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DEVELOPING PERSONAL EVANGELISTS THROUGH
GOGUMA EVANGELISM SCHOOL AT PRECIOUS
COMMUNITY CHURCH IN PLACENTIA,
CALIFORNIA

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DEVELOPING PERSONAL EVANGELISM THROUGH
GOGUMA EVANGELISM SCHOOL AT PRECIOUS
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CALIFORNIA

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I dedicate this project to my family and church members who have supported me during
the writing process.

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PREFACE

I have received Jesus as my Savior and my Lord by hearing the gospel and experiencing the living God when I was in the hospital. I had a head-on collision in an automobile accident at the entrance of Mishiryong Hill, the pass of Inje City, Gangwon Province, South Korea on December 8th, 1991. And Romans 5:8, "We were still sinners," was the Word of God I received for the first time. This verse inspired me a great deal. I was deeply touched by God's love of sending Jesus for me and redeeming me, not because I was a sinner for not believing in Jesus. I responded to those who tried to share the gospel by saying, "If I believe in Jesus, can he provide me food?" or "If God truly exists, tell him to come out and show himself to me." Even though I acted like that, God still loved me and saved me. I realized that the love of God and the purpose of sending Jesus was for the salvation of our souls. Therefore, I made a firm commitment that I would preach the gospel to those who do not know Jesus. It was amazing to see when the patients from the hospital told me that they would accept Jesus when I simply asked them, "Believe in Jesus." Although I did not know the Bible well, I just joyfully said to them, "I came to believe in Jesus because of a car accident. Please believe in Jesus. God loves you." A lot of them repented and wanted to join the church with tears. While I was in the hospital, a lot of people came back to the Lord.

After leaving the hospital, I started to preach in front of a fountain at the Seoul Grand Park every Saturday. No matter how hot or cold it was, I went out and preached the gospel there for five years without missing a single week. As a result, I concluded that if I go out, I meet those who are appointed to be saved. If I do not go out, however, I cannot meet anyone. In other words, I realized that God has full authority in evangelism

from my experience and studying the Bible. Acts 13:48 says, "... all who were appointed for eternal life believed." In this conviction, evangelism was easy for me. Only thing I had to do for evangelism was to find those who were appointed for eternal life by God. I did evangelism joyfully for five years this way. Eventually I came to develop "Goguma Evangelism Method" after considering Korean culture, my own experience, and God's Word. I think the wisdom of making the method derived from God. It was totally God's grace. Many Christians try to do evangelism by themselves. As a result, they find it very difficult and burdensome. In fact, what we should do is just ask "Do you believe in Jesus?" to find those who are appointed for eternal life by God. The outcomes belong to God. Amazing thing is that this method of evangelism made my faith stronger. I experienced joy of restoration and growth in faith. Goguma Evangelism! It is a very easy method of evangelism. Whoever, if they are Christians, can easily do wherever they are, whatever they are doing, and whomever they meet. The Goguma Evangelism Method is a method to find out whether a person is appointed eternal life by God or not, just like we poke a potato in a steam cooker to find out whether it is well cooked or not with a chopstick. We poke people who we meet in our life-situations with spiritual chopsticks to find out whether they are ready to hear the gospel to be saved by God. It is a thrilling experience to finally meet a soul who is appointed eternal life by God after all the effort. There are many evangelism methods already developed, but this Goguma Evangelism method is simple way of approaching people for anyone: man or woman, old or young, new believers or matured. Other existing evangelism methods are mostly methodologies that teach how to do evangelism, but Goguma Evangelism is not simply a methodology. It makes people experience joy seeing people returning to the Lord in the process of continued spiritual poking by saying, "Do you believe in Jesus?". It also makes people realize God's heart that considers each soul precious. Therefore, the people who use this Goguma Evangelism become more passionate from experiencing joy and realizing God's heart.

I hope that not only Precious Community Church but also all churches around the world will recover the passion for evangelism and grow strongly by the influence of this project.

Ki Dong Kim

Placentia, California

February 2018

CHAPTER 1

INTRODUCTION

Today's American churches rarely have new believers and baptisms. So, many churches are experiencing their memberships decrease and facing financial problems caused by this reason. Korean churches in America are in the same situation. Sometimes we can witness fast growing churches, but most of them do not have "true" new believers. The increasing number of newcomers are usually from other churches that do not have convenient facilities like the churches they move to. The situation of churches in Korea is more serious. Those who graduate from seminaries avoid planting new churches but look to join existing churches for their new ministry. All these phenomena occur due to the fact that evangelism is very difficult these days. There are many reasons for that. To name a few examples: the church's secularization, discordance between the believers' faith and their lifestyle, and scandals many pastors involved in but are not exposed through mass media (especially about megachurch pastors). Churches compete to gain new members from other churches. Seminary graduates are competing to be hired by megachurches. All these problems are from the fact that it is difficult for churches to get new members through evangelism. All these phenomena ruin the church's reputation, and it makes evangelism more difficult. Churches are caught in a vicious circle. People mock those who preach the gospel to them. This phenomenon is more serious in younger population, so it is difficult to find young people in the church. It seems impossible to preach the gospel to young people nowadays.

But, in my own experience, there is power to save the souls in the gospel that overcomes such negative circumstances. As Paul mentioned in Romans 1:16-17, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’”¹ It is, even now, in effect. In Paul’s days, he had to deal with more hostile circumstances to preach the gospel than today. However, the power of the gospel of Jesus overwhelmed the hostile world. Currently, the power of the gospel of Jesus spreads throughout the unreceptive worlds such as South America, China and India. I am one of the beneficiaries. I have been trying to preach the gospel to whomever I met with the same heart as Paul’s. He states, “I am obligated both to Greeks and non-Greeks, both to the wise and the foolish” in Romans 1:14. God knew my heart and gave me an evangelistic tool which is the “Goguma Evangelism.” A lot of lost souls have come to Jesus and the Goguma Evangelism School ministry was established through this method. The Goguma Evangelism School trains and equips believers to be powerful evangelists. The trainees usually are the members of the Precious Community Church that I founded in Los Angeles and have been ministering. I want to prove that believers can be changed from the people with negative mind toward evangelism to powerful evangelists through the Goguma Evangelism School.

¹The Bible verses used in this project are New International Version, unless it is notified.

Purpose

The Precious Community Church has a vision that states, “A community that considers a soul precious (Isa 43:1).” According to this vision, I train the believers to be mature Christians through evangelism and discipleship training in hopes to have them preach the gospel to non-believing people. The Goguma Evangelism School trains all church members to practice preaching the gospel in a easier and more efficient way. The school motivates believers to evangelize by teaching the heart of God for lost souls (Lk 15:4). Those who are motivated for evangelism become disciples of Jesus obeying the Great Commission in their lives (Mt 28:18-20). This project is designed to motivate those who participate in the project for the task of evangelism correcting their negative perceptions toward evangelism and to make them powerful evangelists with passion for the gospel. The purpose of this project is to prove the effectiveness of Goguma Evangelism method and Goguma Evangelism School that train believers to be powerful evangelists.

Goals

There are four goals of the project. The first goal is to evaluate the current evangelistic status of twenty project participants prior to starting the project. The second goal is to develop a seven-week sermon series to motivate evangelism. The third goal is to set up a Goguma Evangelism School curriculum consisting of eight sessions to train church members. The final goal is to formulate a strategy to enhance the applicability of the Goguma evangelism method.

Context

The Precious Community Church was founded at Boy Scout Center in Brea, California on February, 2011 and now in Placentia, California. The Precious Community Church started with six members in an 800-square feet of rented Boy Scout Center room. After one year, the church grew to eighty members. So, we had to move to Placentia in February of 2012. The Placentia in Orange County, where my church is located, is called “the grave of new started churches”. Many newly-established churches in that area closed very soon. There are currently three “surviving” Korean churches in Placentia, and each church has less than thirty members. New churches in this area are very difficult to keep alive.

Many Korean churches in Orange County have a lot of problems and conflicts because they lost their mission and are wasting their time on nonimportant things. Those problems and conflicts cause people to leave their churches with offended mind. They discredit their pastors and split their churches. As a result, the churches are mocked by non-believers living in this area. Now the world worries about the church rather than the church worrying about the world. Therefore, the believers became insensitive to the Great Commission and lost passion of proclaiming the gospel. In other words, the church has entirely lost the power of the gospel. Churches or believers who became insensitive to the gospel are very sensitive to the worldly cultures and circumstances. They judge and hurt each other because they lost the way of life and love that the gospel gives.

The Precious Community Church, when it was five years old, was also negatively influenced by the spiritual environment of the area. There were negative attitudes and complaints about the church as well as jealousy and distrust between church

members. The average age of church members was thirty-seven, and the seventy-percent of the church members were from non-believing families or those who stopped attending a church for a very long time because they had been hurt from other churches. If those who are spiritually weak are not well-trained, they can easily waste their time on nonessential things and forget about their mission for the gospel. If this condition had continued, the Precious Community Church would have not functioned as a biblical church.

The Precious Community Church also has mental-burden or appreciation toward evangelism. And many church members misunderstood evangelism. They say like this: “I am a teacher that belongs to the department of education in the church. I think the members of department of evangelism or missions should preach the gospel.”, “There is no person I should share the gospel because just few Korean people live around my area.”, “Evangelism is too difficult. I don’t even know the Bible, how can I preach the gospel?”, “Should I go to practice to preach the gospel?”, “I have so many problems, how can I preach to others?” Most of them stated that they have a burden for evangelism.

I asked them what preaching the gospel really means. But only a few people responded with confidence. Only a few people answered to my question correctly by saying, “Preaching Jesus Christ my Savior I’ve met.” But most of them responded like this: “proudly introducing the church.”, “proudly introducing the pastor.”, “bringing people to the church.” Most of them did not even know the basic concept of evangelism. Therefore, they were not interested in evangelism and could not realize the need of evangelism.

I also asked them, “What is the gospel?” Most of them did not answer

because they did not know what the gospel is. A few people said: “Good news”, “Word of God”, “God”, “Believing in Jesus very well”, “Jesus died on the cross for me”, “The faith in Jesus died on the cross for my sins.” Such answers were not completely wrong. Most of them have heard of the gospel, but it was very difficult for them to rightly express it. As a true believer of the Christ, the first thing we must understand and have confidence in is the very gospel that has saved our soul. If people do not understand the gospel clearly, it proves that their relationship with God is unclear. If the church is full of such members, then it will become spiritually powerless. In another case, if they understand gospel just intellectually but cannot understand it with their hearts, then they are not only unable to apply it to their lives but they cannot preach the true gospel boldly to the world. It was time for the Precious Community Church to hurry to solve this problem. The word Paul said in Rom 1:15, “I am so eager to preach the gospel also to you at Rome”, is what rightly expressed my heart.

Rationale

Under these circumstances and situations, it is important to proclaim the gospel of Jesus throughout every Sunday services. The church should come back to the essential of the gospel. The essential of the gospel is the only foundation of our salvation and what makes people love each other. When it is proclaimed, the wounded hearts and distrust of ministers can be healed. The children of God who are saved have an authority and power that the world can never imitate. They have an authority and power that overwhelm the world, the devil, and sinful desires. Therefore, the children of God must live as witnesses of the gospel with the authority and the power (Mk 16:15-18, Jn 1:12, Acts 1:8). One who receives the gospel must proclaim it by faith.

If the Precious Community Church members return to the gospel through this evangelism training, all members will stand firm spiritually and will begin to grow. However, the burden and fear toward evangelism might still remain. I realized the need to train them to remove their burden and fear toward evangelism. There is an evangelism training program that makes the trainees easily proclaim the gospel whatever they do and wherever they go. It is Goguma Evangelism School program. Everyone can voluntarily join the program if he/she is a member of the Precious Community Church. It is a required course for every Precious Community Church member. I believe that all church members will become powerful evangelists by having God's heart for the lost souls and passion for them through this training program. I also expect that they would solve the conflicts between church members caused by the negative spiritual mood around the church and move toward to bear spiritual fruit through the training program.

Definitions and Limitations

Evangelism

John Stott, an eminent evangelical theologian, said that the word evangelism was derived from a Greek word that means preaching and distributing the gospel. It is impossible to talk about evangelism without understanding the gospel. The witness of God must spread the gospel to all the doors God is opening.² Dr. Chuck Lawless, the professor of Southern Baptist Theological Seminary, defined evangelism by saying, "Evangelism is being, doing, telling the good news of Jesus Christ, depending on the

²John Stott, *For the Lord We Love: Your Study Guide to the Lausanne Covenant* (Oxford: The Didasko Files, 2009), 25.

Triune God to draw His own unto Himself.”³ That is, that evangelism means much more than just verbally speaking and preaching about the gospel. Evangelism is more than just preaching the gospel with your mouth. We can find its essential elements in the Great Commission that Jesus commanded in Matthew 28:18-20. There are four verbs in his Great Commission: “going”, “making disciples”, “baptizing”, and “teaching”. The main verb is “making disciples” in Greek. The rest of the three verbs that are used to play an assistant role in participle forms. The command of the Great Commission is to make disciples of all nations. If so, who is a disciple? A disciple is a follower of Jesus who obey the command of the Great Commission. To put it simple terms, a disciple is who makes disciples. To make other people disciples, he/she must be a disciple first. Those who consider themselves disciples of Jesus without making any disciples are people who deceive themselves (Gal 6:7). I summarize it with the following three words: “being”, “doing”, and “telling”. Many churches distinguish evangelism and mission. According to their concept, missions is proclaiming the gospel to the people who have a different language or culture. This distinction is just for the church’s convenient use. In fact, the concept of evangelism includes missions. The two words such as mission and evangelism are inter-changeable. Academic world uses world missions as the meaning of global evangelization.

Gospel

Chuck Lawless explains the gospel from the original Greek that the noun includes preaching the joy of Jesus Christ and victory. This English word, gospel, means

³Chuck Lawless, “Church Growth Terminology.” (Classroom lecture note, 32020—Introduction to Evangelism and Church Growth, Pt 1, Summer 2003).

“God spell or God’s story.”⁴ The gospel means the joy and victory God gives us through Jesus. The gospel is the good news (Rom 8:2) that set all human beings free from the slavery of sin and death—regardless of race, nation, class, man or woman, old or young. The apostles testified Jesus’ resurrection as the gospel (Acts 1:22, 17:18). In this resurrection event, the essential elements of the gospel are all included: the fact that Jesus is our Messiah (Savior), the atonement on the cross, resurrection, and calling to repentance and faith, etc.

I am teaching what the gospel is by systemizing these four essential truths included in the gospel. The first truth is about the nature of God: God is love (1 Jn 4:8) and God of justice (Exo 34:7, Rom 3:25). The second truth is about the sinful nature of human beings: All men are sinners before God (Rom 3:23) and they cannot save themselves (Jam 2:10). The third truth is about what Jesus did on the cross (1 Pet 2:24) and the resurrection (Rom 4:25). The last truth is the need for repentance and the faith to be saved. I let the participants of the Goguma Evangelism School memorize the simple slogan composed of four core words: God-Sin-Jesus-Gospel.

Goguma Evangelism

The word “Goguma” is a Korean word meaning sweet potato. Goguma Evangelism imagines non-believers as uncooked sweet potatoes with the goal of “cooking” them into salvation in Christ. This technique acknowledges that God has full authority over the process and the results. This means that it puts less pressure and burden on the evangelist when the target rejects the gospel. Only responsibility that the

⁴Ibid., 2.

evangelizing individual has throughout the process is to check the acceptance status of the target from time to time.⁵ This process reminded me of Korean people sticking chopsticks into a Goguma to see if it is well-cooked or not. The “sticking with the chopstick” will be completed during the evangelism process by utilizing these four statements: (1) Do you believe in Jesus? (the first spiritual chopstick check during the first encounter), (2) You must believe in Jesus, (3) Because it’s so good, (4) I will pray for you (the second spiritual chopstick check). Of course, praying and serving for the target people should be continued throughout the Goguma Evangelism process.

The time and the place of this project are limited as fifteen weeks and in Placentia, California. Those who participate in this project are limited as the members of the Precious Community Church who are above twenty-year old men and women. Even though they are all Koreans who are getting trained to become powerful evangelists, but their target people of evangelism is not limited to Koreans.

Research Methodology

This project will be completed with twenty members of the Precious Community Church in Placentia, California for fifteen weeks. The participants will be half women and half men who are above twenty years of age to avoid gender deviation. The purpose of this project is to prove the effectiveness of Goguma Evangelism method and Goguma Evangelism School that train believers to be powerful evangelists.

There are four goals of the project. The first goal is to evaluate the current

⁵Ki Dong Kim, *Goguma Jeondo Wang* (Seoul: Kyujang Publisher, 2000), 132-38.

evangelistic status of twenty project participants prior to starting the project. The second goal is to develop a seven-week sermon series to motivate evangelism. The third goal is to set up a Goguma Evangelism School curriculum consisting of eight sessions to train church members. The final goal is to formulate a strategy to enhance the applicability of the Goguma evangelism method. This project will include data from twenty church members from Precious Community Church for fifteen weeks.

To evaluate the current situation of the twenty participants toward evangelism, a self-evaluation form will be given to each participant prior to starting the project. This survey result will be compared to the result from the same survey that will be completed after finishing the fifteen-week project to check if there are any changes in attitudes toward evangelism. Please refer to the questionnaire in Appendix I. We will organize a special evaluation committee from the ministers of the Precious Community Church to evaluate the achievements of second and third goals.

They will evaluate the five-week sermon series for evangelism motivation and the eight-week Goguma Evangelism School. Please refer to Appendix II and Appendix III. A strategic plan will be established according to the final analysis on the effectiveness of all the project contents.

This project will be accomplished in three phases. The first phase will consist of the five-week evangelism motivation series. The second phase will be eight weeks in which training of members will be completed at the Goguma Evangelism School. Between the first two phases, an orientation will be held before starting the school training. The third phase will last one week (the fifteenth week overall).

Participating members will invite their non-believing guests, whom they have been praying for and performing Goguma Evangelism. I will write in detail about the process of the project in chapter 4 and will write about analysis and evaluation on the result of the project in detail in chapter 5.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL BASIS FOR GOGUMA EVANGELISM

The Bible is full of illustrations about evangelism. God had His servants proclaim His will and plans by filling them up with His Spirit. The Bible teaches that all believers can be evangelists by using God's Word and with the power of the Holy Spirit. The following texts of the Bible will offer the biblical basis of the Goguma Evangelism method and prove that everyone can proclaim the gospel through the Goguma Evangelism method.

Romans 1:1-17: The Gospel and the Target People

Paul shows what the gospel is and who our target people of evangelism are in Romans 1:1-17. I try to support the theme of this chapter that whoever receives the gospel can proclaim the gospel discovering interrelation between the gospel and evangelism using Romans 1:1-17. The book of Romans is a book systematically well-written about the gospel, and Romans 1:16-17 is one of the core verses of Romans. Paul expresses his passionate heart for the gospel in Romans 1:16: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile." And he explains the reason in Romans 1:17: "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'" The reason for "I am not ashamed of the gospel" in Romans 1:16 is that he is confident with the power of God who gives salvation to those who believe in the gospel. He also explains why he is not ashamed in

Romans 1:17: “For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’” Here, the righteousness of God means that it is perfect (Mt 5:17). God’s righteousness revealed as the special revelation is the Law. Whoever keeps this Law perfectly reaches God’s righteousness, but no one can reach God’s righteousness by keeping the Law or through their works. God gave us His Law not to keep it but to realize our sin (Rom 3:20).

Jesus reinterprets the Law in the sermon on the Mount by saying: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Mt 5:17), “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart (Mt 5:28)”, “If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell (Mt 5:29)”, “And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell (Mt 5:30).” As we try to obey the Law according to his reinterpretation, we will realize that we cannot keep it and will eventually be discouraged.

James mentions, “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it (Jam 2:10).” This means that whoever keeps every law but breaks one single part of the law will be regarded as breaking all of it. Like this, the Bible clearly says that no one can reach the righteousness of God. Then Paul mentions in Romans 1:17 that there is a way to reach the righteousness of God that requires obeying all the Law through the gospel. Paul explains the gospel as the promise

of God that was prophesized by His prophets regarding His Son Jesus Christ. He, as to his human nature, was a descendant of David. And he was declared to be the Son of God by the Spirit and his resurrection from the dead (Rom 1:2-4).

Therefore, Paul emphasizes that every saved person has the power of God and should be proud of the gospel of Jesus who was proclaimed as the Son of God to people in the world. The confidence and pride for the gospel Paul describes in Romans 1:16 was the basis of yearning to proclaim the gospel to those who lived in Rome—the center of the world at his time (Rom 1:15). The confidence and price of the gospel Paul had was also based on the fact that the gospel has the power of God that gives salvation to all who believe in it. Therefore, he was not ashamed of preaching the gospel and thought of it as a privilege and pride.⁶

Paul, who has the confidence and pride in the gospel, explains more in detail in 1 Corinthians 1:18-25. Paul says in Corinthians 1:18, “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” And in 1 Corinthians 1:24, he says, “but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.” Paul expresses the gospel and the message of the cross and Christ as the power of God connected one another.⁷ He implies that the proclaiming the gospel, the proclaiming the message of the cross, and the proclaiming of Christ are the same. The gospel Paul proclaims has a clear purpose of salvation. The purpose of salvation in the gospel includes forgiveness given to sinful

⁶Douglas J. Moo, *The Epistle to the Romans*, The International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 108.

⁷Colin G. Kruse, *Paul's Letter to the Romans*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2012), 67.

men, justification, sanctification, and glorification as well as forgiving sins.⁸

The clear purpose of the gospel is salvation. The purpose of Jesus coming to the earth was to seek and save what was lost (Lk 19:10). In this context, Mark quotes the words Jesus told the disciples as follows, “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels” (Mk 8:38). Here, the words of Jesus that “If anyone is ashamed of me and my word” can be restated like this: “if anyone is ashamed of the gospel” because the gospel, Jesus Christ, and salvation are inseparable. That is, anyone who is ashamed of the gospel is one who is ashamed of Jesus and the message of the cross, and Jesus will be ashamed of him when he comes back.⁹ Paul even says in 1 Corinthians 9:16, “Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel.” The reason why he says like this was to emphasize that those who were saved by God’s grace should not consider the gospel as shame but should consider proclaiming it as duty.

The reason why Paul emphasizes the duty to proclaim the gospel is that the gospel is “the power of God for the salvation of everyone who believes” and that he had confidence that everyone who believes could enjoy the benefit of the gospel (Rom 1:16). “Everyone who believes” means that there is no difference between the Gentiles and Jews in the gospel. The wall separated two groups was collapsed by the gospel. Specifically speaking, the connected two verses, that is, “everyone who believes” and

⁸Moo, *The Epistle to the Romans*, 71.

⁹Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 1998), 60.

“first for the Jew, then for the Gentile” reveals the direction of the gospel (evangelism): from believers to neighbors and Gentiles.¹⁰

Paul explains, in Romans 1:17, why the gospel is the power of God for the salvation of everyone who believes. He says, “For in the gospel a righteousness from God is revealed.” Here, the verb “is revealed” that is used very often by Paul focuses on God’s crucial mediator event to establish the righteousness of God on the cross.¹¹

He confesses that he is not ashamed by the suffering that he has experienced while he proclaimed the gospel because he is not ashamed of the gospel. Paul says, “So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in the suffering for the gospel, by the power of God,” in 2 Timothy 1:8. He also confesses, “That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day” in 2 Timothy 1:12. He emphasizes that believers should not be ashamed of suffering for the gospel, for the gospel is the power of God for the salvation of everyone who believes, and the gospel lets us win over any situation and restores us. Any problems can be solved, and any wounds and weaknesses can be healed by the power of the gospel. Also, whoever receives the gospel is “forgiven” and “justified” because in the gospel a righteousness from God is revealed. The gospel gives us life and life more abundantly. We have an authority to save people with the gospel. This is the amazing secret of the gospel (Jn 10:10). Luke quotes what Jesus said in Acts 1:8, “But you will

¹⁰Moo, *The Epistle to the Romans*, 115.

¹¹*Ibid.*, 70.

receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” The “power” in this verse means “the power to be witnesses” for the proclamation of the gospel. The power Jesus gives can save everyone and let them have victorious lives. This is the reason why we are not ashamed and preach the gospel to the world.

Paul says that “by faith from first to last” in the middle part of Romans 1:17. As Karl Barth, an eminent theologian, mentioned “by faith from first to last.” He interpreted that the first faith is the faithful and unchanging faith of God, and the last faith is our faith responding to the first faith, that is, the unchanging faithfulness of God.¹² As soon as we, the disappointed before the unchanging and faithful God, find God who removes our punishment of the Law and trusts us through the Cross, we respond to Him with inspiration and thanks, and our faith grows. Sometimes, however, when we face difficulties, we again doubt and are disappointed. But the moment we find God who is faithful and awaits us, we again respond to Him by faith with thanks and inspiration. God sees this faith, and He considers this faith justified.

The prophet Zephaniah said, “Sing, O Daughter of Zion; shout aloud, O Israel! Be glad and rejoice with all your heart, O Daughter of Jerusalem! (Zeph 3:14). Paul emphasizes faith in Romans 1:17 by stating, “The just shall live by faith” (Rom 3:23-24, 28; 5:18; 1:17b; Hab 2:4).¹³

The Goguma Evangelism motivates all participants of the project to execute

¹²Moo, *The Epistle to the Romans*, 125.

¹³Schreiner, *Romans*, 76.

personal evangelism by letting them realize what the gospel is described in Romans 1:16-17. It teaches that this gospel is not only for me but also for my neighbors and for the world.

Genesis 1:20-28: Subduing and Ruling Over the World

According to the account of the creation story in Genesis chapter 1, God mandates all His creatures with three blessings: “Be fruitful, increase in number and fill ... on the earth” (Gen 1:22). But after He created man and woman, He blesses them with two more blessings (subduing and ruling over) than other creatures (Genesis 1:28). Bruce K. Waltke interpreted the blessings in Genesis 1:28 as two-fold cultural mandates and that the mandate is to govern and fill this earth as the king of love and compassion. He also says, “the mandate of subduing and ruling over” is the purpose of the creation of humans and of human existence.¹⁴

The two mandates of “subduing and ruling over” added to humans reveals the difference of the purpose of existence between humans and other creatures. The two mandates of “subduing and ruling over” are the blessing mandates because God appointed the human being, who are created in His image expecting close relationship, as His caretakers with justice under His ruling.¹⁵ In Genesis 2:15, we can also notice that God gave the humans both the privilege and accountability to keep and rule over what He created. That is, humans are supposed to rule over the created world as “caretakers” with

¹⁴Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 67.

¹⁵Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary (Waco, TX: Word Book Publisher, 1987), 533.

love and mercy.

When God blessed the humans with five blessings in Genesis 1:28, it was before the first man and woman committed the sin of disobedience due to the fruit of the tree of knowledge of good and of evil. Even though human beings sinned and left God by disobeying and eating the fruit from the tree of the knowledge of good and evil, the blessings in Genesis 1:28 are still effective to those who, the children of God, return to God by the grace of Jesus Christ's redemption.¹⁶

The purpose of existence of the children of God who believe in Jesus is "to subdue and rule over the earth." Thus, we live, we work, we serve the church, and we believe in Jesus to subdue and rule over what God created. Genesis 1 explains that all things were created by God in six days, and the responsibility to subdue and rule over everything He created was given to the humans. However, they left God by committing the sin of eating a fruit from the tree of knowledge of good and of evil, and consequently, the humans and all creatures fell into sin and corruption (Gen 3:1-6). Those who were saved by the grace and mercy of God must still obey the mandates of "subduing and ruling over everything God has created" as described in Genesis 1:28.

The Bible representatively expresses that the target of subduing is Canaan (Exodus 3:8). Canaan is the place where its people did not know God but were worshiping idols such as Baal and Asherah. Canaan represents the unbelieving world today we should subdue. The target people we should subdue and rule over are non-believers of the world. If we feel that the concept Canaan is too broad, just consider the

¹⁶Ibid.

neighbors in front of my house, my friends near me, work partners sitting next to me, anyone whom I meet, my family... whoever does not believe in Jesus is like Canaan for us that we should subdue and rule over. If so, what can we conquer them with? The world subdues things with money, power, force or knowledge, but the Kingdom of God cannot use money, power, force, or knowledge to subdue. Only with the gospel we can subdue the world. Christians, who have the gospel that has the power of God in it, should have confidence that they can subdue the target people with the gospel. We, Christians, can make them the people of God with the gospel. And the ruling over means that we rule over them by serving them, although the world rules over with force, money, knowledge, and power. Serving is the tool of ruling over. Serving should focus on the salvation of a target soul. Jesus said in Mark 10:45, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mk 10:43-44). The purpose of how Jesus acted was to show us the model of serving.

Mark 1:14-15: Jesus the Evangelist

The first word Jesus proclaimed when he started his ministry was the gospel of the kingdom of heaven. The meaning of the first message was to inform the purpose to the world why he came to the earth. Mark tells us the content of what Jesus proclaimed in Mark 1:14-17: "Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said. 'The kingdom of God is near. Repent and believe the good news!'" Mark also mentions that Jesus himself showed his disciples how to preach gospel as a role model of the gospel evangelist (Mk 1:38-39) and he wanted to teach his disciples that they also have mission to preach the gospel as evangelists (Mk 3:14-15). He spoke about "the good news of God" in the last part of Mark 1:14. It can be the same meaning

of “the good news” of “the Kingdom of God” in Mark 1:15. Mark also uses the word “time” in the same verse. The Greek word for it is “Kairos.” It is different from another Greek word “chronos” that also can be translated as “time”. The meaning of “kairos” is not the time of ordinary life (chronos) but the time of divine redemptive plan that gives very important opportunity. By using the word ‘kairos’ at the beginning of his work, Jesus informed us that it was a very important time to be fulfilled according to the promise of God.

Mark summarizes the content of the gospel Jesus proclaimed as “the Kingdom of God”. This concept of the Kingdom of God is not the concept of the place but the concept of the reign. God wants to change the world into more expanded His Kingdom through our proclamation of the gospel. James A. Brooks said in his commentary of Mark 1:14-15, the advent of the Kingdom of God Jesus proclaimed in the first century is the future Kingdom of God that will be expanded through Israel by Jesus.¹⁷

Mark informs us what main message of his gospel is saying by stating, “The beginning of the gospel about Jesus Christ, the Son of God” in Mark 1:1. He tells us that the gospel about Jesus is the core message of his gospel. In Mark 1:14-15, he quotes what Jesus himself proclaimed to inform us the gospel about Jesus himself is the core content of his teaching and proclaim. And Mark implies when Jesus teaches the secret of Kingdom of God, heals the sick, and gives life to the dead, the people will become the people of God through the proclamation of gospel of the Kingdom of God.¹⁸

¹⁷James A. Brooks, *Mark*, The New American Commentary (Nashville: Holman, 1991), 47.

¹⁸James R. Edwards, *The Gospel According to Mark*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2001), 46.

The message Jesus himself proclaimed (Mt 4:17), the message of John the Baptist (Mt 3:2), and the message of Jesus' disciples (Mk 6:12, Mt 10:7, Lk 10:9-11) have the same content. The message of "Repent, for the kingdom of heaven is near" (Mt 4:17) includes that when the reign of God begins, the fulfilling of the Old Testament promise about the coming of the Messiah and that all the believers will receive the reign of God by the promised Holy Spirit's coming and indwelling with all the believers. However, a promise that the completion of the Kingdom of God will be fulfilled in the future (already but not yet) is given. Mark wanted to tell us that the core theme of Jesus' proclamation of the gospel includes the coming of the Kingdom of God when he summarized chapter 1 of his book.¹⁹

At the beginning of his ministry, Jesus mentioned the gospel of the Kingdom of God. It informs us about the purpose of his coming to the earth. Whenever he preached the gospel of the Kingdom of God, he proclaimed "Repent." Judging by that, the target people of his proclamation of the gospel was the lost souls. Jesus came to seek and to save what was lost (Lk 19:10). And he came to give life and give it to the full (Jn 10:10). Thus, his first message was the gospel of the Kingdom of God.

Those who received the gospel of the Kingdom of God that was the first message of Jesus must proclaim it to other people. Only if they do that, they can be spiritually revived. In Mark 1:15, the reason Jesus showed the way to preach as the role model is that those who preach the gospel to others will first be revived because they experience the power of the gospel. In fact, when we preach the gospel as Jesus did, we

¹⁹Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 72.

experience that our life is changed, and our problems are solved because of the power of the gospel. This is the experience of the Kingdom of God. Mark shows us how the gospel of the Kingdom of God is important and why Jesus chose this message at the beginning of his work in Mark 1:14-15. He also helps us clearly understand the purpose of Jesus' coming to the earth.

Therefore, based on the words Jesus proclaimed, Goguma Evangelism teaches how personal evangelism gives power to the believers and shows that it is also a shortcut to equip the believers spiritually. Goguma Evangelism helps the believers realize the urgency and importance of doing personal evangelism and experience how it keeps us spiritually revived. Goguma Evangelism makes us clearly realize the purpose of Jesus' coming to the earth and motivates us to easily preach the gospel to anyone anywhere.

Exodus 3-4: Salvation Only Belongs to God

When the Israelites pray and cry out due to Pharaoh's oppression in Egypt, God hears and sees their suffering, knows their troubles, and promises that "I have come down to rescue them from the hand of the Egyptians and bring them up out of that land into the land of Canaan." And God tells Moses that "I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Exo 3:10). But Moses replies to God, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?" (Exo 3:11). Then God promises, "I will be with you" (Exo 3:12a). In the dialogue of between Moses and God, we can notice that God emphasizes "I", and Moses also emphasizes "I". I guess that Moses misunderstood that he himself would bring the Israelites out of their slavery in Egypt. So, he replied, "I cannot do." Nevertheless, God continues to say that He will be

with him. God is emphasizing that it is not his responsibility but His.²⁰

Moses lived in Egypt for forty years as a prince, but he came to kill an Egyptian who harassed his people. But one of his people reported this to Pharaoh, and the Pharaoh searched to kill him. So, he ran away to the desert of Median. He lived in the desert with a wounded heart by the betrayal of his brethren for forty years. The only interest in the desert was to take care of the flock of Jethro, his father-in-law. There is no evidence that Moses had a plan to bring his people out of slavery in the Bible. That's why he was wandering in the desert to find a green pasture for the flock. In Exodus 3:3-6, one day Moses took Jethro's flock to the Mountain Horeb, and then God appeared to him and called him in the flames of fire from within a bush. And God introduces Himself to Moses, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob" (Exo 3:6a). At that moment, Moses hid his face, because he was afraid to look at God (Exodus 3:6b). God told him that He is the God of his ancestors, the God of Israel.²¹ God told him that He had seen the Israelites being oppressed and heard them crying out (Exo 3:7). And God gives him a mission by saying, "I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Exo 3:7-10).

In the dialogue between God and Moses in Exodus 3:7-12, we can notice that the word "I" was used repeatedly six times by God. God is emphasizing that He has the full authority for the salvation.²² Despite of God's continued emphasis of His authority,

²⁰John I. Durham, *Exodus*, Word Biblical Commentary (Waco, TX: Word Book Publisher, 1987), 33.

²¹James K. Bruckner, *Exodus*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 2008), 40.

²²"I have indeed seen the misery of my people in Egypt." (Exo 3:7a), "So I have come down to rescue them from the hand of the Egyptians" (Exo 3:8a), "I have seen..." (Exo 3:9b), "I

Moses appeals, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” by using the Hebrew “Mi Anochi (Who am I)”.²³ The fact that Moses replied “Who am I...” (Exo 3:11a) shows that he did not realize God’s full authority, and he thought that he would have to do it by himself. Moses did not know that the promise in Exodus 3:10, “So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” was the covenant of redemption which God already prophesied at the time of Abraham (Gen 15:13-14).²⁴

In this context, let us continue to think about God’s full authority in bringing the Israelites out of Egypt and Moses’ misunderstanding of what God said to him. When God gave Moses the reason and mission by stating, “And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt (Exo 3:9-10)”, Moses was asking five questions in fear that he himself had to do it, and God was kindly answering him. Moses keeps asking in fear, “How can I go to Pharaoh and how can I bring them out of Egypt?” God is continually answering, “I will be with you.” Bringing them out of Egypt is in God’s full authority, and what Moses needs to do is just going to the Pharaoh.²⁵ The reason why I think this is because there is an expression meaning

am sending you to Pharaoh...” (Exo 3:10a), I will be with you...” (Exo 3:12a), And this will be the sign to you that it is I who have sent you:” (Exo 3:12b). And in Exo 6:2, 6, 8, 29; 2:12; 15:26; 16:12; 29:46; 31:13, God repeatedly expresses His full authority, saying, “I am the LORD.”

²³Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2011), 58-59.

²⁴Peter E. Enns, *Exodus*, The NIV Application Commentary (Waco: Word Book Publisher, 1987), 100.

²⁵Bruckner, *Exodus*, 43.

God's full authority in the mission, "I will be with you." Finally, Moses who misunderstood what God said to him, came to go to Egypt firmly believing His promise that "I will be with you."²⁶

The fact that God was with him was proved by many miracles God performed. The purpose of the miracles was to prove that Moses was the man who was sent by God as His messenger and savior. And it was also to prove His words given to the Israelites through Moses was reliable. At the same time, it was to show that God was working in power.²⁷

To study more about God's full authority in salvation, let us compare Exodus 3 to Isaiah 19. In Exodus 3, God told Moses His plan to bring the Israelites under the oppression of Egypt through Moses and gave him a promise that He would be with him. In Isaiah 19, God told Moses about His plan to bring His people out of Egypt through the Messiah who will come soon in His sovereignty. Connecting these two texts, we can understand that the plan of proclamation of the gospel of Kingdom of God to all nations through Jesus Christ will be done in God's full authority.

Let's closely examine the two texts of Exodus 3 and Isaiah 19. In Exodus 3:7, firstly, God called "Israel" "my people", and in Isaiah 19:25, God called Egypt "my

²⁶(1) For the question Moses asked, "Who am I", God answered, "I will be with you. (Exo 3:11-12). (2) For the question Moses asked, "What is his name", God answered, "I AM WHO I AM" (Exo 3:13-14). (3) For the question Moses asked, "What if they do not believe me", God showed Himself and His power that would be with Moses with three signs. (Exo 4:1-9). (4) For the question Moses asked, "I have never been eloquent...", God answered, "I will help you speak and will teach you what to say." (Exo 4:10-12). (5) For the question Moses asked, "O Lord, please send someone else to do it", God answered in anger that He already prepared his brother Aaron. (Exo 4:11-17).

²⁷Ibid., 42.

people.” Secondly, through verses of Exodus 3:9 “And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them.” and in Isaiah 19:20 “they cry out to the LORD because of their oppressors...”, we can find a common word “cry.” Thirdly, by looking at Exodus 3:10 “I am sending you to Pharaoh.” and in Isaiah 19:20b “he will send them a savior and defender, and he will rescue them”, we can find the common phrase of “will send a savior.” Fourthly, in verses Exodus 3:12 “you will worship God on this mountain.” and in Isaiah 19:19 “... there will be an altar to the LORD ...”, we can discover the common word “worship.” Fifthly, in Exodus 3:8 “to bring them up out of that land into a good and spacious land.” and in Isaiah 19:20 “he will rescue them”, we can figure out the phrase of “the promise of salvation” in common. Lastly, in Exodus 15:26 that “for I am the LORD, who heals you.” and in Isaiah 19:22b that “he will respond to their pleas and heal them”, we can find the phrase of “God who heals” in common.²⁸ Thus, comparing Exodus 3 to Isaiah 19, we can find that God has a plan to save us sending Moses to Egypt and sending the Messiah to the earth.

Jesus promises in Matthew 28:20 that “I am with you always, to the very end of the age.” Evangelism is not what we do but what God does through us who first believed. When we go out in that belief, it will be done. The evangelism entirely belongs to God. The basis of Goguma Evangelism is the fact that evangelism is not what I do but what God who is with me does. As a result, there is no fear about being rejected while we proclaim the gospel, or misunderstanding and burden about evangelism. Every believer can easily do evangelism entirely entrusting the process and result to God.

²⁸Hamilton, *Exodus*, 57.

Matthew 22:34-40: Loving God, Loving Neighbors

Matthew 22:34-40 holds the words that Jesus uses to explain which commandment is the most important one. In this text, we can discern that loving God and loving neighbors are the same commandments, and that the relationship between God and believers is the relationship of salvation of souls. Thus, it explains that the relationship with neighbors is about loving their souls. By closely examining this text, I want to support my argument that whoever can evangelize if a person is a believer and he/she is in a right relationship with God in loving his/her neighbors. It is an important argument that Goguma Evangelism emphasizes.

An expert of the law asks a question to test Jesus by saying, "Teacher, which is the greatest commandment in the Law?" (Mt 22:36). Here, "the Law" was the word that indicated the Old Testament at that time.²⁹ Jesus replies to the question of this lawyer quoting Deuteronomy 6:5, a part of Shema (Hear! Israel). The Shema was considered very important and was memorized by the Jews because it writes the core duties the Jewish people should keep. Jesus replies quoting Deuteronomy 6:5, "Love the Lord your God with all your heart and with all your soul and with all your mind." in Matthew 22:37. This implies the first commandment of The Ten Commandments that "You shall have no other gods before me" (Exo 20:3). Mark 12:30 that deals with the same incident uses four words (heart, soul, mind, and strength) adding one more word "soul," which is not in Deuteronomy 6:5. The reason Jesus added the word "soul" was to express more deeply

²⁹Michael J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2003), 725.

that we must love God with everything.³⁰

The command Jesus did “Love the Lord your God with all your heart and with all your soul and with all your mind.” is on the assumption that first God loved us with His heart, soul, mind and strength. Thus, Apostle John mentions in 1 John 4:19 that “This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.” Jesus also said in John 15:16 that “You did not choose me, but I chose you and appointed you to go and bear fruit—the fruit that will last. Then the Father will give you whatever you ask in my name.” In this understanding, we know that God gave us His whole personal and perfect love through the cross. When we realize this, we can obey this commandment of God with our heart, with our soul and with our mind.

Jesus continues to say, “This is the first and greatest commandment.” in Matthew 22:38. There is no “the first and greatest commandment.” There is no other verse saying that this is the first and greatest commandment in the whole Scripture except Matthew 22:37 (that is Deuteronomy 6:5). Jesus also emphasized, quoting Leviticus 19:18, “And the second is like it: ‘Love your neighbor as yourself.’” as the same great commandment. The point is that he is saying that loving God and loving neighbors are the same. Jesus is saying that on these two commandments (loving God and loving neighbors) all the Law and the Prophets are hanged (Mt 22:40).³¹ The words “Hang on” can be simply translated into “a hanger.” This means all laws are hung on these two commandments, loving God and loving neighbors. That is, if there is no love, obeying all

³⁰R. T. France, *The Gospel of Matthew*, New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans, 2007), 845.

³¹Craig L. Blomberg, *Matthew*, The New American Commentary (Nashville: Holman, 1992), 335.

the laws hung on the hanger, the two greatest commandments, will collapse (useless).

The love for neighbors in Leviticus 19:18 is an important principle of the Pentateuch. Akiba, a rabbi of Judaism, called the love for neighbors in Leviticus “the great principle in the Torah.” The love for neighbors is the love that Jesus showed daily during his ministry on the earth. The love of God is the love for the world, and the children of God who already received His love can love neighbors with the love of God (Deut 19:18, 34). Jesus says that the love of God and the love for neighbors with heart, with soul, and with will is the same. The limit of the neighbors includes both Jews and Gentiles, that is, the love of God for all men (Lev19:18, 34).³²

Matthew includes all men expanding the definition of neighbor in Matthew 22.³³ In fact, in the Septuagint (the Old Testament translated into Greek), the concept of the neighbors in Leviticus 19:18, “love your neighbor as yourself”, was considered to be limited to the Israelites and the foreigners who lived among the Israelites. But the fact we need to notice is that the concept of the neighbor was being expanded to include all people.³⁴

The terminology of the neighbor is a little flexible, but the neighbor Jesus states in Matthew 22:39 clearly means more than people who live around us. People tend to understand neighbors as an abstract concept, but Jesus’ approach to the concept of neighbors was much more specific than just neighbors next door. Jewish people at that

³²Ibid., 335.

³³Barclay Moon Newman and Philip C. Stine, *A Handbook on the Gospel of Matthew*, UBS Handbook Series (New York: United Bible Societies, 1992), 696.

³⁴Leon Morris. *The Gospel According to Matthew*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1992), 563.

time tended to understand the neighbors as fellow Jewish people, but Jesus expanded the concept of the neighbors.³⁵ Thus, Jesus corrected their conception of the neighbors to include “all people in the world,” even sinners and enemies. And the teaching of Jesus about neighbors in Matthew becomes a foundation of Biblical Interpretation or Theology of Missions of the Evangelical Theology.³⁶ Therefore, in light of the Great Commission in Matthew 28:19-20, we can say that the command of “go and make disciples of all nations” is connected to the command of “Love your neighbor as yourself” in Matthew 22:29.”

It can be said that the love for neighbor Jesus commanded means to serve neighbors with compassion. Because the Bible says, for this, Jesus came for this reason (Mk 10:45). The Bible also says, “For the Son of Man came to seek and to save what was lost” in Luke 19:10. Here, what was lost can also be included in the category of the neighbor in Matthew 22:39. Apostle Paul, expanding the concept of the neighbor to the world, said that God reconciled us to Himself through Jesus and gave us the ministry of reconciliation (2 Cor 5:18). And God gave us the words of reconciliation to reunite the world to Himself in Christ, not accusing the world of the world’s sins. Therefore, it can be said that the range of neighbor includes the unbelieving world, and the scope of the loving neighbors includes unbelievers. Thus, I think that the meaning of preaching gospel involves evangelism for all the unbelievers in the world.

We cannot see the relationship between God and us with our eyes because it is

³⁵Ulrich Luz, *Matthew 21–28: A Commentary*, Hermeneia (Minneapolis, MN: Augsburg, 2005), 83.

³⁶Emerson B. Powery, “Under the Gaze of the Empire: Who Is My Neighbor?” *Interpretation* 52, no 2 (April 2008): 138.

a spiritual relationship, but we can see the relationship with the neighbors with our eyes. Jesus said that the relationship with God and the relationship with the neighbor is the same (Mt 22:33). This means the restoration of the relationship. The restoration of the relationships between God and us and between our neighbors and us is the greatest commandment in the Bible. On this, we can notice the relationship with God that is invisible (vertical relationship) by the relationship with our neighbors that is visible (horizontal relationship). If our relationship with our neighbors is not good, then our relationship with God is not good. So, in order to restore the relationship with our neighbors, we must first restore the relationship with God. Because Jesus said that the command of “Love the Lord your God with all your heart and with all your soul and with all your mind (Mt 22:37)” is the first and greatest commandment. If we see our neighbors after meditating the love for God with heart, with soul, and with will, the relationship with our neighbors can be gradually restored.

R. T. France said that the safest way to enjoy abundant life for the people of God is to keep the commands of loving God and loving our neighbor.³⁷ And John Nolland emphasized the love for God and the love for our neighbor, calling these two commandments that all the Law and the Prophets are hanged on “the Golden Rule”.³⁸

The Israelites at the time of Jesus could not deny that loving God is the first and the greatest commandment, because they knew that God delivered their ancestors out of the slavery in Egypt (Exo 12:51) and gave them the commandment that they shall have

³⁷France, *The Gospel of Matthew*, 845-46.

³⁸John Nolland, *The Gospel of Matthew*, The New International Greek Commentary (Grand Rapids, MI: Eerdmans, 2005), 912.

no other gods before God. Thus, the words Jesus said in Matthew 22:37-40 probably made Pharisees keep calm and acknowledge the words.

The love of God for us was proved by Jesus dying for us on the cross when we were still sinners (Rom 5:8). Therefore, it is natural that the restoration of relationship between God and us because God's love is connected to the restoration of relationship of saving souls. The restoration of the relationship between us and our neighbors can also be understood as the restoration of the relationship of loving souls. Thus, the heart of loving neighbor's soul will naturally be connected to the motivation of evangelism to save our neighbor's soul. Goguma Evangelism method is based on the biblical principle of loving God and loving our neighbors. It also emphasizes that whoever saved will try and be able to proclaim the gospel, the words of reconciliation of Jesus, as an expression of love for our neighbor's souls.

Conclusion

This chapter dealt with several important Bible verses that give biblical and theological foundations for Goguma Evangelism method and prove that anyone can proclaim the gospel using the Goguma Evangelism method. In the next chapter, the theoretical and practical aspects of the Goguma Evangelism method will be discussed. For that, other well-known evangelism methods such as Evangelism Explosion, Four Spiritual Laws, and House Church Evangelism will be compared to the Goguma Evangelism method. The strengths and weaknesses of each method will be explained.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES RELATED TO OTHER EVANGELISM METHODS

In this chapter, I will introduce the principles and methods of the well-known evangelism tools, such as Evangelism Explosion, Four Spiritual Laws, Home Church Evangelism, and explain the reason why I developed Goguma Evangelism method by comparing the strong and weak points of the four evangelism tools.

Evangelism Explosion

Evangelism Explosion was developed by Rev. James Kennedy, pastor of Coral Ridge Presbyterian Church, in Florida in 1962. It is an evangelism tool that systematically trains believers to be evangelists, and then let them train other believers to be evangelists like them. It will eventually lead to exponential expansion like an explosion. Evangelism Explosion is globally known and many churches experienced church growth by using it. Let's examine the principles, strengths, and weaknesses of this method.

The Principles of Evangelism Explosion³⁹

When people who use the method of Evangelism Explosion meet their target

³⁹장인재[Jang, In-Jae], “전도방법의 비교연구와 전망[The Comparative Study and the Prospect of the Evangelism Tools]” (M.Div thesis, 장로회신학대학교[Presbyterian University and Theological Seminary]. 2000), 53-9. James Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale House Publishers, 1970), 31-63. Billy C. Sutton, Jr, “Dr. D. James Kennedy: A Radical View of the Gospel and Conversion” (Ph.D. Diss., The Southern Baptist Theological Seminary. 2014), 6-11. Young Min Yoon, “An Analysis of Dr. James Kennedy’s Theology and Method of Evangelism” (Ph.D. Diss., Southern Baptist Theological Seminary,

people, they usually have an “icebreak” time asking about their daily life, which naturally leads to talks about their religious background. And the evangelists simply introduce their church to them. If the person came to their church at least once, they ask him/her about the first impression of the church. It will naturally lead them to share their testimonies. This time, it is important to not tell the answer of the second to them.

Topic change. They ask this question to the person they want to evangelize, “Can I ask you a question?” If the person says “Yes.”, then begin to ask the first diagnostic question of the Evangelism Explosion: “Do you know for sure that you are going to be with God in Heaven if you die today?” If the person answers “I do not know” or “I cannot”, they recite 1 John 5:13 and ask the person, “Can I tell you how I came to know that I have eternal life and how you also can it?” If the person says “Yes”, they will ask the person, “Can I ask you one more question that will make it clearer?” If the person says “Yes”, they will ask the second diagnostic question, “When you die and stand before God, if God were to ask you, ‘Why should I let you into My Heaven?’, what would you say?” After listening to the person’s answer, they say, “Let me confirm that I rightly understood what you said. You did say... (repeating the person’s answer) ... Is that what you said? If the person answers “Yes”, they change the topic.

Topic change. “Well, when I saw you first time, I expected that I could have a chance to share the good news with you. I am very glad to have this chance to share the best news you’ve ever heard. That new is about Heaven and eternal life given as a gift. And they recite Romans 6:23, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” They also recite Ephesians 2:8-9, “For it is by grace you

2007), 71-89. 김만풍[Kim, Man-Poong], *전도 폭발[Evangelism Explosion]* (서울: 생명의 말씀사, 1989), 70-106.

have been saved, through faith--and this is not from yourselves, it is the gift of God—not by works, so that no one can boast.” And then, tell the person the story of “A Gift from a Friend.”

Topic change. “This story can be better understood when you understand what the Bible says about men. All men are sinners.” They recite Romans 3:23. When the person’s response is “I am not a sinner,” they will tell the definition of sin in the Bible and the story of “The Sins Committed Threetimes a Day.” After reciting Matthew 5:48, they tell the person, “A sinner cannot save himself.” When the person’s response is still that “I am not sinner,” they tell the person the story of “Dish Mixed with Rotten Eggs.” After that, they recite Proverbs 14:12. Finally, they will confirm by saying, “Now you understand why you or I or anyone cannot be saved by deeds?”

Topic change. “When you understand God the Bible says, this will be clearer. God does not want to punish us because He is merciful.” They recite the latter half part of 1 John 4:8. “However, God is also just, so He must punish us.” Then they recite the latter half part of Exodus 34:7.

Topic change. “God solved this problem in Jesus Christ. Jesus Christ is the everlasting true God and true Man.” They recite John 1:1 and 14. “He died on the cross and was resurrected to pay the debt caused by our sins and to prepare for the dwelling for us.” And they tell the two stories of “A Book of Sins” and “Tetellestai.”

Topic change. “This gift can be received by faith. The key to open the door of Heaven (eternal life) is faith. That which is not a true faith leading to salvation (eternal life) is just a simple knowledge-based agreement. This agreement cannot lead to salvation. Even demons believe that Jesus is the Son of God.” And they recite James 2:19

and Matthew 8:29. “Also there is a temporary and worldly faith. This kind of faith also cannot lead to salvation. The true faith leading to salvation (eternal life) is trusting Jesus.” They recite Act 16:31. According to the person’s response, they can choose a story to tell the person that fits well among the stories like “A Chair Story”, “A Motivation to Godly Life”, “The Beggar’s Hand”, etc. There is a time of decision-making after sharing the gospel. At that time, they ask some questions to confirm their understanding. You may ask “Do you understand?” If they say “Yes,” then they proceed to the question of decision making. “Do you want to receive this gift of eternal life?” If the person says “Yes,” they will explain about the decision-making process. “This will be the most important decision of your life. So, I am going to explain it once more. If you want to receive the gift of eternal life, you must change your object of trust. Receive the Christ who was resurrected and is alive. Receive the Christ as your Savior. Receive the Christ as Lord. Repent.” And they lead a prayer of decision-making. “If you really want to do this, I am going to lead you to a prayer. Just repeat after me, phrase by phrase.” Then they first pray for the person (for understanding, belief, and repentance). And then they pray with him (letting the person follow the prayer, phrase by phrase). And they pray for him (for the assurance of salvation). After this, again, they introduce some important Bible verses to the person to help him/her have the assurance of salvation. “For what you did a minute ago, the Bible says that ‘he who believes has everlasting life (Jn 6:47).’ Now you believed and received Jesus, and you have everlasting life. Now, I am going to ask the first question I asked you again. When I asked that ‘Do you know for sure that you are going to be with God in Heaven, if you were to die today?’ you answered ‘No,’ how about now? Are you sure that you are going to be with God in Heaven?” If the person

says “Yes,” they will proceed to the second question. “Suppose you were to die today and stand before God, and He were to say to you, ‘Why should I let you into Heaven?’, how do you reply?” To this question, if the person says that “Because I believed in Jesus,” they start an immediate nurturing process. They congratulate the person on joining God’s family and introduce *Grow Together*, a booklet for the new believers by saying, “This is for you.” And they read a spiritual birthday card in the booklet. And they ask “Is this your decision?” If the person says “Yes,” they lead the person to sign on the signature block and write his/her name, phone number, and address. Lastly, they guide the person how to grow. And they make a promise that they will revisit after one week and give an advice to read one chapter of the book of John per day. They teach the person that he/she can pray to God, how to pray, and the need to have fellowship with brothers and sisters in Christ to grow in faith. And they finally ask, “Don’t you want to tell this good news to others?” and encourage him/her to share the gospel to non-believers. Before leaving, they will confirm his/her attendance to the upcoming Sunday worship service.

The Strengths and Weaknesses of Evangelism Explosion.

The strengths and weaknesses of Evangelism Explosion are related to its methodology. Its methodology is a kind of retroductive evangelist training process expecting a chain reaction of training other trainers, which results in explosion in evangelism. Thus, it takes a long time for the systematical training and management. Also, only few believers can pass the training process. These are weaknesses. However, when it works, the result can be exponential. This is a great strength.

Strengths. Some important strong points are as follows:

1. It is suitable for the relationship-based evangelism.⁴⁰
2. It has a simple systematic approach.⁴¹
3. The first step of the gospel presentation begins smoothly by introducing the grace of God.⁴²
4. The decision-making prayer is well-organized.⁴³
5. It teaches the content of the gospel and how to effectively share the gospel first. Then, lets the trainees share the gospel.⁴⁴
6. It prevents superficial decision-makings because it uses the relationship-based evangelism method, various confirming questions, and relatively long time to explain what the gospel is at a calm place.
7. It uses many effective stories to help the target people understand what the evangelists are trying to explain.

Weaknesses. Some weak points are listed as follows:

1. It takes too much time to deliver the whole content.⁴⁵
2. When the relationship-based evangelism is not allowed, it can have an adverse

⁴⁰장인재[Jang, In-Jae], “전도방법의 비교연구와 전망[The Comparative Study and the Prospect of the Evangelism Tools],” 60.

⁴¹Ibid., 61.

⁴²Ibid., 62.

⁴³Ibid.

⁴⁴Ibid., 63.

⁴⁵Ibid., 60.

effect.⁴⁶

3. It might be difficult to those who have never been to church to understand its content despite many stories helping the target people's understanding.
4. As time passes, the more the number of training, the more difficult it is to find people to practice the method.
5. The training time is long, and its demand to memorize is burdensome.
6. The training result can differ according to the location and the trainee's age because it requires a lot of memorization and practice. The content is very logical and intelligent, so it is good for cities where more number of intelligent people live. However, it is difficult to do in rural areas or missions field.
7. Unlike the principle, the explosion rarely happens.
8. The target train people are usually the whole church members, but the training can be practically effective to only few members.

Four Spiritual Laws

Four Spiritual Laws outreach booklet was designed by CCC (Campus Crusade for Christ founded by Bill Bright in University of California in 1951) in 1956 and has been used worldwide. The booklet explains systematically how a sinner have a personal relationship with Jesus and to be saved with the four important spiritual laws. It will eventually guide the sinner to receive Jesus as personal Savior and Lord. It is said the booklet was translated into 200 different languages and was distributed to 2.5 billion

⁴⁶Ibid., 63.

people around the world.⁴⁷ At first, it was mainly used for college students and gradually spread to the public. Let's examine the principles, strengths, and weaknesses of the Four Spiritual Laws.

The Principles of Four Spiritual Laws⁴⁸

While a person who is sharing the gospel and the target person read a Four Spiritual Laws booklet together, the evangelist asks the target person, “Have you heard of the four spiritual laws? You see, as there are natural laws in the natural world, there are spiritual laws between God and man. The first law is the love and plan of God. God loves you and has a wonderful plan for your life.” And the evangelist reads John 3:16 and 10:10b. And he says, “Why is it most people are not experiencing this abundant life? The reason is in the second law. Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life.” And he reads Romans 3:23. And he continues to read Romans 6:23, and state that the Bible warns about the consequence of sin of man like this: “For the wages of sin is death...”

⁴⁷“Bill and Vonette Bright: Founders of Campus Crusade for Christ, International” [on-line]; accessed 24 May 2017; available from <https://www.cru.org/about/our-leadership/our-founders.html>; Internet.

⁴⁸“How to Use the Four Spiritual Laws Booklet” [on-line]; accessed 24 May 2017; available from <http://www.4laws.com/laws/default/howto.html>; Internet. Wendy Murray Zoba, “Bill Bright's Wonderful Plan for the World,” *Christianity Today*, July 14, 1997, pp. 14-27. Jack Voelkel, *Student Evangelism in a World of Revolution*. (Grand Rapids: Zondervan, 1974), 111-18. David Lynn Bell, “Tracts to Christ: An Evaluation of American Gospel Tracts” (Ph.D. Diss., The Southern Baptist Theological Seminary, 2005), 176-200. 장인재[Jang, In-Jae], “전도방법의 비교연구와 전망[The Comparative Study and the Prospect of the Evangelism Tools],” 10-13.

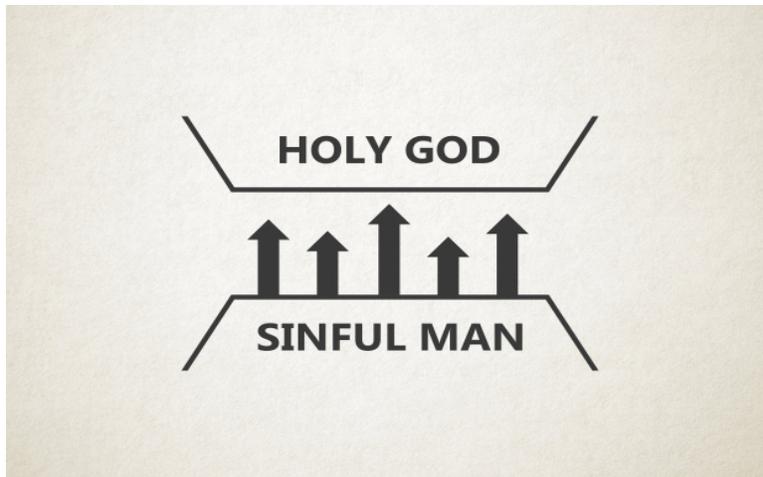


Figure 1. Separation between God and Man

“The third law explains the only way to bridge this gulf. Jesus Christ is God’s only provision for man’s sin. Through him you can realize and experience God’s love and plan for your life.” And he reads Romans 5:8: “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” And then he reads the Bible verses about Jesus’s death for us and resurrection from the dead. And then he explains that Jesus is the only way to God by reading John 14:6: “Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me.’”

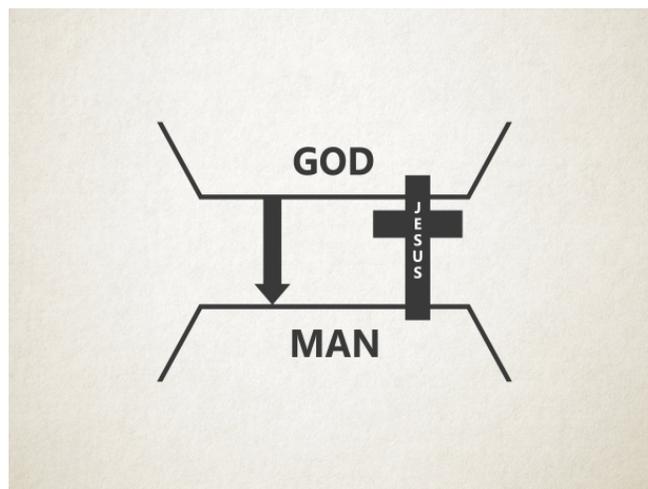


Figure 2. The Cross as the Bridge

The evangelist continues by reading the booklet, “It is not enough just to know these three laws. The fourth law is that we must individually receive Jesus Christ as Savior and Lord. Then we can realize and experience God’s love and plan for our lives. And he/she reads the verse John 1:12 concerning receiving Jesus: “Yet to all who received him, to those who believed in his name, he gave the right to become children of God.” Followed by Ephesians 2:8-9: “For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God not by works, so that no one can boast.” Then the evangelist explains that we receive Jesus by faith.

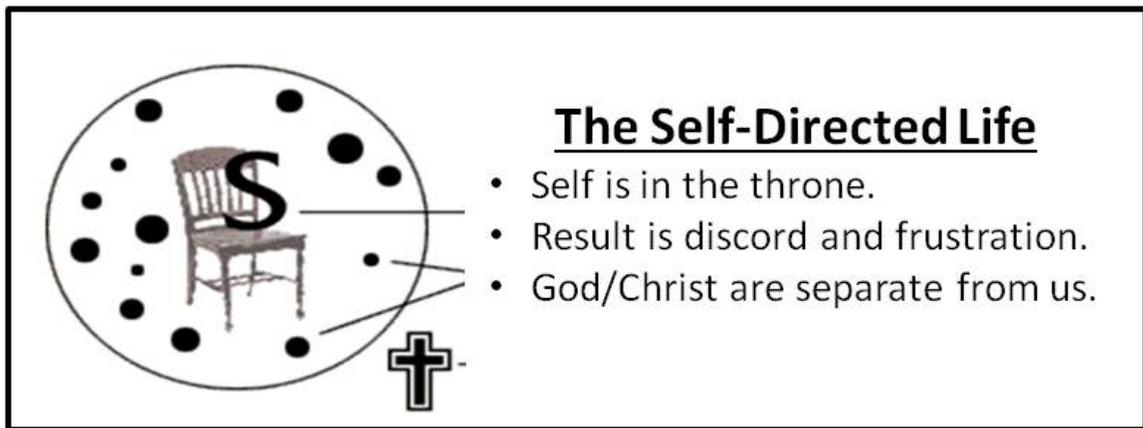


Figure 3. Illustration of Chair 1

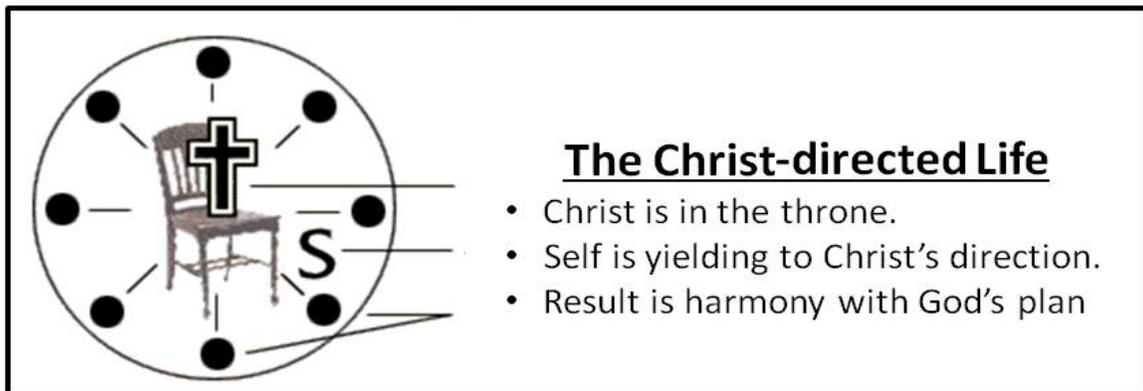


Figure 4. Illustration of Chair 2

Showing the two pictures, the evangelist asks, “Which picture represents your life? And which picture would you like to have representing your life?” And he explains how we receive Jesus by saying, “You can receive Christ right now by faith through prayer (prayer is talking with God). ‘Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank you for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be. Amen.’ Does this prayer express the desire of your heart? If it does, pray this prayer right now, and Christ will come into your life, as He promised.” The evangelist asks if the target person wants to do this prayer after explaining it. If the person wants to pray, the evangelist let him/her pray and confirm what he/she prayed. After this, the evangelist asks the person, “How do you know that Christ is in your life?” and waits for a while. Then, the evangelist reads Revelation 3:20: “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” And the evangelist emphasizes that the Bible promises eternal life to all who receives Jesus Christ and explains the picture below.

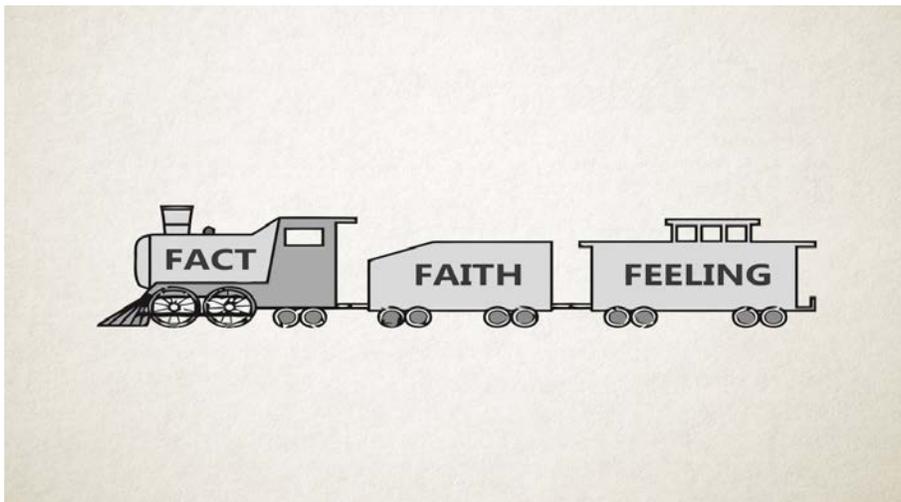


Figure 5. Illustration of Train

Indicating the picture, the evangelist says “Remember that you do not depend upon your feelings. Christians do not depend on their feelings or emotions, but place their faith in the trustworthiness of God and His promises of His Word. Now that you have received Jesus Christ.” Giving the person assurance of salvation, the evangelist gives an advice for Christian growth, such as prayer, God’s Word, obeying, witnessing, trusting God, and the Holy Spirit. And he explains the importance of attending a church. Finally, the evangelist encourages the person to share the gospel with others, asking this question, “Don’t you want to share your wonderful discovery with other people?”

The Strengths and Weaknesses of Four

Spiritual Laws

The greatest strength of the Four Spiritual Laws is that it uses a systematically well-designed evangelism method. The users easily can use this evangelism method by reading the tract page by page. There is no burden to memorize anything. However, for the average people, except intellectuals like college students who are accustomed to logical writings, it is a little difficult and theoretical. Another strength is that it has the target person review it deeply by himself/herself once more by giving the booklet. But the concern about the possibility of causing some superficial decision-making without sincere repentance has been raised ever since it was developed, because the truth about salvation is too simply explained and decision making is too hastily suggested. Nevertheless, it is cannot be denied that countless people have been saved around the world by utilizing the Four Spiritual Laws evangelism method.

Strengths. The strengths of Four Spiritual Laws were somewhat dealt above, but the more detailed ones are as follows:

1. The gospel can be easily understood by the target person because it is simply and directly explained.⁴⁹
2. The simple question of “Have you heard of the Four Spiritual Laws?” helps to easily start the conversation.”⁵⁰
3. It includes a clear methodology and invitation prayer that leads to receiving of Christ.⁵¹
4. It gives confidence to the evangelist because he/she just can rely solely on the tract about what should be said without memorizing anything.⁵²
5. There are several effective pictures that help the evangelist easily explain the truths.

Weaknesses. The weaknesses of Four Spiritual Laws were also dealt in the previous section, but the detailed ones are as follows:

1. The evangelist tends to rely solely upon the booklet.
2. It requires a suitable place to explain all the content.⁵³

⁴⁹장인재[Jang, In-Jae], “전도방법의 비교연구와 전망[The Comparative Study and the Prospect of the Evangelism Tools],” 23. David Lynn Bell, “Tracts to Christ: An Evaluation of American Gospel Tracts,” 265.

⁵⁰Ibid.

⁵¹Ibid.

⁵²Ibid.

⁵³Ibid., 268.

3. The gospel presentation cannot be flexible because the evangelist must follow the content already fixed on the booklet.
4. It states that it takes about ten minutes to explain all the content and lead the target person to the point of invitation prayer, but it takes more than thirty minutes practically. Thus, it is not suitable for evangelism in a hurried situation.
5. It is difficult to use for those who cannot read.
6. It is difficult to approach to the people who the evangelist already tried this evangelism tool before.
7. The evangelists can have financial burden to buy the booklets.
8. The term “The Four Spiritual Laws” is not familiar to the general people, which may make it feel like a kind of cultistic group’s approach. This can make the target person close his/her heart in the introductory stage.

House Church Evangelism

This is a relationship-based evangelism systemized by Rev. Young-Gi Choi, the senior pastor of Seoul Baptist Church in Houston, Texas, in 1993. The Seoul Baptist Church rapidly grew through this evangelism method. And it became well-known and widely distributed through his book that introduced the principle to the South Korean churches. Since then, it is still actively being used. Let’s examine the evangelism principles, strengths, and weaknesses of the House Church Evangelism.

The Principles of House Church

Evangelism⁵⁴

House Church Evangelism focuses on the Great Commission Jesus commanded (Mt 28:19-20). And the center of its ministry is disciple training. As the disciples saw and learned how Jesus lived and proclaimed the gospel, the pastor who applies the principles of the House Church Evangelism train the believers to be shepherds who can take care of house churches in the church network that eat together, live together, and teach together. The important leaders of this house-church system are shepherds, that is, the layperson leaders. The authority of the shepherds is to do baptism services. And the shepherds are required to pray more than twelve minutes a day and more than four days a week and must read three chapters a day for at least 5 days a week. Every house church is asked to get at least one new believer through the evangelism. The shepherds must pray for at least two days a week for all the flocks. Assistant shepherds help the shepherds. They become shepherds when they are ready. If the house church must separate into two because of growth in numbers, the assistant shepherd becomes the shepherd to take care of the new house church.

The home church of the house church network sends trained shepherds to the new house churches and entrusts them with the whole pastoral ministry. While the home church pastor just focuses only on prayer and the Word of God, the believers take care of

⁵⁴Joon Huh, "An Analysis of the GA-JUNG Church's Evangelistic Strategies and Their Impact on Church Growth" (Ph.D. Diss., The Southern Baptist Theological Seminary, 2008), 108-18. Alfred Krass, "Cowardice or Wisdom: Why Are We So Hesitant to Evangelize?" *The Other Side* 15, (1979): 53-54. 최영기[Choi, Young-Gi], *구역조직을 가정교회로 바꾸라* [*Change Small Groups to House Churches*] (서울: 나침반출판사, 2008), 147-174. Young-Gi. Choi, *The House Church* (Houston: GLPI, 2010), 106-125.

ministries, services, evangelism, and missions. The home church pastor should set a good example by living godly life according to the teachings of the Bible and teach others to do so. The house church network has twofold structures. One is a ranch (house church) structure. Each ranch consists of six to twelve people who are committed to meet every week and has the same role of an independent church. It has its own service meeting during the week. Various ministries can be independently done by each ranch structure such as testimonies, missions, fellowship, and education. The difference from the other existing church system is that they do not say “come to my church” but say “come to my ranch.” when they are performing evangelism. The other structure is a united church. The united church is a gathering (a kind of home house church) that consists of all the independent ranches (house churches) in the network. The entire church members in the network gather every Sunday and worship together. And the united church uses a program called “New Life” to unite all the house churches in the network. The core element of this House Church Evangelism ministry is that the united church must not do what house churches can do.

The Strengths and Weaknesses of House

Church Evangelism

This House Church Evangelism method applies the principle of the house church model, the first type of the New Testament church, in Acts. The number of Chinese churches explosively grew by this type of evangelism method, because it was very difficult to have ministers who graduated from the formal seminary and to plant churches that have their own buildings. It can be applied to the places where it is difficult to publically proclaim the gospel because it is a relationship-based evangelism method.

However, some side effects have been reported among the churches that tried to apply this method—for example, church division. And there are not many churches that achieved church growth by this method as Seoul Baptist Church in Houston. It can be said that deviation by the pastors' individual capacities is big depending upon whether they have abilities to train their members to be intended shepherds and unite the established independent ranches (house churches). There can be a problem because it is not suitable to the Korean churches which is accustomed to the Confucian culture. Overcoming this problem also depends on the leader's ability.

Strengths. If this House Church Evangelism ministry properly works, the rapid church growth of Acts can be possible. Its detailed strengths are as follows:

1. It is a type of evangelism ministry that can fulfill the Great Commission in Matthew 28:19-20, which is the most important mission of the church.⁵⁵
2. It does not welcome believers moving from other churches (the horizontal move) and emphasizes saving lost souls. Thus, there is a small number of individuals who came from other churches.⁵⁶
3. According to the teaching of Ephesians 4:11-12, the roles between the pastor and laypeople are well-divided.⁵⁷
4. It focuses only on saving lost souls than the church growth in numbers.⁵⁸

⁵⁵Joon Huh, "An Analysis of the GA-JUNG Church's Evangelistic Strategies and Their Impact on Church Growth," 109.

⁵⁶Ibid., 116.

⁵⁷Ibid., 112.

⁵⁸Ibid., 115.

5. Its active relationship-based evangelism through every ranch (house church), so the whole church members participate in evangelism.⁵⁹

Weaknesses. It is not easy to apply this House Church Evangelism method to other churches because it requires the pastor's superior ability. The detailed weaknesses are as follows:

1. The success of this evangelism-focused house church ministry heavily relies on the ministry of shepherds. It is not easy to train laypeople who have their own busy secular jobs to be shepherds.
2. To apply this house church ministry to a church, the whole church system must be reorganized. To overcome the possible resistance to the change, the pastor's determined will and the church's cooperation are essential. If it does not work together well, the church can be seriously divided.
3. According to the spirituality of each shepherd, there will be a big difference in bearing fruits of saving lost souls.
4. The tendency of relying on the church's evangelism system, rather than practically doing personal evangelism, can develop.

Goguma Evangelism

The word "Goguma" is a Korean word meaning sweet potato that is figuratively used to describe soul in Goguma Evangelism. This is an evangelism method designed myself in 1990s, which imagines non-believers as uncooked sweet potatoes and

⁵⁹Ibid., 131.

considers evangelism like cooking sweet potatoes. It acknowledges that God is the one who has full authority to open the target person's heart toward the gospel. This means that evangelists do not have to hold any burden or stress when the non-believer rejects the gospel. Like Korean people using chopsticks to check if the sweet potato is well-cooked or not, Goguma Evangelism uses spiritual chopsticks composed of four slogans. The principles, necessity, application of the evangelism method are follows.

The Principles of Goguma Evangelism⁶⁰

Evangelism is like poking sweet potatoes in a steam cooker by using chopsticks to see whether they are well-cooked or not. If the chopstick goes in smoothly, we can simply determine that “it is well-cooked.” But if it is hard to poke, we can simply determine that “it is uncooked yet.” Nobody will think “What kinds of ingredients is in it?” or “Is it from China?” but simply focus on whether it is well-cooked or not. And nobody put the uncooked sweet potato until it gets burned. We poke the sweet potato often with a chopstick to figure out if it is well-cooked or not. The more we poke, more holes there are. The holes facilitate the cooking. The sweet potato that have many holes is cooked quicker, because the hot steam easily goes in through the holes. Whenever we find well-cooked potatoes, we should take them out on time. For the poking job, no qualification is needed—such as more than thirty-years cooking career, above age eighteen, or above high school graduates. Anybody can do this job. Likewise, our mission is to simply approach people to find out whether the Lord has opened their hearts

⁶⁰Thom S. Rainer, *Effective Evangelistic Churches* (Nashville: B&H, 1996), 69. Kidong Kim, *Goguma Jeondo Wang* (Seoul: Kyujang Publisher, 2000). Kidong Kim, *Mr. Gogumaul Jeondohanggeon* (Seoul: Duranno, 2013).

toward the gospel or not, and share the gospel to those the Lord already opened their heart.

The Four Essential Words of Goguma

Evangelism

“Do you believe in Jesus?” (the first spiritual chopstick). Before poking the target person of evangelism with spiritual chopstick, we first show interest complimenting the person or talk about anything in common. Then you ask, “Can I ask you a question?” and use the first spiritual chopstick, “Do you believe in Jesus?” Asking “Do you go to church?” is not a right question to get the intended answer because people who attend a Unification Church will say that “Yes, I go to church.” The question “Do you have a religion?” also cannot be the first spiritual chopstick. This is a question from those who do not have confidence in the gospel and who are too conscious of the surrounding. If those who proclaim the gospel have confidence in the gospel, they must use this question as the first spiritual chopstick, “Do you believe in Jesus?” The reason why we use the question, “Do you believe in Jesus?” as the first spiritual chopstick is because Jesus’ name itself has power. Whether the person will believe Jesus or not belongs to God’s sovereignty, and all we should do is just to poke to see if the person is well-cooked or not. In the process, it is very important to proclaim the name of Jesus because all who are in the heavens, on the earth, or beneath the earth will kneel at his feet (Phil 2:10). I believe that evil spirits flee from the place Jesus’ name is proclaimed. It is possible to diagnose the state of the target of person toward faith with the first spiritual chopstick question. When they are poked by the first spiritual chopstick, the target person not only says “yes” or “no” but also talks about their opinions on the church, Christianity,

or his/her past life (which we did not ask). I think there is no other better diagnosis question than this question to quickly check the target person's spiritual condition.

“You must believe in Jesus.” When poking with the first spiritual chopstick, if the target person responds with uninterested or be unreceptive attitude, we can determine that “Ah ha! This person is a raw sweet potato with his/her heart closed.” This is fully acknowledging God's sovereignty in that person's life. God has not yet given the person salvation during the brief conversation. If we try to persuade the person or impose our Christian ideas to the person, the conversation would end up in a debate and we will eventually give up. We should simply end the conversation with this, “You must believe in Jesus.” Before saying the words, we might want to add some stories like “Imagine if you were involved in a head-on-collision accident or diagnosed with cancer. Don't try to seek God then, but just believe in Him now.” Such comments may hurt or offend the person, so we should not say it like that. The real intention behind the statement of “You must believe in Jesus” is that I know that people do not live forever. If we die without resolving the sins in our lives, then we are inevitably headed towards hell. A person created in God's image cannot live outside of God. There is judgment after death, and I believe in eternal damnation of hell. Therefore, you must believe in Jesus. Hence, when we say, “You must believe in Jesus,” we must do it with sincere love and concern for the person with the right expression and tone.

“Because it's so good.” Along with “You must believe in Jesus,” we must make this statement with the same type of expression and tone. And before making this statement, we must always keep in mind these underlying spiritual truths. The first spiritual truth is that it is so good for the sinner like me to be forgiven and become a child

of God (saved by grace). Salvation was given to us as gift. We tend to live forgetting how precious it is because we received it for free. If we had traded it with our entire life savings and possessions, we may cherish it more. We need to deeply appreciate it at least once a day. We can remind ourselves of the grace of salvation we received when we poke a person with the statement “Because it’s so good!” along with the statement of “You still must believe in Jesus” to those who have negative impression on the church or Christianity or who have no interest. The meaning of the statement “It’s so good.” is that through Jesus’ crucifixion my sins were forgiven, and I was freed from the curse and death. It is so good because I am now able to inherit heaven. Thus, we should say “It’s so good!” with the brightest face and tone.

The second spiritual truth is that it is so good because we have the privilege to call on the name of Jesus Christ. Jesus is the one who has the authority to rule over heaven and earth. I say, “It’s so good!” because that those who can call on this powerful name of Jesus are children of God, and that this name is the only weapon leading me to victory on the earth I live. The name of Jesus is the name that has all authority in heaven and earth (Mt 28:18). Every knee should bow at the name of Jesus, in heaven and on earth and under the earth (Phil 2:10). Also in the name of Jesus, evil spirits are cast out, diseases are healed (Mt 8:16), and prayers are answered. It is like a credit card having a bank account with unlimited fund. So, I say “It’s so good!”

The last spiritual truth is that “It’s so good!” for we are not afraid of death because we know what heaven is like. “It’s so good!” because we can be in heaven when we leave this earth. We can taste the glimpse of heaven on this earth through the Bible and through the joy and peace Jesus allows us when we live in Him. When we have

tasted heaven on earth, then we may imagine how wonderful to go to heaven. Therefore, it's so good because we are not afraid of death due to the hope of heaven—the place the eternal life is guaranteed.

Even though we say that “It's so good!” with the three spiritual truths mentioned above, raw sweet potato cannot understand or realize it. When we tell them about the three spiritual truths, they can ask back, “Aren't you saying that because it is your religion?” Therefore, we just simply tell them that “It's so good!” with a happy face and tone.

“I will (am praying) pray for you” (the second spiritual chopstick). There can be a chance we will meet the raw sweet potato again in the future. When we meet the person again, we use the second spiritual chopstick poke by saying, “I am praying for you.” We should not lie if we are not actually praying for the person. If we feel burdened to pray, then we may simply pray like this before sleeping at that night: “Lord, please cook the raw sweet potato that I have poked today.” And it is better to share the information of the raw sweet potato with the church leaders at church meetings and ask them to pray as well. Even when we cannot pray for him/her, we can continue to poke the person by saying, “I am praying for you.” The one to cook the sweet potato is God. We see the mysterious work of God that the raw potato is saved at His appointed time. Prayer for saving souls is the prayer we please God the most. Whenever we have an opportunity, we should pray for the salvation of the target raw potatoes and ask prayers for them. Continuity and persistence in evangelism is important, so we should continue to poke with the second spiritual chopstick whenever we meet the poked raw sweet potatoes by saying, “I am praying for you.” We can persistently do this if we have heart because it is

very simple and easy. Thom S. Rainer said, “Prayer is the essential factor for the victory of evangelism.”

One-Minute Gospel Presentation. This is the method of the gospel presentation used in the Goguma Evangelism School, which is composed of the four essential words—God-Sin-Jesus-Gospel—that is biblical and very simple. (1) The word “God” is a contracted expression of “God is love.” (2) “Sin” represents that “All men are sinners.” (3) “Jesus” is a representative expression that “Jesus died on the cross for our sins.” (4) “Gospel” is an expression that “We can receive heaven only by faith.”

The Strengths and Weaknesses of Goguma Evangelism

The strongest point of sweet potato evangelism is that it is very easy and simple. We do not need to memorize except the simple four slogans: (1) “Do you believe in Jesus?” (2) “You must believe in Jesus.” (3) “It’s so good!” (4) “I will pray (am praying) for you.” There is no burden toward evangelism in the faith that God is the one who has full authority, and that what we should do is just confirm the target person’s heart whether it is open or not. After confirming that the person’s heart is open, we lead the person to decision making using the simple gospel presentation method that was summarized with the four essential words—God-Sin-Jesus-Gospel. It includes self-evaluation survey that is for the church members to correct their misunderstanding and negative thought toward evangelism and have confidence in doing evangelism.

Strengths. It does not require any tools like evangelism tracts. Thus, this method is suitable to the places where proclaiming the gospel is not officially allowed—like mission fields. The strengths of Goguma Evangelism are as follows:

1. Whoever believes in Jesus can easily proclaim the gospel using this method, regardless of man or woman, the old or the young.
2. It removes fear of people or rejection.
3. Its gospel presentation is simple and does not rely on any evangelism tracts.
4. It focuses on motivation for evangelism, not on methodology, therefore, passion of loving souls can be raised.
5. It is possible to share the gospel safely and naturally on the mission field where there is persecution.
6. It makes us to easily evangelize anywhere in their own languages, regardless of areas, races, or cultures.
7. It makes us clearly understand the gospel and boldly proclaim it.
8. It makes us proceed from the faith of loving ourselves to the faith of serving neighbors.
9. It makes us to realize that the gospel is the essence that every Christian should remind everyday.
10. It makes us to realize that evangelism is not a burden, but a joy.
11. It makes us proceed from the boldness in evangelism to the boldness of daily-life.
12. It makes the spiritual atmosphere of the church focused on saving souls and regarding a person as precious.

Weaknesses. People tend to be too casual in approaching to Goguma

Evangelism because its method is too simple and easy. The weaknesses are as follows:

1. People postpone the evangelism because they think that they can do it

anytime. They think that it is so simple that it does not require any effort like memorizing something.

2. If the senior pastor does not lead with a vision, it is difficult to be continued in the church.
3. Those who teach Goguma Evangelism must have a passion for saving souls with abundant experience in it for a successful settlement of the program to the church.
4. It can be seen as unorganized because its focus is on motivation, not methodology.
5. People can consider it just as an interesting evangelism method because of the word “sweet potato,” although there are deep biblical, theological principles in Goguma Evangelism.

Conclusion

In this chapter, I introduced well-known evangelism tools such as Evangelism Explosion, Four Spiritual Laws, and House Church Evangelism and compared their principles, strengths, and weaknesses. I also closely examined the Goguma Evangelism principles I developed in detail including its strengths and weaknesses as well. And I explained the reason why I chose this method to convert my church members into powerful evangelists. In chapter 4, the details and description on this project will be explored.

CHAPTER 4

DETAILS AND DESCRIPTION OF THE PROJECT

This chapter explains the project that was completed in fifteen weeks, from July 31 through November 13, 2016 with twenty members (both male and female above age twenty) of Precious Community Church in Placentia, California. The purpose of this project is to glorify God by converting all the church members into passionate evangelists. Also, it was to make the church and the neighborhood healthy to consider each soul as precious according to the vision of Precious Community Church—“a community that considers a soul (Isa 43:1)”. But the reality is that many church members cannot proclaim the gospel because of burden and fear toward evangelism. There is an urgent need to provide evangelism training for the church members to remove the burden and fear. Goguma Evangelism School helps to achieve the goal that make every participant evangelist who perform to whomever and wherever.

This project was carried out with four goals. The first goal was to evaluate the status of twenty project participants prior to starting the project. The second goal was to develop a seven-week sermon series to motivate evangelism. The Third goal was to set up a Goguma Evangelism School curriculum consisting of eight sessions to equip the church members with confidence and duty toward personal evangelism. The fourth goal was to formulate a strategy to enhance the applicability of the Goguma Evangelism School. When these four goals are achieved, the project will be evaluated as a success. The methods for the evaluation will be dealt in the following section.

This project had three phases. The first phase was the period of the five-week (the first to the fifth weeks) series sermon for evangelism motivation on every Sunday. The second phase was the period of eight-week (the seventh to fourteenth weeks) Goguma Evangelism School training time. Between the two phases (the sixth week), an orientation was given just before starting the school training. The third phase was the last one week (the fifteenth week) inviting non-believer guests for whom they had prayed for.

The First Phase: Five-Week Sermon Series for Evangelism Motivation

The following is the summary of the sermon series I preached every Sunday to the entire church members to motivate personal evangelism. I preached about the main theme of “Jesus, who he is?” with a sermon-series format every Sunday for five weeks searching for the Bible verses about it and shared about “for what purpose he came to the earth.” I preached about the duty and necessity to do personal evangelism to motivate them. Two weeks before starting the sermon series, I let the church promote it through the church website placing a banner that stated, “Jesus, who he is?”

The First Week: Sermon 1. The Divinity of Jesus (Mark 12: 35-37⁶¹)

The purpose of this sermon is to let the church members realize that Jesus is the Messiah (Christ) the Old Testament promised by searching for the Bible verses related to it. I proved that Jesus was the Messiah the Old Testament promised and

⁶¹이애실[Lee, Ae-Sil], *신약읽기 내비게이션*[*The New Testament Navigation*] (서울: 도서출판 성경방), 201-208.

preached about the dialogue between Jesus and the religious leaders in Mark 12. By clearly preaching about the divinity of Jesus, I proved that Jesus is God and the only Savior who will save us.

The Second Week: Sermon 2. Cleansing the Temple (John 2:13-22)

The purpose of this sermon was to let the church members know that Jesus is the Master of the temple and God by preaching the incident of cleansing the temple in Jerusalem on Passover and letting them boldly proclaim Jesus to non-believing neighbors. After preaching, the time was given to write the names of whom they want to share the gospel with (the target people of their personal evangelism) for three minutes. After collecting the lists, all church members prayed for them together. Finally, I representatively prayed for the people with the lists on hand.

The Third Week: Sermon 3. Jesus, the Lord of the Sabbath (John 5:19-29)

The purpose of this sermon was to let them know that Jesus is the Lord of the Sabbath and the Creator God by preaching about the debate with the Jews on the Sabbath after the healing of a sick man at Bethesda Pool who had suffered for thirty-eight years in John 5:17. And it was to let them know that God is still creating new life without rest. The aim of this sermon was to motivate the church members proclaim the gospel to the unbelieving people they were praying for.

The Fourth Week: Sermon 4. Jesus, the Bread of Life (John 6: 23-35)

The purpose of this sermon was to let the church members know that Jesus is the Bread of Life by preaching about the story of the five loaves and two fish. The

sermon is aimed to motivate them to proclaim Jesus the Bread of Life to the neighbors who were spiritually hungry and thirsty.

This text says that the cooperation of church community is needed for the work of God to feed the bread of life. This sermon made them realize that it was the people's duty, who already had the Bread of Life, to share Jesus who came as the Bread of Life with the people who are spiritually hungry.

The Fifth Week: Sermon 5. Jesus, the Promised Messiah (John 7-10)

This sermon's purpose was to motivate the church members to boldly preach about Jesus who proclaimed himself as our Savior and Messiah the Old Testament promised in the sermon at the Feast of the Tabernacle in John 7-10. At the time of finishing this series sermons, Goguma Evangelism School, which helps to easily approach and practice personal evangelism, was briefly introduced. And then, I asked them to volunteer to register for the school, which was limited to twenty people. I motivated them again to participate in the evangelism training, preaching about a parable in Luke 15:4-7 and quoting, "... there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent."

The Second Phase: Eight-Week Goguma Evangelism

School

Goguma Evangelism School is an eight-week training program, which is not a school to teach how to do, but a school that enhances motivation for evangelism that makes the participants have a heart loving a soul. The aim of this school was to make the participants share the heart of God that loves a lost soul, and have passion for saving

souls through this program. The purpose was to give every participant confidence of “I can preach, too,” and to provide boldness in personal evangelism, and to practice it. Twenty members of Precious Community Church voluntarily participated in this project. The training time was for two and half hours between 2 p.m. to 4:30 p.m. every Saturday, a total of eight times. The contents of the eight-week course are as follows: (1) What Is the Gospel? (2) What Is Evangelism? (3) What is Goguma Evangelism? (4) Power of the Name of Jesus (5) Urgency of the Salvation (6) Preciousness of the Salvation (7) Importance of Intercessory Prayer and Personal Evangelism Practice & Report (8) Review, Self-Evaluation Survey, Testimonies, and Graduation Ceremony.

The Sixth Week: Orientation

We had an orientation before the beginning of the sixth week. We introduced the vision of Goguma Evangelism School and the curriculum of the eight-week training course. We attached name tags to all the twenty trainees, organized them into five groups with four people each group, and distributed the textbooks (*Mr. Goguma's Evangelism Acts* and the Goguma Evangelism School textbook). For the satisfying result of the training, I emphasized the importance of the attendance, the regulation of the attendance, and informed them of the penalty rule on absence and tardiness. The penalty set for tardiness was \$1 per minute. If being late for more than thirty minutes, it would be considered as one-day absence. The penalty against one-day absence was \$30 a day (except for medical emergencies). Each group was instructed to elect one leader. We explained to the elected-leaders their roles. First, every time after class, each group should have a sharing time. The leaders should wisely coordinate for all the group members to equally have their sharing time. Second, the group leaders should inform

their group members' attendance, absence, and tardiness to the training headquarter every week. Third, the group leaders write and submit the practice report as a group representative after the evangelism practice (if there is a evangelism practice). Fourth, during the week, the leaders should call their group members to see how they are and share prayer requests. Fifth, each group leader prepares snacks at the assigned turn. For the snacks, teas and snacks are enough. After explaining this, we prayed together and finished the orientation.

Self-Evaluation Survey on Evangelism for the Participants

We had time for a survey on self-evaluation attitude toward evangelism and a lecture on the gospel. The self-evaluation questionnaire consists of twenty questions, and the method is as follows. To answer each question the participants circle one of the six scales such as: SD (Strongly Disagree), D (Disagree), DS (Disagree Somewhat), AS (Agree Somewhat), A (Agree), and SA (Strongly Agree). The following is the survey questions.

Self-Evaluation on Evangelism Survey Questions

- | | |
|--|-----------------|
| 1. It's embarrassing to share the Gospel. | SD D DS AS A SA |
| 2. I'm afraid to evangelize. | SD D DS AS A SA |
| 3. I'm not good enough to evangelize others. | SD D DS AS A SA |
| 4. Evangelism means bringing people to church. | SD D DS AS A SA |
| 5. I'm afraid of people's reaction to my evangelism. | SD D DS AS A SA |
| 6. I don't have confidence to answer people's questions. | SD D DS AS A SA |

7. I'm afraid my pride might be hurt during evangelism.	SD D DS AS A SA
8. Evangelism is for those hard-working Christians.	SD D DS AS A SA
9. I don't know how to approach people for evangelism.	SD D DS AS A SA
10. I don't know how to share the Gospel.	SD D DS AS A SA
11. I don't like evangelism because it feels like churches are competing to gain members.	SD D DS AS A SA
12. I'm afraid to evangelize because I don't know what to do if I meet a cult.	SD D DS AS A SA
13. I tried evangelism but it's difficult when I didn't see any fruit.	SD D DS AS A SA
14. I don't have the gift of evangelism.	SD D DS AS A SA
15. I'm not sure about the reality of heaven and hell.	SD D DS AS A SA
16. I don't have assurance of salvation.	SD D DS AS A SA
17. I don't know who Jesus is.	SD D DS AS A SA
18. I don't know what the Gospel exactly is.	SD D DS AS A SA
19. I have burden if I start, I should take responsibility to the end.	SD D DS AS A SA
20. Evangelism is one of the ministries of the evangelism department of the church.	SD D DS AS A SA

The answers to the questions showed that ninety-percent of the participants (18 out of 20 people) had negative thoughts or no interest toward evangelism. On the other hand, eighty-five percent of them (17 out of 20 people) had misunderstandings or burdens toward evangelism. The result of the survey with the twenty participants of the Goguma Evangelism School was concluded that most of them (85-90%) had negative thoughts,

misunderstandings, or burdens toward evangelism.

The Seventh Week: Lecture 1. What Is the Gospel?

I agree with J. I. Packer's statement that "Telling a half-truth of the whole truth is telling a lie." Then, what is the whole gospel? The whole gospel must include these four elements—God, Sin, Jesus, and Gospel: (1) God: God is love (1Jn 4:8) and righteousness (Exo 34:7), (2) Sin: Man is a sinner (Rom 3:23) and cannot solve sin himself/herself (Jam 2:10). The wage of sin is death (Rom 6:23), (3) Jesus: Jesus is true God and true man (Jn 1:1, 14). In him there is no sin (1 Jn 3:5). His redemptive death on the cross (1 Pet 2:24) and resurrection (Rom 1:4), and (4) Gospel: Repentance (1 Jn1:9), faith (Rom 10:9-10), and decision-making prayer. The gospel must include these four elements.⁶²

One-Minute Gospel Presentation. The Goguma Evangelism method provides a short gospel presentation composed of the four essential words—"God-Sin-Jesus-Gospel" that is biblical and very simple. (1) The word "God" is a contracted expression of "God is love." God loves us. 1 John 4:8 says that "God is love." But on the other hand, God is righteous. Romans 3:26 says that "He did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus." (2) "Sin" represents that "All men are sinners." All men are sinners. Romans 3:10 says that "There is no one righteous, not even one," and Romans 3:23 says that "for all have sinned

⁶²James I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove: InterVarsity Press: 1961), 66-81.

and fall short of the glory of God.” James 2:10 also says that “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.” Therefore, men cannot solve their sins by themselves, and the wage of sin is death. Hebrew 9:27 says that “Just as man is destined to die once, and after that to face judgment,” and Romans 6:23 says that “For the wages of sin is death.” The meaning of death the Bible says is the condition of eternal separation from God. There are two kinds of death. One is a physical death meaning a soul’s separation from the body. The other is an eternal death meaning a separated soul going to hell. Man came to receive a hopeless sentence that must go to eternal perishment because of sin. However, there is good news. God, who knows our fate, has given us a way to solve this sin because He loves us. He sent sinless Jesus to the earth. (3) “Jesus” is a representative expression that “Jesus died on the cross for our sins.” Jesus is the true God and the true man. In John 1:1 says that “In the beginning was the Word, and the Word was with God, and the Word was God.” And in John 1:14 says that “The Word became flesh.” The one who came in human form is Jesus. He died on the cross to redeem our sins that we cannot solve ourselves and to give us eternal life. Leviticus 17:11 says that “For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.” Jesus who died on the cross was resurrected from the dead on the third day and claimed that he is God. Romans 1:4 says that “... and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.” And Romans 4:25 says that “He was delivered over to death for our sins and was raised to life for our justification.” (4) “Gospel” is an expression means “We can receive heaven as a gift only by faith.”

Romans 10:10 says that “For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” 1 John 1:9 also says that “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” Receiving Jesus is confessing with our mouth that “I am a sinner” and believing with our heart that “Jesus died for my sins and was resurrected.” As John 1:12 says that “Yet to all who received him, to those who believed in his name, he gave the right to become children of God.” If we receive Jesus, we become saved children of God. At the last phase of evangelism, it is very important to invite the person to make decision for salvation. The inviting words are as follows: “Do you want to receive Jesus? If you do, please repeat my prayer. The decision-making prayer is this: ‘God, / I am a sinner. / I believe / Jesus died on the cross for my sins / and resurrected on the third day from the dead. / I believe / all my sins are completely solved by believing this. / I receive Jesus / into my heart / as my Lord, / and my Savior who solved my sins. / Please come as the Holy Spirit / lead my life according to your will. / In Jesus’ name I pray. Amen.’” Finally, the evangelist prays for the faithful life of the person who just received Jesus.

The Eighth Week: Lecture 2. What Is Evangelism?

Evangelism is preaching the gospel of Jesus through being (identity as God’s children), doing (action as God’s children), and telling (witness as God’s children) by relying on the triune God to lead God’s chosen people to Him.⁶³ Here are three core words: being, doing, and telling. Delos Miles called it the three dimensions of evangelism. These three dimensions are Christian’s life itself. Therefore, the life of

⁶³Delos Miles, *Introduction to Evangelism* (Nashville: Broadman Press, 1983), 47.

being, doing, and telling is evangelism itself. Let's examine the meanings of the core words in the definition of evangelism—being, doing, and telling.

“Being” expresses the identity as God’s children, which is an important attitude for the saints. It is the saint’s life and evangelism that keep balancing the life of doing and telling centered on the life of being. Ask yourself “Why I exist?” The “subdue” and “rule over” is the blessing given only to man in Genesis 1:28, “God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’” The relationship between God and man was broken because of the man’s disobedience by eating the fruit of the tree of the knowledge of good and evil. But the command of blessing in the Genesis 28:1, “... subdue it. Rule over...” is still effective to those who restored their relationship through Jesus. While the world conquers with material, knowledge, and forces, the Kingdom of God conquers with the gospel. While the world rules with money and power, the Kingdom of God rules with service.

“Doing” describes all of our actions to save souls throughout our daily lives (homes, work places, churches, schools, etc). And it is all our actions we do as if working for the Lord with all our heart, whatever we do, whomever we meet, and wherever we go. Colossians 3:23 says that “Whatever you do, work at it with all your heart, as working for the Lord, not for men.”

“Telling” describes everything we speak with our mouth for saving souls. It includes kind words, encouragement, preaching the gospel, and giving a testimony with our mouth. If we tell, there is something; but if we do not tell, there is nothing. If we go, there is something, if we do not go, there is nothing. These slogans mean that evangelism

belongs to God's sovereignty and that when we bear witness of Jesus with our mouths, we can find the souls God has already appointed. The power Jesus promised in Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" is the power that makes us win over the world to bear witness of Jesus. And Luke 12:11-12 says that the Holy Spirit will teach us what we should say at that exact moment. In doing evangelism we should keep the balance among Being, Doing, and Telling. These three elements are the key of the Christian life. Thus, evangelism is life itself.

Misunderstandings about Evangelism. If we solve the misunderstandings of the church members toward evangelism, they will be able to more easily practice personal evangelism. The most important thing in doing evangelism is to acknowledge God's full sovereignty of evangelism. Act 13:48 says that "... all who were appointed for eternal life believed." Here, we can notice that the one who gives us eternal life and appoints us is God. Therefore, evangelism is just to find those whom God has appointed to save their souls. The following is several misunderstandings of evangelism.

Evangelism that I Try to Do. If we think that evangelism is what we do with our own power, we come to avoid it because of burdens in our mind. We make many excuses to avoid it because of the burden. And when we do evangelism, we try to persuade the target person to change his/her mind if they have negative feeling about Christianity. In the course of the persuasion, the conversation easily becomes an argument and makes us tired. Eventually we quit doing personal evangelism. This kind of problem is caused by a misunderstanding that we do not acknowledge God's full sovereignty over our evangelism and that we should do it by our own power. In Exodus 3:9-10, God says to

Moses, “And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” But Moses misunderstands it and replies in verse 11, saying, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” Then God promises in verse 12, “I will be with you.” This means that God shows His sovereign will to surely save the Israelites through Moses. God also promises in Exodus 4:12, “Now go; I will help you speak and will teach you what to say.” But Moses says in verse 13, “O Lord, please send someone else to do it.” Moses misunderstands that bringing the Israelites will be done by his own strength. If we think that evangelism will be carried out with our own power and strength, then we will result in giving up in frustration and despair. Thus, eventually, evangelism will become heavy burden to make us avoid it.

Evangelism of Bringing People to Church. Many believers think that evangelism means just bringing unbelievers to their church. They consider this horizontal moving in evangelism because they think that the goal of evangelism is bringing non-believing people to the church. This tendency makes the target places and people of evangelism localized to the church neighborhood or to the same ethnic group people. It can cause lose focus on the true evangelism—bearing witness of Jesus—but just focus on the number to bring people to the church. This does not mean that we must not bring people to our church, but this means that we must live a life witnessing Jesus to whomever we meet. Then, naturally, there will be people coming to our church.

Thinking Evangelism Is Hard and Difficult. The experience of evangelism is important. Most Christians think it as a very difficult task. But, in fact, they have not tried

it. It is important to feel the difficulties of evangelism by experiencing it firsthand on the field. After experiencing the hardship, “the difficulties” will be positively changed into “preciousness.” For instance, comparing a person who gets pocket money from his/her parents to a person who makes it by himself/herself, we can imagine that the person who gets money from the parents would not know the preciousness of money. However, the person who earns money by himself/herself would know how precious the money is by experiencing the difficulties of earning it. In the same manner, if we experience how difficult it is to preach the gospel, we come to know how precious every soul is who comes to believe in Jesus through our evangelism. If we truly know what is preciousness, we can realize that they are very precious whenever we meet brothers and sisters in Christ. This is a progressive awareness toward evangelism. If the person is a member of our church, we will come to consider the person much more precious.

Thinking Evangelism Is Just Another Ministry at Church. Most believers think that evangelism is a task only the board of missions should do. Because of this misconception, many church members except members of the board of missions have no interest in doing personal evangelism. The board of missions is like a spiritual warfare headquarter to help all the church members involved in personal evangelism with administration and training support. Peter confesses in Acts 2:32 that “... we are all witnesses of the fact.” This means that everybody who believes Jesus should be witnesses. Apostle Paul says that “Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!” in 1 Corinthians 9:16. His confession is a challenge to all who believe in Jesus about evangelism.

The Ninth Week: Lecture 3. What Is

Goguma Evangelism?

Biblical Basis of Goguma Evangelism. There are many words in the Bible that become the biblical basis of Goguma Evangelism. Matthew 22:37-40 says that “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

Jesus says about loving God quoting Deuteronomy 6:5 (Shema: Hear Israel) in Matthew 22:37 and connects it to loving neighbors quoting Leviticus 19:18 in Matthew 22:39. In Matthew 22:38, he says that these two are the same first and greatest commandments. He is saying that the vertical relationship between God and us is the relationship between us and neighbors are equal. Using these verses, he is explaining that the relationship between God and us is the relationship between loving God and saving souls. Also, the relationship between us and neighbors is the relationship between loving neighbors and loving souls. That is, these verses emphasize that the children of God who have restored the relationship with God can and must love their neighbors’ souls. Thus, we can figure out the relationship between God and us (the vertical relationship of loving God) that is invisible through the relationship between us and neighbors (the horizontal relationship of loving neighbors) that is visible. Whoever has restored the relationship with God can and must love their neighbors. This is the same biblical understanding that Goguma Evangelism teaches that anyone who are saved can preach the gospel to their neighbors. These verses are the biblical basis of Goguma Evangelism that teaches anyone

can easily preach the gospel.

The below table summarizes the relationship between loving God and loving neighbors. Loving God and loving neighbors are the same.

Table 1. The Relationship between Loving God and Loving Neighbors

The Relationship between Us and God (the relationship we can see)	The relationship between Us and Neighbors (the relationship we cannot see)
The first to the fourth Commandments	The fifth to the tenth Commandments
The first to the fourth of the Beatitudes	The fifth to the eighth of the Beatitudes
Loving God	Loving Neighbors
Saving Souls	Loving Souls
1 John 4:19 (God loved us first.)	John 13:34 (Love one another.) (a new commandment)

Goguma Evangelism Method. The word “Goguma” is a Korean word meaning sweet potato that is figuratively used to describe a soul in Goguma Evangelism. This is an evangelism method that imagines non-believers as uncooked sweet potatoes and considers evangelism like cooking sweet potatoes. Like Korean people using chopsticks to check if the sweet potato is well-cooked or not, Goguma Evangelism uses spiritual chopsticks to find well-cooked sweet potatoes (those who were appointed for eternal life). At the ninth week, the general introduction of Goguma Evangelism was lectured. And then the following content was lectured:

1. The Four Essential Words of Goguma Evangelism (Spiritual Chopsticks)
 - * Do you believe in Jesus? (the first spiritual chopstick)
 - * You must believe in Jesus.

* It's so good.

* I will pray (am praying) for you. (the second spiritual chopstick)

2. Goguma (Sweet Potato) Types and the Spiritual Meaning of Each Type

* Well-cooked Goguma: a person who does not believe Jesus yet but is open to Christianity

* Raw Goguma: a person who is closed to the Christianity / a person who believes in other religion

* Cooled-off Goguma: a person who attended church but has stopped

* Rotten Goguma: heretics/cults

* Fellow Goguma: a person who already believes in Jesus and is attending a church

3. Appropriate Responses Depending on the Type of Goguma

* Well-cooked Goguma: ask the person's name and do the one-minute gospel presentation composed of with God-Sin-Jesus-Gospel

* Fellow Goguma: ask the person's church and encourage each other

* Colled-off Goguma: Listen carefully to what the person says and encourage him/her

* Raw Goguma: We should listen carefully to the person's story. We should not try to persuade him/her. Before parting, tell the person, "You must believe in Jesus. It's so good! I will pray for you."

* Rotten Goguma: advice the person with compassionate heart, saying that "you should believe right. Because it's so good." And avoid any argument with him/her.

4. The Four Essential Words Translated into Several Languages

Goguma Evangelism method can be applied to all the ethnic groups in the world beyond languages and cultures because it is simple and faithful to the biblical truth. It has already translated into many languages and being used worldwide. The efficiency has been proved. Some examples of the translated versions are as follows. They are the four essential slogans translated into English, Chinese, Spanish and Japanese. The population of people who use these four languages as their mother-tongues is about 1/3 of the world population. If we include people who can understand these languages, about 2/3 of the world population can be the Goguma Evangelism target people.

(English)

- * Do you believe in Jesus Christ?
- * You must believe in Jesus.
- * It's so good!
- * I will pray (am praying) for you.

(Chinese)

- * 你相信耶稣基督吗?
- * 你应该相信耶稣。
- * 相信耶稣非常好!
- * 我会为你祷告。

(Spanish)

- * Usted cree en Jesucristo?
- * Igual tiene que creer.

* Es muy Bueno!

* Estoy orando.

(Japanese)

* あなたはイエスさまを信じていますか？

* でも信じてください。

* とても素晴らしいですよ！

* あなたの爲にお祈りをしています。

The Tenth Week: Lecture 4. Power of the

Name of Jesus

It is a time to share how powerful Jesus name is. The reason why we do not ask that “Do you go to church?” but that “Do you believe in Jesus?” as the first spiritual chopstick is the name of Jesus itself has power. In this lecture, the possible responses we can get were dealt with when we poke the target people with the first spiritual chopstick, by asking, “Do you believe in Jesus?” And some Bible verses were examined about the power of the name of Jesus. And each group’s testimony about the experience related to the power of Jesus in doing evangelism.

Power of the Name of Jesus. The name of Jesus is the name that has authority in the heaven and on the earth (Mt 28:18-20), and is above every name (Phil 2:9-10). And his name even makes demons shudder (Jam 2:19). The first spiritual chopstick of “Do you believe in Jesus?” Goguma Evangelism uses is the words that proclaim the power of the name of Jesus at the frontline of spiritual warfare. And it is the best question to discern the spiritual status of the target person watching over his/her

response on that question. There was a time to share the experiences of the power of the name of Jesus name and Goguma Evangelism method for thirty minutes per each group's representative.

The Eleventh Week: Lecture 5. Urgency of the Salvation

By this lecture, we taught the participants to realize the urgent need of using the Goguma Evangelism method and guided them to practice it one-to-one in the lecture room. And we moved to the appointed place and encouraged them to practice on the real field within given time. They were guided to return by the appointed time to the first gathering place. After returning from the field to the lecture room, we told them to write the "Goguma Evangelism Practice Report" and share their testimonies with all the participants.

Eschatological Goguma Evangelism. If we judge the target person as a raw Goguma by the poking him/her with the first spiritual chopstick, we say that "You must believe in Jesus" with God's compassionate heart and kindness. In this lecture, the reasons why they must believe were taught with the related eschatology.

1. The end time (the second coming of Jesus) happens suddenly (Mt 24:42-44).
2. The end time (the second coming of Jesus) comes like a thief in the night (Thes 5:2).
3. After death, there certainly is judgment (Heb 9:27).
4. After death, there certainly is eternal hell punishment:
 - * A rich man's lamentation who was fallen into hell (Lk 16:19-31).
 - * The fiery lake of burning sulfur and the second death (Rev 21:8).

* Where their worm does not die, and the fire is not quenched (Mk 9:48).

* Where their torment will last (Mk 9:45).

* Where everyone will be salted with fire (Mk 9:49).

The Heart of Father God. We taught the participants to have the compassionate heart of God for lost souls and the heart that is pleased when they are found (Lk 15:7, Zeph 3:17). And we let them discuss about the first son who is not glad for his lost brother and complains his father who prepares a huge banquet.

Evangelism Practice and Debriefing Session. First, we did an orientation for the evangelism practice. We divided each group into teams of two members. If impossible, teams of three members were allowed. The two members of each team had an one-to-one practice on Goguma Evangelism exchanging the roles of evangelist and the target person. And they also practiced one-minute gospel presentation composed of God-Sin-Jesus-Gospel when they met a well-cooked goguma. We allocated each team to the place of the evangelism practice and announced about the practice time (one and half hours) and the time they should return after the practice. And then each team prayed for the souls they would meet before going out. We emphasized the teams to ask their names or phone numbers when they meet well-cooked gogumas. For the courage, we shouted together the slogan, “Don’t be afraid of raw goguma. Poke, poke, poke!” After the evangelism practice, we asked each team to fill out a “Goguma Evangelism Practice Report” form. We had a debriefing session to share the experiences of the power of the name of Jesus name and Goguma Evangelism.

The Twelfth Week: Lecture 6.

Preciousness of the Salvation

In this lecture, I taught the participants how precious salvation is and how precious we are in Jesus. If we realize how our salvation is precious, we will regard our neighbor's salvation as also precious. They shared what they learned in a group format. At the same time, I let them consider each other as precious.

Preciousness of the Salvation. The salvation is a free-gift (Eph 2:8).

However, sinless the only begotten Son of God, Jesus, shed his blood of atonement on the cross for our salvation. Thus, our salvation is pricelessly precious. We, who are saved, are very precious in the sight of Father God (Isa 43:1-4). The authority to call Him Father as His children is given to us.

Urgency of the Salvation. Salvation has the same meaning as rescue has. The object this word is being used is in danger. People who do not confess Jesus Christ as their Savior are in danger to fall into the eternal hell punishment. Thus, the salvation of unbelieving people is always urgent because we do not know when they will die. A soul's eternal destiny depends on our evangelism. When we approach unsaved people, we should have faith like the friends who brought a paralyzed man to Jesus in Mark 2. Their compassionate heart and the faith—if they bring him to Jesus, he will be healed—saved the man. The souls we approach can be people who have been already poked a lot of times by the spiritual chopsticks from hearing about the Jesus in the past (Mt 4:24, Mt 9:26, Mk 1:28). We must approach a person in this faith that with a spiritual chopstick we poke this time, the person can repent and be saved.

Evangelism Practice and Debriefing Session. After the lecture, I let the participants do evangelism practice and have the debriefing session with the same format of the previous week. And then they wrote down the list of names whom they would invite on the invitation day.

The Thirteenth Week: Lecture 7.

Importance of Intercessory Prayer

Importance of Intercessory Prayer. I lectured the importance of intercessory prayer for soul salvation quoting Psalms2:8. The reason why we should continually poke with the second spiritual chopstick “I am praying for you” is to continually do intercessory prayer for the person we figured out him/her as a raw goguma through poking with the first spiritual chopstick “Do you believe in Jesus?” We must not lie saying “I am praying for you” without praying for the person. We need to remember the spiritual truth that “... one sows and another reaps...” (Jn 4:37). The intercessory prayer for saving souls can lead to spiritual unity among local churches in a way. When each local church does evangelism to nonbelievers, the local churches are spiritually united. Because of us poking them, when other churches do evangelism, they can be found as well-cooked gogumas. In reverse, the well-cooked gogumas we meet today can be the result of other church poking them many times before. If local churches in an area unite to practice Goguma Evangelism together, the evil spirits that bind that area will flee, and each church of that area will be full of new saved souls.

Practicing Intercessory Prayer. All the participants wrote down the list of their target people on the card and decided to do intercessory prayer for them at the

designated time (Mt 7:7-8, Jer 33:2-3) and at their small group meetings (Rom 10:1). They tried to have an opportunity to drink tea or eat a meal with them. And whenever they met those whom they had been praying for, they poked with the second chopstick, “I am praying for you.” They shared the testimonies on that. They invited those whom they had been praying for to the church meetings.

Evangelism Practice and Debriefing Session. It was done with the same format of the previous week. After the evangelism practice and debriefing session, I explained how to write Goguma Evangelism School Testimony, and every participant wrote the testimony about the changed attitude toward evangelism comparing before and after participating in the school program.

The Fourteenth Week: Lecture 8. Review & Self-Evaluation Survey

We had a sharing time about the testimonies the participants wrote last week. And they filled out the same self-evaluation survey questionnaire that they did before starting Goguma Evangelism School to check how their attitudes changed toward evangelism. Then, we had a graduation ceremony. A certificate was given to every participant. We had a time to thank God and to celebrate the successful completion.

The number of the participants who had negative thought or no interest toward evangelism before starting the Goguma Evangelism School was eighteen out of twenty participants (90%). After the completion of the program, it was dramatically reduced to zero (0%) according to the analysis of the survey answers they filled out. The number of the participants who had misunderstanding or burden before starting the Goguma

Evangelism School was seventeen out of twenty participants (85%), but it was also dramatically reduced to zero (0%). The result showed an amazing progress in their thinking and understanding toward evangelism. Thus, the five-week sermon series for evangelism motivation and eight-week Goguma Evangelism School was proved as a very effective training program.

The Fifteenth Week: Invitation Day

The Sunday of the last week (the fifteenth week) was the invitation day we had planned. We continuously prayed for the people who were our target people of evangelism. Among the forty-eight people who were invited, thirty-eight of them (79%) received Jesus as their Savior, and the twenty-five people (52%) registered to attend the church. It resulted in the church growth.

Conclusion

This project was carried out with four goals. The first goal was to evaluate the status of twenty project participants before starting the project. The 85-90% of the participants had negative thought, no interest, misunderstanding, or burden toward evangelism before starting the project. The second goal was to develop a seven-week sermon series to motivate evangelism. The third goal was to set up a Goguma Evangelism School curriculum consisting of eight sessions to equip the church members with confidence and duty toward personal evangelism. It was proved that the goals were well accomplished according to the comparison and analysis of the surveys and the result of the invitation day.

After finishing this project, we did two different kinds of surveys (refer to

Appendix II and III) for the evaluation of these second and the third goals. We will deal with them in chapter 5. The fourth goal was to establish a strategic plan to enhance the efficiency of the Goguma Evangelism's practical application. It will also be dealt with in chapter 5 after analyzing the strengths and the weaknesses of the project.

CHAPTER 5

EVALUATION OF THE PROJECT

This fifteen-week project had three phases. The first phase was the period of the five-week (the first to the fifth weeks) sermon series for evangelism motivation on every Sunday. The second phase was the period of eight-week (the seventh to fourteenth weeks) Goguma Evangelism School training time. The third phase was the last week (the fifteenth week) inviting non-believer guests for whom they had prayed for. The profile of the twenty project participants is in Table 2.

Table 2. The Profile of Twenty Project Participants

Age	20s	30s	40s	50s	
	3	5	9	3	
Gender	Male	Female			
	12	8			
Faith Career	Less than 1 Year	1-3 Years	3-5 Years	5-10 Years	More than 10 Years
	1	5	2	6	6

Out of the twenty participants, the ratio of male to female was 12:8. People in their 30s and 40s were 14 people (70%). And a lot of people (60%) have been believers for more than five years. Four people among the twenty participants had an experience of

stop going to church for one to five years before attending Precious Community Church. They were a group of people that could represent the whole church members. Before starting this project, a survey called “Self-Evaluation on Evangelism Survey” was completed with the twenty participants to assess their attitudes toward evangelism. The result is listed on Table 3.

Table 3. Self-Evaluation on Evangelism Survey Statistics (Before the Project)

SD: Strongly Disagree, D: Disagree, DS: Disagree Somewhat, AS: Agree Somewhat, A: Agree, SA: Strongly Agree

No.	Description	Disagree			Agree		
		SD	D	DS	AS	A	SA
1	It’s embarrassing to share the Gospel.	0	2	0	5	10	3
2	I’m afraid to evangelize.	0	4	3	8	4	1
3	I’m not good enough to evangelize others.	0	1	1	8	2	8
4	Evangelism means bringing people to church.	1	0	4	7	6	2
5	I’m afraid of people’s reaction to my evangelism.	0	1	1	1	9	8
6	I don’t have confidence to answer people’s questions.	0	1	2	3	5	9
7	I’m afraid my pride might be hurt during evangelism.	0	2	2	14	1	1
8	Evangelism is for those hard-working Christians.	1	2	3	9	5	0

9	I don't know how to approach people for evangelism.	0	1	3	1	8	7
10	I don't know how to share the Gospel.	0	2	4	1	8	5
11	I don't like evangelism because it feels like churches are competing to gain members.	0	2	3	7	6	2
12	I'm afraid to evangelize because I don't know what to do if I meet a cult.	0	0	2	3	8	7
13	I tried evangelism but it's difficult when I don't see any fruit.	0	0	0	2	3	15
14	I don't have the gift of evangelism.	0	1	1	8	6	4
15	I'm not sure about the reality of heaven and hell.	4	11	5	0	0	0
16	I don't have assurance of salvation.	6	8	5	1	0	0
17	I don't know who Jesus is.	2	4	13	1	0	0
18	I don't know what the Gospel exactly is.	0	2	8	6	2	2
19	I have burden if I start, I should take responsibility to the end.	0	0	0	5	10	5
20	Evangelism is one of the ministries of the evangelism department of the church.	0	1	1	9	6	3

In analysis, most participants believe basic concepts of Christian faith such as assurance of salvation (the question 16), the existence of heaven and hell (the question 15), and who Jesus is (the question 17). But most of them show a lack of confidence in doing personal evangelism. They don't have correct understanding about the gospel (the

question 18). They are afraid of being hurt (the question 7), embarrassed (the question 1), and people's reaction (the question 5). The following are their excuses. They are not hard-working people (the question 8). They have no gift (the question 14). And they don't know how to do it (the questions 9 and 10). The analysis also exposes their misunderstandings about evangelism as follows: It is bringing people to church (the question 4) and it is what only the board of missions do (the question 20). The analysis reveals their negative feelings about evangelism like—I don't like evangelism because it feels like churches are competing for gaining members (the question 11) and I have a burden, if I start, I should take responsibility until the end (the question 19). Some are the excuses of those who have experience in personal evangelism.

The self-evaluation survey was completed again with the same participants after the project and compared to the previous one filled out before the project. The difference of the answers was surprisingly big. Almost all the negative thoughts toward evangelism are changed to positivity and biblical thoughts. The statistics of the survey after the project is on Table 4. The misunderstandings about evangelism are disappeared looking at answer to these questions: It is only for the board of missions to do (the question 20). It means bringing people to church (the question 4). They came to know what the gospel really means (the question 18). The excuses and lack of confidence are also disappeared. Now they have no more fear (the question 12). And the confidence for evangelism is evidently shown (the question 16).

Table 4. Self-Evaluation on Evangelism Survey Statistics (After the Project)

SD: Strongly Disagree, D: Disagree, DS: Disagree Somewhat,
AS: Agree Somewhat, A: Agree, SA: Strongly Agree

No.	Description	Disagree			Agree		
		SD	D	DS	AS	A	SA
1	It's embarrassing to share the Gospel.	5	13	2	0	0	0
2	I'm afraid to evangelize.	6	12	2	0	0	0
3	I'm not good enough to evangelize others.	7	11	2	0	0	0
4	Evangelism means bringing people to church.	11	5	4	0	0	0
5	I'm afraid of people's reaction to my evangelism.	4	14	2	0	0	0
6	I don't have confidence to answer people's questions.	5	9	6	0	0	0
7	I'm afraid my pride might be hurt during evangelism.	4	13	3	0	0	0
8	Evangelism is for those hard-working Christians.	12	6	2	0	0	0
9	I don't know how to approach people for evangelism.	6	10	3	1	0	0
10	I don't know how to share the Gospel.	16	3	1	0	0	0
11	I don't like evangelism because it feels like churches are competing to gain members.	6	12	2	0	0	0

12	I'm afraid to evangelize because I don't know what to do if I meet a cult.	2	13	4	1	0	0
13	I tried evangelism but it's difficult when I don't see any fruit.	9	9	1	0	1	0
14	I don't have the gift of evangelism.	9	9	1	1	0	0
15	I'm not sure about the reality of heaven and hell.	20	0	0	0	0	0
16	I don't have assurance of salvation.	20	0	0	0	0	0
17	I don't know who Jesus is.	19	1	0	0	0	0
18	I don't know what the Gospel exactly is.	19	1	0	0	0	0
19	I have burden if I start, I should take responsibility to the end.	5	12	3	0	0	0
20	Evangelism is one of the ministries of the evangelism department of the church.	13	7	0	0	0	0

In viewing the survey analysis, it is proof of the effectiveness of the five-week sermon series for evangelism motivation and the eight-week Goguma Evangelism School training program in equipping church members who have negative thought toward evangelism to be good evangelists.

Evaluation of the Project's Purpose

The goal of this project was to prove the effectiveness of Goguma Evangelism method to correct the negative thought toward evangelism of the church members and equip them to be powerful evangelists through evangelism motivation series sermons and Goguma Evangelism School. The second goal was to develop a five-week sermon series

to motivate evangelism. The third goal was to set up a Goguma Evangelism School curriculum consisting of eight sessions to train the church members. The last goal was to formulate a strategy to enhance the applicability of Goguma Evangelism method.

To achieve the first goal, prior to starting the project, we asked all the twenty participants to fill out the self-evaluation survey questionnaire toward evangelism (refer to Appendix I). Analyzing this survey answers, we came to know their thinking and attitude toward evangelism. This survey result was useful to compare to the survey done after the project. The analysis of the difference between two survey answers showed their dramatically changed thinking and attitude toward evangelism.

To achieve the second goal—developing a five-week sermon series to motivate evangelism—series sermons were preached on each Sunday worship time for five weeks. To evaluate the achievement of the goal, an evaluation committee was organized among Precious Community Church members. The committee evaluated whether the five-week series sermons were effective in motivating evangelism spirit with six evaluation points. The profile of the ten evaluators is on Table 5. The number of males was more than twice that of females. People in their 40s were 50%. Deacons are 50%. In general, they represented the laity members of Precious Community Church.

Table 5. The Profile of Evaluators for the Sermon Series on Evangelism

Age	20s	30s	40s	50s	
	2	1	5	2	
Gender	Male	Female			
	7	3			

Church	Deacon	Laypeople			
Status	5	5			

The ten representatives of Precious Community Church evaluated the evangelism motivation series sermons with for the four major categories such as: (1) Biblical Application, (2) Range, (3) Sermon Delivery, and (4) Application. Refer to Appendix II for the evaluation form. It can be said that the second goal was successfully achieved because all ten evaluators evaluated very positively to the questions. According to the evaluation and the opinions of the participants, the highest evaluation was given to the following points: (1) The contents of the series sermons had no problem in its interpretation and application of the biblical truths. (2) Making them clearly understand what the gospel is and why they must proclaim the gospel, and (3) Making them have confidence in personal evangelism after listening to the sermons. The evaluation statistics is on Table 6.

Table 6. Sermon Series on Evangelism Evaluation Statistics
(Evaluators: 10 Precious Community Church Members)

1=insufficient, 2=requires attention, 3=sufficient, 4=exemplary					
Evaluation Point	1	2	3	4	Remark
Biblical Application					
The contents of the series sermons had no problems in its interpretation and application of the biblical truths.	0	0	0	10	

The contents of the series sermons had no problems with Southern Baptist theology. It followed the theology of the Baptist Faith and Message of Southern Baptist Convention.	0	0	6	4	
Range					
The contents of the series sermons covered the related issues on evangelism motivation.	0	0	4	6	
Sermon Delivery					
The contents of the series sermons were effectively delivered. When the sermons were delivered, there were the Holy Spirit's grace.	0	0	2	8	
Application					
After listening to the sermons, a spiritual awakening occurred on evangelism leading to motivation for evangelism.	0	0	0	10	
After listening to the sermons, passive attitudes on evangelism was changed to active ones with confidence. I started to do evangelism.	0	0	4	6	

The third goal was to set up a Goguma Evangelism School curriculum consisting of eight sessions to equip the Precious Community Church members to be personal evangelists. To evaluate the achievement of the goal, an evaluation committee was organized, which consisted of ten leaders of Precious Community Church. The

committee evaluated whether the eight-week Goguma Evangelism School curriculum were effective according to the six evaluation points. The profile of the ten evaluators is on Table 7. The ratio of males and females was 6:4. Five people were in their 30s. People in their 40s were two. And people in their 50s were three. Among them, there were two pastors, two assistant pastors, one elder, one deaconess, and three deacons. It can be said that most leaders of the Precious Community Church were included in the evaluation committee. The evaluation was very carefully done by the various kinds of ministers because this curriculum can be used for not only Precious Community Church but also for Korean churches in America or Christian churches in the world.

Table 7. The Profile of Evaluators for Goguma Evangelism School Curriculum

Age	20s	30s	40s	50s	
	0	5	2	3	
Gender	Male	Female			
	6	4			
Church Status	Pastor	Assistant Pastor	Elder	Deaconess	Deacon
	2	2	1	2	3

It can be said that the third goal was also successfully achieved because all the ten evaluators graded it positively. According to the evaluation and the opinions of the participants, the highest evaluation was given to the following points: (1) The curriculum contents had no problems in its interpretation and application of the biblical truths. (2) Curriculum contents included many practical exercises for personal evangelism like

evangelism practices. (3) A lot of participants expressed that they gained confidence to do personal evangelism through the school curriculum and came to begin personal evangelism in their daily life. Some said that if it had dealt with more issues related to the evangelism, it would have been better. It was admitted that the time was too short to deal with all the issues. Thus, it can be said that the third goal—setting up a Goguma Evangelism School curriculum consisting of eight sessions to equip the Precious Community Church members to be personal evangelists—was well-accomplished. Table 8 shows the statistics of the evaluation.

Table 8. Goguma Evangelism School Curriculum Evaluation Statistics
(Evaluators: 10 Precious Community Church Leaders)

1=insufficient, 2=requires attention, 3=sufficient, 4=exemplary (The numbers in the boxes are the number of the people who marked there.)					
Evaluation Point	1	2	3	4	Remark
Biblical Application					
Curriculum contents have no problems in its interpretation and application of the biblical truths.	0	0	0	10	
Curriculum contents have no problems with Southern Baptist theology. It follows the theology of the Baptist Faith and Message of Southern Baptist Convention.	0	0	4	6	
Range					
Curriculum contents cover all the issues related to the training.	0	0	5	5	

Methodology					
The curriculums use various educational approaches such as lectures, group discussions, one-by-one sharing Gospel exercises, and festivals.	0	0	4	6	
Practical Use					
Curriculum contents include practical applications.	0	0	0	10	
The curriculums give evangelism practice opportunities on the ground.	0	0	1	9	

The last goal was to formulate a strategy to enhance the applicability of Goguma Evangelism method to the world Christian churches after proving its effectiveness. According to the evaluation results, it can be said this project proved its effectiveness. Thus, the strategy to spread this Goguma Evangelism method to the world Christian churches are being discussed and established. For instance, first, I have a plan to hold evangelism revival meetings for Korean churches and missionary-recharging seminars for Korean missionaries in the world. A strategy to publish the textbooks for the Goguma Evangelism training is being developed. And the translation into several languages are being considered. We are coordinating the plans and the budget to make it possible. I also have a plan to expand our work in cooperation with Korean churches and Southern Baptist churches worldwide.

Strengths of the Project

This project started to give an answer to the common phenomenon of losing power in evangelism among the Christian churches and their believers of the so called evangelized countries. This is a phenomenon not only of Korean churches, but also of American churches. Sometimes there are some churches that shows rapid growth in numbers, but when we look inside, this turns out to be just horizontal growth of the believers' moving from one church to other churches. The area of Placentia in Orange County, California, where I planted Precious Community Church, is one of the most difficult places for evangelism. It is called as "the grave of new started churches". In this context, Precious Community Church has tried to train the church member believers to be good evangelists with thorough evangelism training and disciple training according to the church vision, "A community that considers a soul precious (Isa 43:1)."

The evangelism motivation sermon series and Gogoma Evangelism School—the characteristics of the Precious Community Church's ministry—are tools to change the church members' negative thought toward evangelism into biblically correct faith and train them to seek for the souls God appointed in confidence. It uses a self-evaluation result to figure out and correct their misunderstanding or negative thought. The strongest point of this Gogoma Evangelism method is that it is very simple and easy. We do not need to memorize except the simple four slogans: (1) "Do you believe in Jesus?" (2) "You must believe in Jesus." (3) "It's so good!" (4) "I will pray (am praying) for you." There is no burden toward evangelism in the faith that God is the one who has full authority, and that what we should do is just confirming the target person's heart whether it is open or not. After confirming that the person's heart is open, we lead the person to

decision making using the simple gospel presentation method that was summarized with the four essential words: “God -Sin-Jesus-Gospel.” And this method does not need any tools like evangelism tracks.

Through the evangelism motivation sermon series and the Goguma Evangelism School, the church members get motivation for personal evangelism by realizing God’s heart for the lost souls (Lk 15:4). The motivated church members become the disciples of Jesus who practice the Great Commission in their lives through the evangelism training and the field practice (Mt 28:18-20). Therefore, the church starts to grow in numbers not by a horizontal moving, but by the members’ personal evangelism. It is very important in that this project shows that other churches also can do it, proving the effectiveness of the Goguma Evangelism method. Goguma Evangelism is a useful tool that can help many churches and believers who worry about the issues of evangelism. It can be also act as a very suitable tool to recharge the missionaries who work in the places where they cannot preach the gospel publicly.

Weaknesses of the Project

It is little difficult to generalize the result of this project because it was done in a church called Precious Community Church. However, the issue of not doing evangelism of most churches and believers is a universal problem. If the same survey is done with other church members, I think, the similar misunderstandings and negative thoughts can be found. Thus, though the evangelism motivation series sermons can be completely differently, if the principle of the Goguma Evangelism is correctly applied, I think, the result will be the same. This principle applies not only to Korean Churches in America but also to the world churches.

What I Would Do Differently

As I mentioned above, I think if the self-evaluation survey was done with not only Precious Community Church members but also other church' members, the project result could be more persuasive to generalize the effectiveness of Goguma Evangelism method proven by this project. If the project was done with more people, the analysis result could be more reliable. It was difficult to include the participants' written and stated testimonies after the project in this writing. They were amazing stories about their dramatic attitude changes toward evangelism.

Theological Reflections

Precious Community Church that I am serving belongs to the Southern Baptist Convention. Thus, the Goguma Evangelism method is based on Calvin's Predestination Theology. The principle of the Goguma Evangelism is that evangelism totally belongs to God. What we believers should do is to seek for the souls God predestined. Believing that the hearts of the souls God predestined will be prepared to accept the gospel at His time, we continue to preach the gospel poking with spiritual chopsticks. Of course, we do not stop praying for the souls that are not ready to open their hearts to the gospel. Without praying for them, we cannot say that "I am praying for you." Even those who do not agree with this theological basis will have no problem using this method. Its four simple slogans such as "Do you believe in Jesus?", "You must believe in Jesus.", "It's so good!", and "I am praying for you." is too useful to be kept away because of some different theological interpretations.

Personal Reflections

In doing this project, through the analysis of various surveys and evaluations, I came to know the Precious Community Church members more deeply. This will positively affect my sermons, Goguma Evangelism School, various revival meetings, and seminars. I thank the church members who participated in the project and the church leaders who participated in the evaluations.

I praise God for all the participants shared the testimonies about their amazing changes toward evangelism and daily life after the project. They are contributing to the church's growth working as good evangelists. I wish this effective Goguma Evangelism method would spread widely and help all the churches around the world recover the power of evangelism and healthily grow.

Conclusion

This fifteen-week project executed to develop the effective evangelism motivation sermon series and Goguma Evangelism School curriculum to transform the Precious Community Church members into good evangelists. As the positive evaluation result shows, the effective series sermons and school curriculum were developed. I wish these sermon series and Goguma Evangelism method would be introduced to the Christian churches around the world to help their revival. For that purpose, various publications, translations, revival meetings, and seminars are being planned. Everything we plan is in God's hand.

APPENDIX I

SELF-EVALUATION SURVEY FORM ON EVAGELISM

Agreement to Participate

The research in which you are about to participate is designed to develop personal evangelists in Precious Community Church in Placentia, California through Goguma Evangelism School. This research is being conducted by Ki Dong Kim for purposes of a ministry project for a doctor of ministry program at Southern Baptist Theological Seminary. In this research, you will be asked to do a survey about your status toward evangelism before and after the fifteen-week project. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Name _____ Signature _____

Date _____ Email _____ Phone _____

Directions: Please give your opinion using the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A: = agree, SA = strongly agree; please circle the appropriate answer.

1. It's embarrassing to share the Gospel.

SD D DS AS A SA

2. I'm afraid to evangelize.

SD D DS AS A SA

3. I'm not good enough to evangelize others.

SD D DS AS A SA

4. Evangelism means bringing people to church.

SD D DS AS A SA

5. I'm afraid of people's reaction to my evangelism.

SD D DS AS A SA

6. I don't have confidence to answer people's questions.

SD D DS AS A SA

7. I'm afraid my pride might be hurt during evangelism.

SD D DS AS A SA

8. Evangelism is for those hard-working Christians.

SD D DS AS A SA

9. I don't know how to approach people for evangelism.

SD D DS AS A SA

10. I don't know how to share the Gospel.

SD D DS AS A SA

11. I don't like evangelism because it feels like churches are competing to gain members.

SD D DS AS A SA

12. I'm afraid to evangelize because I don't know what to do if I meet a cult.

SD D DS AS A SA

13. I tried evangelism but it's difficult when I don't see any fruit.

SD D DS AS A SA

14. I don't have the gift of evangelism.

SD D DS AS A SA

15. I'm not sure about the reality of heaven and hell.

SD D DS AS A SA

16. I don't have assurance of salvation.

SD D DS AS A SA

17. I don't know who Jesus is.

SD D DS AS A SA

18. I don't know what the Gospel exactly is.

SD D DS AS A SA

19. I have burden if I start, I should take responsibility to the end.

SD D DS AS A SA

20. Evangelism is one of the ministries of the evangelism department of the church.

SD D DS AS A SA

APPENDIX II

MOTIVATION SERMON SERIES EVALUATION FORM

Agreement to Participate

The research in which you are about to participate is designed to develop personal evangelists in Precious Community Church in Placentia, California through Goguma Evangelism School. This research is being conducted by Ki Dong Kim for purposes of a ministry project for a doctor of ministry program at Southern Baptist Theological Seminary. In this research, you will read, check the appropriate answer, and write your opinion about the five-week sermon series to motivate evangelism. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Name _____ Signature _____

Date _____ Email _____ Phone _____

Five-Week Sermon Series Evaluation Rubric					
1=insufficient, 2=requires attention, 3=sufficient, 4=exemplary					
Criteria	1	2	3	4	Comments
Biblical/Theological Soundness					

The contents of the series sermons had no problems in its interpretation and application of the biblical truths.					
The contents of the series sermons had no problems with Southern Baptist theology. It followed the theology of the Baptist Faith and Message of Southern Baptist Convention.					
Contents					
The contents of the series sermons covered the related issues on evangelism motivation.					
Sermon Delivery					
The contents of the series sermons were effectively delivered. When the sermons were delivered, there were the Holy Spirit's grace.					
Application					
After listening to the sermons, a spiritual awakening occurred on evangelism leading to motivation for evangelism.					
After listening to the sermons, passive attitudes on evangelism was changed to active ones with confidence. I started to do evangelism.					

APPENDIX III

GOGUMA EVAGELISM SCHOOL EVALUATION FORM

Agreement to Participate

The research in which you are about to participate is designed to develop personal evangelists in Precious Community Church in Placentia, California through Goguma Evangelism School. This research is being conducted by Ki Dong Kim for purposes of a ministry project for a doctor of ministry program at Southern Baptist Theological Seminary. In this research, you will read, check the appropriate answer, and write your opinion about the effectiveness of Goguma Evangelism School curriculum composed of eight-week sessions. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Name _____ Signature _____

Date _____ Email _____ Phone _____

Goguma Evangelism School Curriculum Evaluation Rubric					
1=insufficient, 2=requires attention, 3=sufficient, 4=exemplary					
Criteria	1	2	3	4	Comments
Biblical/Theological Soundness					

Curriculum contents have no problems in its interpretation and application of the biblical truths.					
Curriculum contents have no problems with Southern Baptist theology. It follows the theology of the Baptist Faith and Message of Southern Baptist Convention.					
Range					
Curriculum contents cover all the issues related to the training.					
Methodology					
The curriculums use various educational approaches such as lectures, group discussions, one-by-one sharing Gospel exercises, and festivals.					
Plactical Use					
Curriculum contents include practical applications.					
The curriculums give evangelism practice opportunities on the ground.					

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ABSTRACT

DEVELOPING A PERSONAL EVANGELISTS THROUGH GOGUMA EVANGELISM SCHOOL AT PRECIOUS COMMUNITY CHURCH IN PLACENTIA, CALIFORNIA

Kidong Kim, D.Min
The Southern Baptist Theological Seminary, 2018
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The purpose of this project was to equip the project participants of Precious Community Church in Placentia, California to be personal evangelists through five-week evangelism motivation series sermons and eight-week Goguma Evangelism School.

In chapter 1, the detailed goals, the rationale, and research methodology were discussed.

In chapter 2, the biblical and theological basis of Goguma Evangelism School was offered, and the fact that every believer can preach the gospel using the Goguma Evangelism method was explained.

In chapter 3, the principles and methods of the well-known evangelism tools such as Evangelism Explosion, Four Spiritual Laws, Home Church Evangelism were introduced and compared to each other with the strengths and weaknesses of each method. The usefulness of Goguma Evangelism method was explained with its strong and weak points.

In chapter 4, the project that was executed for fifteen weeks with twenty members (both male and female above age twenty) of Precious Community Church in Placentia, California was detailed explained.

In chapter 5, the evaluation result of the project was analyzed in detail.

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