.
- Pray through all possible elements of the small group meeting prior to the meeting time.
- Pray for your apprentices and the future groups to grow out of your current group.
- Pray for God's grace to help you.

## **HANDLING THE DIFFICULT MEMBERS?**

*The cell leader needs wisdom and patience to handle difficult personalities.  
Pray for each member,  
ask to God to show,  
and love them with Christ's love.*

### **I. THE IMPORTANCE OF HANDLING THE DIFFICULT MEMBERS EFFECTIVELY**

- There must be difficult members in a cell. Actually, we have to think that all members are difficult members.
- If we handle those difficult members effectively, we can not only nurture them, but also get great momentum for the cell.
- If we fail to handle those effectively, we will be in a quandary.

### **II. PRINCIPLES TO HANDLE DIFFICULT MEMBERS EFFECTIVELY**

- Never shirk the responsibility to handle difficult members.
- Bear the mind of a shepherd for those difficult members.
- Understand temperament and characters of difficult members.
- Keep the receptive mode in the cell.
- Make a good cell covenant.
- Balance between the goal of the cell and unique characters of each member.
- Meet a difficult member privately and talk about what you think about him/her frankly.
- Pray for his/her change.

*There will always be a difficult person in your group.  
Payer and a desire  
to help are your keys to helping them grow.*

By Rod Dempsey

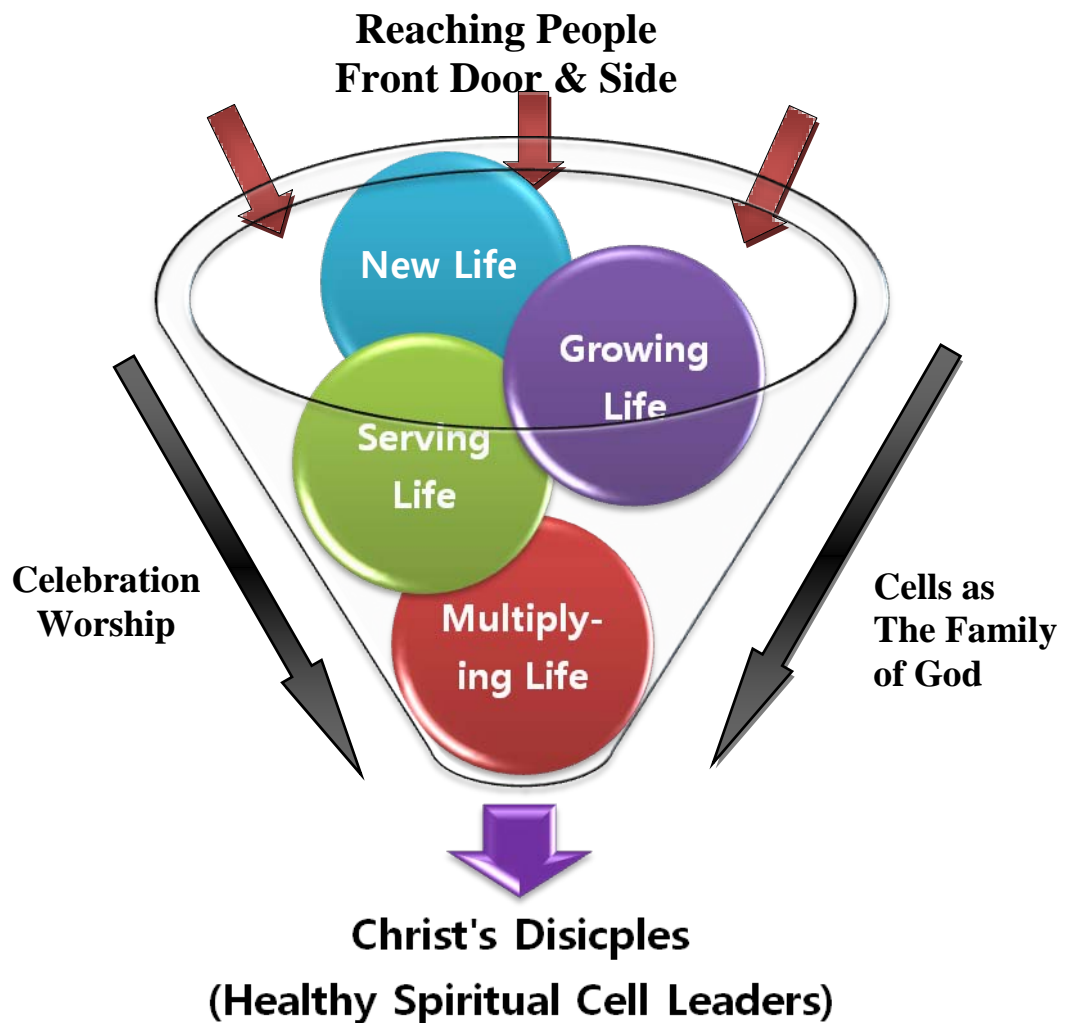
# *Cell Multiplication*

# SPIRITUAL NURTURING SYSTEM

*"I believe that leadership development is by far one of the most complex human processes in that it involves leaders, followers, dynamic contexts, timing, resources, technology, history, luck, and a few things we have not thought of yet."*

By Bruce Avolio

## I. THE WHOLE SYSTEM OF SPIRITUAL NURTURING IN THE CELL CHURCH



*Every member in the cell church must become ministers of Christ for the fulfillment of the Great Commission.*

**To be a Disciple of Christ!!!**

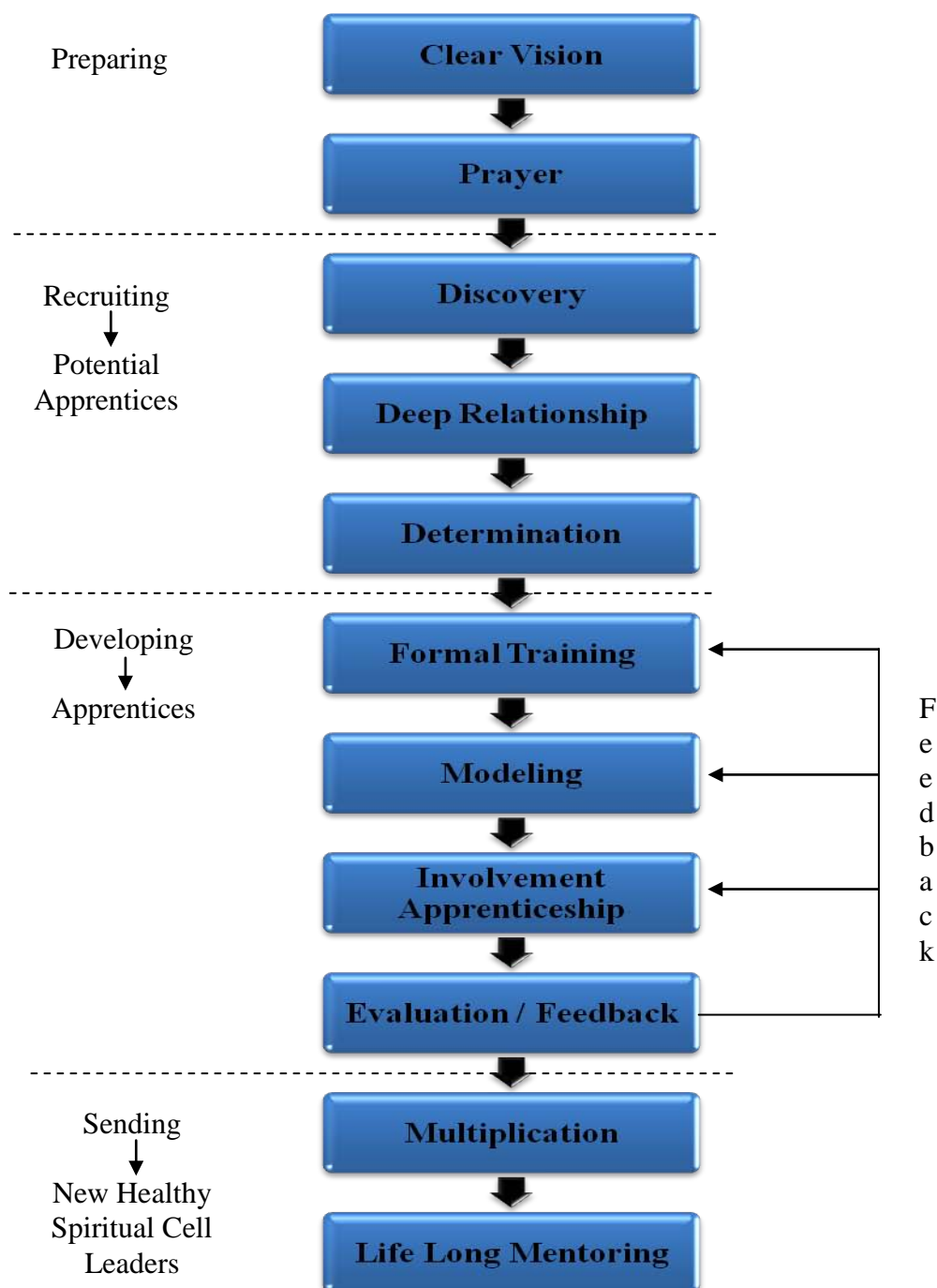
**To be a Healthy Spiritual Cell Leader!!!**

**For the accomplishment of the Great Commission!!!**

## HOW TO DEVELOP NEW HEALTH SPIRITUAL CELL LEADERS?

### I. THE WHOLE PROCESS OF A STRATEGY IN THE DEVELOPMENT OF CELL LEADERSHIP

*It maps out the whole process of the strategy for cell leadership development in the cell church. The eleven steps below can be divided into four distinct stages: **Prepare, Recruit, Develop, and Send.***





## HOW TO MULTIPLY YOUR CELLS?

*The process of cell multiplication is similar to birthing a human so it is also called birthing a new cell. In the physical world of birthing a human, there is pain, separation, and some sense of sadness for what has been lost, but there is also celebration, joy, and appreciation for the new life that has been given and for what has been gained. This seems to be the case when it comes to multiplying new cells as well.*

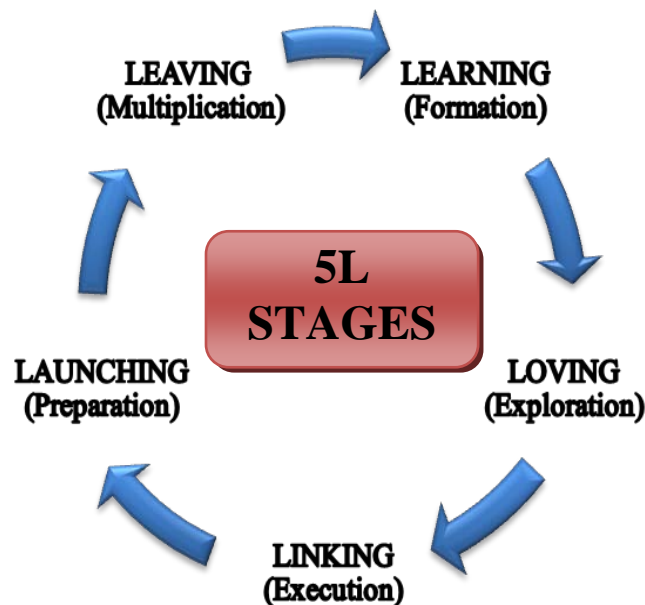
### I. THE PROCESS OF CELL MULTIPLICATION

*“Three important things needed for birthing a new cell. There are the vision of the harvest, a lot of prayer, and making disciples and developing leaders for cell multiplication.”*

By Rod W. Dempsey

*“There are five stages in the process of cell multiplication: learning, loving, linking, launching, and leaving.”*

By Larry Stockstill



*A cell is a basic Christian community as part of an organism. Cells form the living body of Christ as a human body. The cell is a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community, and discipleship with the goal of multiplication for glorifying God and achieving individual spiritual growth in Christ.*

# *Conclusion*

## EVALUATION

*Regular evaluation is very important for lasting success in the process of the strategy for developing healthy spiritual cell leaders in the cell church.*

*“No matter how good the system, a consistent time of evaluation can produce tremendous benefits.”*

By Andy Stanley, Reggie Joiner, and Lane Jones

*“The purpose of all feedback and evaluation is improvement and increased effectiveness for your ministry.”* By Bill Donahue

## Evaluating Trained Apprentice Cell Leaders

[illegible]

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