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AN ANALYSIS OF THE GA-JUNG CHURCH MODEL
FOR CHURCH PLANTING

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AN ANALYSIS OF THE GA-JUNG CHURCH MODEL
FOR CHURCH PLANTING

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To Ga-Jung church pastors and *mok-jas*
who are making disciples by saving souls
around the world
and
to Hyeon Suk Choi,
my eternal love, my friend, and my partner

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LIST OF ABBREVIATIONS

CPMs	Church Planting Movements
HCMI	House Church Ministries International
NASB	New American Standard Bible
NIV	New International Version
NLF	New Life Fellowship
SBC	The Southern Baptist Convention
SBCH	Seoul Baptist Church of Houston, Texas

PREFACE

My work could not have been completed without the encouragement and assistance of numerous individuals for this research project. First of all, Dr. J. D. Payne, my supervising professor, not only offered me valuable direction and advice as I began focusing on this topic, but also encouraged and guided me to do my very best research and writing. Dr. Michael David Sills provided me with guidance during the admissions process, and precious insights for cross-cultural ministry throughout the graduate courses. Dr. James D. Chancellor and Dr. John Mark Terry furnished me with their invaluable knowledge covering contemporary mission work and a zeal for missions during academic studies.

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CHAPTER 1

INTRODUCTION

Numerous Christian churches in today's world are experiencing a tendency toward declining membership. Church leadership is concerned about the fact that contemporary churches have little effect on evangelism and church planting through new believers. In many churches, older Christians gradually increase in number because people are living longer and numerous younger individuals live in the world apart from Christian churches. Moreover, some churches struggle to reach out to young people in the world and do not know ways to win them to Jesus Christ. It seems that these churches have come to the end of their rope to identify effective evangelism methods. Nevertheless, some churches—such as in Africa and in South America—and some groups—like Pentecostals, Independents, and Charismatics—grow continually as new believers join them as members. Such church growth frequently occurs even in certain North American Christian churches. Thus, Christian scholars are observing growing churches in order to find ways to overcome shrinking church membership.

In 2007, LifeWay Research revealed “19 standout SBC churches” for the last ten years (1996-2005). It located churches that were successful in reaching unbelievers for Jesus and baptizing them; that is, these nineteen churches were evangelistically effective churches. The criteria for determining standout churches were: “baptized at least 26 people per year for 10 consecutive years; overall worship attendance growth during the same 10 years; and a membership to baptism ratio of no more than 20 to 1.”¹ The

¹Libby Lovelace, “Standout Churches” [on-line]; accessed 9 April 2007; available from http://www.lifeway.com/lwc/articlemain_page/0%2C1703%2CA%25253D164777%252526M%25253D200906%2C00.html?; Internet.

research used annual reports submitted by churches joining with the Southern Baptist Convention (SBC). There are over forty-three thousand SBC churches. The standard applied to just twenty-two churches and, of them, nineteen churches participated in the research.²

According to the research, the 19 standout churches have in common five characteristics for sustained evangelistic effectiveness: pastor, atmosphere, evangelistic appeal, intentional outreach, and small groups.³ First of all, the pastor's role is quite important for evangelistically successful churches. Pastors love their flocks with the heart of Christ and possess a passion for evangelizing the lost. They set evangelism as a top priority in their churches. The pastors not only provide strong leadership, but share leadership with their staff members and lay leaders as well. Second, the churches create an evangelistic atmosphere. Church staff and lay people recognize the utmost importance of evangelism. Third, the pastors appeal to lost people to respond to the gospel by inviting them to the altar to complete decision cards during their worship services. Next, the churches focus intentionally on outreach in all activities. Finally, the churches implement the small-group strategy, whether small groups are on or off campus.

One of these nineteen standout churches is Seoul Baptist Church of Houston,

²The churches participating are as follows: (1) Atlee Community Church; Mechanicsville, Virginia. (2) Biltmore Baptist Church; Arden, North Carolina. (3) Cedar Creek Church; Aiken, South Carolina. (4) Church of Pembroke Pines; Pembroke Pines, Florida. (5) Clements Baptist Church; Athens, Alabama. (6) Fellowship of the Rockies; Pueblo, Colorado. (7) First Baptist Church of Oviedo; Oviedo, Florida. (8) Highlands Fellowship; Abingdon, Virginia. (9) Hopewell Baptist Church; Gainesville, Georgia. (10) Jersey Baptist Church; Pataskala, Ohio. (11) Lenexa Baptist Church; Lenexa, Kansas. (12) Lindsay Lane Baptist Church; Athens, Alabama. (13) London Bridge Baptist Church; Virginia Beach, Virginia. (14) Mandarin Baptist Church; Los Angeles, California. (15) Miles Road Baptist Church; Summerville, South Carolina. (16) NorthPointe Community Church; Fresno, California. (17) Northside Baptist Church; Wilmington, North Carolina. (18) Seoul Baptist Church of Houston, Texas. (19) Sarasota Baptist Church; Sarasota, Florida.

³Lovelace, "Standout Churches."

Texas (SBCH). Its average weekly worship attendance increased from 260 people in 1996, to 1,180 individuals in 2004. This church grew in membership from 150 people in 1996, to 870 individuals in 2004.⁴ Adding new members, by reaching lost people for Jesus, has helped the church to continually grow during the last decade. The church's explosive growth through conversions has created a sensation for Korean churches in North America and South Korea. Joung-sik Park contends that "SBCH is causing a silent revolution in Korean churches."⁵ Seung Ro Park evaluates SBCH's Ga-Jung church model as a new alternative idea for twenty-first-century pastoral ministry in his book, *House Church Is the Key to Church Revival*.⁶ In addition, Sang Tae Choi asserts that the Ga-Jung church is a new ecclesiology for the twenty-first century.⁷

Seoul Baptist Church of Houston is an evangelism-focused and a home-based cell church with similarities to a house church. Unlike general house churches, though, it consists of numerous house churches. There are differences between house churches and cell churches. J. D. Payne—who is a national missionary with the North American Mission Board of the SBC and a pastor for church multiplication at The Church at Brook Hills in Birmingham, Alabama—mentions that the differences between them are "autonomy and pastoral leadership."⁸ House churches are fully self-governed, while cell

⁴Young G. Chai, "The Ga-Jung Church" (paper presented at the Ga-Jung Church Seminar, Houston, 22-27 February 2005), 28.

⁵Joung-sik Park, "Rethinking Discipleship Training of Adults: Through the Threefold Lens of Scripture, Adult Education Theory, and the House Church Model" (paper presented at the Ph.D. Seminar of Educational Studies, Trinity Evangelical School, January 2007), 1.

⁶Seung Ro Park, *Gajungkyohae: Isipilsegi Mokhaeui Saeroun Daean* (House Church Is the Key to Church Revival) (Seoul: Saebok Publishing House, 2002), 203.

⁷Sang Tae Choi, *Igersi Gajungkyohaeda: Isypilsegi Sinkyohaeron* (The Ga-Jung Church: A New Ecclesiology for the Twenty-First Century) (Seoul: DMI, 2002). Pastor Choi utilizes the Ga-Jung church model for his congregation.

⁸J. D. Payne, *Missional House Churches: Reaching Our Communities with the Gospel* (Colorado Springs, CO: Paternoster Publishing, 2007), 13.

groups in cell churches have semi-autonomy. In addition, the house church possesses its own pastoral leadership, while the cell church's pastoral leadership supervises its cell groups. Therefore, I call the house church of SBCH the Ga-Jung church, interpreted as "home or house" church, in order to distinguish it from general house churches.⁹

The Ga-Jung churches of SBCH usually gather once a week on Friday night. Each Ga-Jung church is guided by a lay leader called *mok-ja*. Because *mok-ja* means "shepherd" in Korean, the Ga-Jung church is also called *mok-jang*, which is interpreted as "a ranch." Consequently, I will use the terms Ga-Jung church and *mok-jang* interchangeably. Each *mok-jang* consists of about six to twelve SBCH church members and unbelievers. The number of those people who go to Ga-Jung church gatherings is more than the number of those who attend Sunday worship services.

SBCH was not modeled after the Ga-Jung church from the beginning. The church was transformed into the Ga-Jung church structure, however, when Young G. Chai accepted a call to become its pastor in 1993. Chai emphasized the lay ministry and evangelizing unbelievers through the Ga-Jung churches as he agreed with Ralph W. Neighbour's conclusion concerning the reason the church did not grow. Neighbour observed that strategies of traditional churches tend to gradually grow weak in reaching unbelievers for Jesus Christ, and their ministries are concentrated chiefly on believers who attend churches.¹⁰ Consequently, Chai applied the Ga-Jung church model to SBCH

⁹Joon Huh also employs the term "the Ga-Jung church" for SBCH's house church model in his dissertation, "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).

¹⁰Young G. Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church) (Seoul: Nachimban Publishing, 1996), 32; Ralph W. Neighbour, *Where Do We Go from Here? A Guidebook for the Cell Group Church*, rev. ed. (Houston: TOUCH Publications, 2000), 100-01.

as a new paradigm for twenty-first-century pastoral ministry.¹¹ For the pastoral ministry of the Korean church, he believes firmly that the Ga-Jung church is the third generation from the time that the gospel arrived in South Korea: The first generation led the Korean church's numerical growth through revival meetings; the second generation helped its spiritual growth through discipleship training; and then the Ga-Jung church, as the third generation, is attempting to guide all believers into church ministries.¹² The SBCH Ga-Jung church model has the potential to satisfy the needs of Korean pastors who are seeking a new pastoral method for the twenty-first century. As a result, by 2008, more than 3,500 Korean ministers and missionaries attended the Ga-Jung church seminar held by SBCH.¹³

Purpose of the Proposal

The purpose of this dissertation is to study and analyze the Ga-Jung church model as used by Seoul Baptist Church of Houston, Texas, for church planting, with a specific focus on the years from 1993 to 2008. This study is intended to prepare a church planting model for Japan, which is one of my future mission fields. As the Ga-Jung church obeys the Great Commission, it is evangelizing lost souls, making them disciples, and planting churches with them. For this reason, I will give particular emphasis to the Ga-Jung church as a church-planting model.

¹¹Chai was affected by three books: for the Ga-Jung church's philosophy and structure, Juan Carlos Ortiz's *Disciple* and Neighbour's *Where Do We Go from Here?*, according to Chai's *Establish the Lay Ministry through the Ga-Jung Church* (18 and 35-36); and for relational evangelism, Joseph C. Aldrich's *Life-Style Evangelism*, according to Chai's *Church Is Hospital* (235).

¹²Young G. Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church) (Seoul: Durano Publishing, 2000), 228.

¹³Seung Hyeon Sung, e-mail message to author, February 7, 2009.

First of all, in this dissertation, I define the terms church and church planting. I also study the nature and functions of the church, as well as the biblical, theological, and missiological foundations of church planting. In addition, I consider the importance, types, and models of church planting. Based on the study of the church and of church planting, I propose healthy church-planting principles.

Second, I furnish a definition of the Ga-Jung church model from Seoul Baptist Church of Houston. I additionally distinguish between the Ga-Jung church model and other church models, such as the cell church and the house church. I also describe how SBCH conducts Ga-Jung church meetings and what the church members do in their Ga-Jung churches.

Third, I investigate the Ga-Jung church's biblical and historical foundations. This includes biblical principles of the Ga-Jung church ministry, examples of New Testament churches, and instances of churches in Christian church history. I also outline a short SBCH history as related to the Ga-Jung church. Furthermore, I examine Ga-Jung church strategies for evangelism, discipleship, worship, and missions. Fellowship, which is one of the church functions, will be included in assessments of other functions.

Finally, I introduce three contemporary church-planting examples that utilized the Ga-Jung church model of SBCH. The report includes the evaluations for the three case studies. Moreover, I analyze the Ga-Jung church model for church planting through the proposed healthy church-planting principles.

Background of the Dissertation

My interest in the Ga-Jung church is the result of my personal journey as a lay Christian and minister. When I accepted Jesus Christ as my Savior and Lord in 1990, I attended a local church that applied the New Testament teaching as in Acts 2: 42-47: "They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. . . . Day by day continuing with one mind in the

temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved” (NASB). The congregation of the church that I attended numbered about 120 individuals. Even though the number of members was small, the church dedicated itself to reaching university students and faculty members for Jesus Christ and making them disciples. The church members tried to attend Bible-study classes provided by the church. The church members prayed and proclaimed the gospel with a pleasant mind whenever they assembled. They also treated other members to meals and shared mutual needs with one another. As a result, the church led a great number of college students to Christ.

As the church members had their own building, however, their passion for evangelism and the idea of the New Testament church gradually declined. Hence, I considered the question what a biblical church is when I served as a lay leader in 1999. I was concerned about five issues:

1. What is the church?
2. What is God’s desire for His own churches?
3. Where or how do faith and life meet? In other words, how do Christians who believe in Jesus Christ live in the world?
4. What is the church’s direction, or why does the church exist?
5. How can we experience the church’s revival from God?

At that time, I had felt the Lord’s calling to become involved in missions. As I responded to that call in 2001, I started my studies at the Korean Baptist Theological Seminary, where I earned a Master of Divinity degree in 2004. When I ministered to young adults at the church, a new pastor accepted the call to pastor the church. The pastor tried to apply the cell church model to the church. I—as the church’s young adult minister—along with other staff members, reviewed many books pertaining to the cell church, including Neighbour’s *Where Do We Go from Here?*; Chai’s *Change Your Zone*

Meeting Church to the Ga-Jung Church; William Beckham's *The Second Reformation and Redefining Revival*; Rick Warren's *The Purpose-Driven Church*; Paul Braoudakis's *Willow Creek Community Church*; Carl F. George's *Prepare Your Church for the Future*; and Dale Galloway's *The Small Group Book*. Through Chai's book, I was able to comprehend God's desire for the church: The Ga-Jung church exists to evangelize unbelievers and make them disciples. This Ga-Jung church model provided me with a better understanding of the New Testament church and a vision for my future missions ministry.

Methodology of the Study

Until the spring of 2009, according to House Church Ministries International, 130 churches have registered to adopt SBCH's Ga-Jung church model: fifty-nine churches in North America, seventy churches in South Korea, and one church in China.¹⁴ Just six churches among them were planted by applying SBCH's Ga-Jung church model directly: three Korean-American churches in North America, and three Korean churches in South Korea.¹⁵ This means that most congregations practicing the Ga-Jung church model were transformed from a traditional church or cell church system into the Ga-Jung church one. The six churches have been planted within the five years between 2002 and 2007. Currently, some Korean ministers and missionaries are interested in church planting using the Ga-Jung church model.

¹⁴House Church Ministries International, "The Ga-Jung Church Directory" [on-line]; accessed 2 March 2009; available from <http://www.housechurchministries.org>; Internet.

¹⁵The six churches planted recently are as follows: (1) Jubaragi Church of Vancouver, Canada (planted by 2002); (2) Korean Community of Philadelphia Church, Pennsylvania (by 2003); (3) Chamsarang Baptist Church of Pyeong-tack, South Korea (by 2004); (4) Sarangwui Church of Chung-ju, South Korea (by 2006); (5) Victoria Korean Baptist Church of Victoria, Canada (by 2007); and (6) Heaven's Door Presbyterian Church of Young-in, South Korea (by 2007).

This dissertation evaluates Seoul Baptist Church of Houston's Ga-Jung church as a planting model. In the process of this study, I employed the following research methods based on an examination of literary sources. First, I reviewed Chai's writings to understand Ga-Jung church principles and philosophy along with how he began and developed the Ga-Jung church system at SBCH. These resources include books, papers presented at the House Church Seminars, and pastor columns on the SBCH Web site. Furthermore, I examined other people's books, articles, and dissertations with respect to the Ga-Jung church as well as to the cell church and the house church because the Ga-Jung church is similar to various parts of the cell church and the house church.

Second, I reviewed and assessed the writings of those who comment on church doctrine as well as healthy church planting. Through the examination, I produced a biblical understanding of the church and healthy church-planting principles. In addition, I investigated biblical principles of the Ga-Jung church's ministry. This included conducting exegesis of passages for biblical principles if needed. To provide the Ga-Jung church's examples, I also studied the book of Acts and the apostle Paul's epistles that describe the New Testament church. Furthermore, I evaluated small group and lay ministries in Christian church history as its primary characteristics.

Third, I utilized materials of the Ga-Jung church seminar and conference held by House Church Ministries International (HCMI). I attended a seminar in Houston, Texas, in January 2005, and a conference in Jacksonville, Florida, in February 2005. At the 2005 Houston seminar, I purchased a Bible study tape set by SBCH and a Ga-Jung church story DVD title that was aired through Korea's Christian Broadcasting System in 2002. When I visited Seoul Baptist Church of Houston, Texas, in January 2008, I obtained more information about the Ga-Jung church philosophy and the leaders' thought along with SBCH's history as it pertains to the Ga-Jung church. Moreover, I have asked

HCM I for recent Ga-Jung church seminar materials because they are continually upgraded.

Fourth, I conducted three case studies for church planting that recently employed the Ga-Jung church model, visiting Web sites and holding interviews with pastors in the respective churches. I checked the Web sites of the three churches to examine articles, e-documents, and pastor columns. I also interviewed pastors of the three churches to learn about background information concerning the churches as well as philosophies, visions, pastoral principles, and church-planting stories of the pastors. Moreover, I explored the church-planting principles applied by the pastors. The interviews were a fundamental method in the process of accomplishing the case studies.

Last, I studied the Ga-Jung church controversies in South Korea in 2007. A Presbyterian regional association, which belonged to The General Assembly of the Presbyterian Church in Korea,¹⁶ discussed in April the application of the Ga-Jung church system in local churches. After that, in September, *MokheuywaShinhak*¹⁷ conducted a Ga-Jung church forum titled “The Ga-Jung Church Movement as a New Pastoral Alternative Proposal for Recovering the Biblical Church.”

¹⁶This is one of the primary four denominations in about one hundred Korean Presbyterian denominations. The controversy began to oppose the Ga-Jung church employment in its churches; but, after the discussion, the denomination agreed to implement the Ga-Jung church system partly for its churches.

¹⁷As *MokheuywaShinhak* is a monthly journal published by Durano Publishing, it is one of the popular journals for Korean pastors, scholars, and theological students.

CHAPTER 2
UNDERSTANDING THE CHURCH
AND CHURCH PLANTING

It is important to comprehend the doctrine of the church. Orlando Costas states, “To ask, ‘What is the church?’ is for the Christian as basic as a person’s understanding of himself, the nature and origin of his family, his cultural background, and his national distinctive.”¹ According to the way the doctrine of the church is understood, different models of churches will appear on the mission field. Louis Berkhof observes that the Roman Catholic Church believes that the discussion of the church precedes the discussion of all other doctrines, even including the doctrines of God or of divine revelation.² However, as the Reformed church considered the church to be “a spiritual organism,” it held that the discussions concerning the doctrine of redemption and God precede the discussion of the church.³

These days, many people equate the church with a building. Moreover, some individuals regard the church as a religious club (or organization) in which Christians form friendships with other people.⁴ Rather, the church is the people who are called to follow Christ, not a place where believers meet. The correct understanding of the church

¹Orlando E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World* (Wheaton, IL: Tyndale House Publishers, 1974), 21.

²Louis Berkhof, *Systematic Theology*, new combined ed. (Grand Rapids: Eerdmans, 1996), 553.

³Ibid.

⁴Edmund Clowney, *The Church: Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 1995), 58.

can help church planters produce a healthy one. The purpose of this chapter is to provide the biblical foundations for the church and church planting. The first section examines the definition, nature, and functions of the church. The second section offers a definition and the biblical, theological, and missiological foundations for church planting, as well as its importance. Finally, this chapter offers nine principles for church planting.

Defining the Church

The term *church* is derived from the Greek word *ekklesia*, which means “a gathering of citizens called out from their homes into some public place.”⁵ P. T. O’Brien explains that the term *ekklesia* denotes “an assembly or gathering of people” in the Greek and Jewish world prior to the New Testament.⁶ *Ekklesia* is used in the Bible for “church,” “assembly,” and “congregation.” It is composed of the two Greek words, *ek*—“out of,” and *kaleo*—“I call.” It literally means “called out.” In addition, if one is called by someone, there is a particular purpose for the calling. Therefore, the church is an assembly of believers called out by God for its certain purpose.

The Old Testament employs the term *qahal* to describe the assembly. At Horeb, the Lord commands Moses to assemble (*qahal*) the people before Him to hear His Word (Deut 4:10 NIV). The term *qahal* refers to the assembly, or the gathering, of people who meet to worship God. It is mostly translated as the Greek term *ekklesia* in the Septuagint.

In the New Testament, Jesus tells Peter, “I will build my church (*ekklesia*)” (Matt 16:18 NASB). The church is constructed on the foundation of the apostles and prophets (Eph 2:20). In his letters, the apostle Paul describes the group of believers

⁵“Deluxe Dictionary,” in *The Deluxe Bible* [CD-ROM] (Seoul: Missionsoft, 2001).

⁶P. T. O’Brien, “The Church as a Heavenly and Eschatological Entity,” in *The Church in the Bible and the World: An International Study*, ed. D. A. Carson (Grand Rapids: Baker, 1987), 90.

within a geographical area as the church or the churches. For example, he wrote letters for the Corinthian church (1 Cor 1:2) and the churches of Galatia (Gal 1:2). Furthermore, a gathering in a private house—a house church—is designated as the term *ekklesia* (Rom 16:23; 1 Cor 16:19; Col 4:15; and Phlm 1:2).⁷

In the Bible, the church is related to the Trinity: the Father, the Son, and the Spirit. First of all, the church relates to God. The church is His chosen people in Christ. In the Old Testament, as the Lord reveals Himself to the Israelites, He calls them “my people”: “I will also walk among you and be your God, and you shall be my people” (Lev 26:12 NASB). The Lord chose Abraham and his descendants, so that—in them—all the families of the earth would be blessed (Gen 12:3). Millard Erickson remarks, “The concept of the church as the people of God emphasizes God’s initiative in choosing them.”⁸ Edmund Clowney mentions that “the concept of the people of God as an assembly has its Old Testament roots in the gathering of Israel before the Lord at Mount Sinai”⁹: “You shall be to me a kingdom of priests and a holy nation” (Exod 19:6 NASB). In the New Testament, Christians are “a chosen people, a royal priesthood, a holy nation, a people belonging to God” (1 Pet 2:9 NIV). The church is God’s family as well (Eph 2:19). All believers are the Lord’s children (John 1:12). Thus, God is their Father, and they are brothers and sisters in Christ (Matt 12:50).

In addition, the church is God’s dwelling place. It is also the temple of the living God (2 Cor 6:16). The temple was the Lord’s Old Testament dwelling place. Hence, the church is a dwelling place of God in the Spirit.

⁷Berkhof, *Systematic Theology*, 556.

⁸Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker, 1998), 1045.

⁹Edmund Clowney, “The Biblical Theology of the Church,” in *The Church in the Bible and the World: An International Study*, ed. D. A. Carson (Grand Rapids: Baker, 1987), 16-17.

Second, the church relates to Christ. The church is His body. There is one body: “By one Spirit, we were all baptized into one body” (1 Cor 12:13 NASB). Christ is the Head of the body, the church (Col 1:18). As an individual possesses numerous parts in one body, the church that is composed of many members is one body in Christ, but each member has a different function (Rom 12:4-5). According to Erickson, “The image of the body of Christ . . . emphasizes the connection of the church, as a group of believers, with Christ.”¹⁰ Everett Ferguson observes, “The body finds its wholeness in Christ, and Christ has his fullness in his people.”¹¹ The church, as the body of Christ, has many members with different functions and gifts, but every member is directly connected to the Head.

The church is also depicted as Christ’s bride: “I betrothed you to one husband, so that to Christ I might present you as a pure virgin” (2 Cor 11:2 NASB). The apostle Paul encourages Christians, in a very daring comparison, that the husband should love his wife as Christ loves the church (Eph 5:25). If the church is Christ’s bride, it must be holy and blameless before him (Eph 1:4).

Third, the church relates to the Holy Spirit. The church began at Pentecost with the Holy Spirit, who was promised by Jesus Christ: “I will ask the Father, and He will give you another Helper, that He may be with you forever” (John 14:16 NASB). The church is God’s temple, a dwelling for the Spirit: “Do you not know that you are a temple of God and that the Spirit of God dwells in you?” (1 Cor 3:16 NASB). Consequently, the Spirit dwells in the church. Ferguson insists, “If the church is the body of Christ, the Spirit of Christ is the life of the body.”¹² The church that does not possess the Spirit is no longer a church, just as a body without life is dead.

¹⁰Erickson, *Christian Theology*, 1047.

¹¹Everett Ferguson, *The Church of Christ: A Biblical Ecclesiology for Today* (Grand Rapids: Eerdmans, 1996), 94.

¹²*Ibid.*, 107.

God allows the Spirit's gifts for the profit of the church (1 Cor 12:7). Erickson comments that the Holy Spirit equips the church's body "by dispensing gifts, which in some cases are persons to fill various offices and in other cases are special abilities."¹³ The church in the Spirit will produce the Spirit's fruit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23). It will additionally expand the Lord's kingdom with the Spirit's power: "You will receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8 NASB).

The Nature of the Church

God, not human beings, created the church. It is both "invisible" and "visible" in nature. According to the Westminster Confession of Faith, the invisible church, which is universal or catholic, constitutes all believers who have lived, live, and will live with Jesus Christ; the visible church comprises particular churches, which preach the gospel, administer the sacraments, and perform public worship in a particular region throughout the world.¹⁴ Moreover, Berkhof describes the two churches as the community of the saints: "The invisible church is the church as God sees it . . . while the visible church is the church as man sees it."¹⁵ The visible church is not only universal under Christ, but is also composed of all His followers in a particular area. It does not mean that there are two

¹³Erickson, *Christian Theology*, 1051.

¹⁴The Westminster Confession of Faith XXV, I: "The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have, are, or shall be gathered into one, under Christ the Head thereof."; II: "The visible Church . . . consists of all those throughout the world that profess the true religion and of their children."; IV: "This catholic Church has been sometimes more, sometimes visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."

¹⁵Berkhof, *Systematic Theology*, 564.

different churches for Christ, but two different sides of Christ's church.

The church is both "institutional" and "organic," too. According to Clowney, the church is "the institution of Christ and of the Spirit, formed by his power and governed by his Word."¹⁶ Meanwhile, O'Brien declares that the church is "a living organic unity in which there is true diversity."¹⁷ Berkhof observes the church both as institution and organism in the concept of the visible church: "The church as an organism is the communion of believers, who are united in the bond of the Spirit, while the church as an institution is the mother of believers, a means of salvation, an agency for the conversion of sinners and the perfecting of the saints."¹⁸

The church is an organic community of those who confess Jesus as Savior and Lord because it is Christ's living body. The different parts of the living organism are united in Christ. Therefore, church members, as parts of the body, should serve and love one another in the church. The living body is a beautiful community for Christ. Christians should grow and mature in the community. As an organism is self-replicating, the church must reproduce continually. James Engel and William Dyrness emphasize that the local church is an organism in mission.¹⁹

Moreover, the church is a divine organization. It is the community of those who are organized in the manner that the members love God, grow together, and serve the world. The New Testament teaches that the church should be equipped by pastors, teachers, deacons, elders, or overseers (Eph 4:11; 1 Tim 3:1, 12; and Titus 1:5). An institution should be organized to operate efficiently; the church needs the structure of

¹⁶Clowney, *The Church*, 58.

¹⁷O'Brien, "The Church as a Heavenly and Eschatological Entity," 112.

¹⁸Berkhof, *Systematic Theology*, 567.

¹⁹James F. Engel and William A. Dyrness, *Changing the Mind of Missions: Where Have We Gone Wrong?* (Downers Grove, IL: InterVarsity Press, 2000), 116.

such organization. The church is institutional, as well as organic or spiritual, in nature.

The Nicene Creed describes that the church is one, holy, catholic, and apostolic. Berkhof lists one, holy, and catholic as the attributes of the church.²⁰ According to Charles Van Engen, the missionary church is one, holy, catholic, and apostolic.²¹ Furthermore, Jesus Christ's mission is one, holy, catholic, and apostolic.²²

Oneness

In the first phase, the church is one in the Spirit and in the faith. The church is united in Christ. The apostle Paul maintains, "There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all" (Eph 4:4-6 NASB). The Holy Spirit calls the body of Christ to be united. Paul encourages all believers to be humble, gentle, patient, and tolerant in love and to be one in the Spirit (Eph 4:2). The oneness of the church is "the vital, organic, and harmonious unity of the body of Christ."²³ Berkhof refers to this oneness when he states that the church is "the unity of the mystical body of Jesus Christ, of which all believers are members."²⁴ The unity of the body is attained by growing in spiritual maturity. When each member speaks and acts the truth in love, the church grows up into Christ and is united in Him (Eph 4:13). The body should be more united with Christ through the members' fellowship. Moreover, the

²⁰Berkhof, *Systematic Theology*, 572-76.

²¹Charles Van Engen, *Mission on the Way: Issues in Mission Theology* (Grand Rapids: Baker, 1996), 105-24.

²²E. R. Morgan, *The Mission of the Church: A Commentary* (London: Geoffrey Bles-The Centenary Press, n.d.), 26.

²³John Vodopivec, "The Church: The Continuation of Christ," in *Mission and Witness: The Life of the Church*, ed. Patrick J. Burns (London: Geoffrey Chamman, 1965), 92.

²⁴Berkhof, *Systematic Theology*, 572.

church should be of the same mind, and united in spirit and purpose (Phil 2:2). The members of the body should encourage one another in Christ, provide consolation in love, build fellowship in the Spirit, and share affection and compassion (Phil 2:1). When church members are in the love of Christ and love only Him, the church will be thoroughly one in Christ. Such oneness entails a common mind and purpose in the church.²⁵

Holy

Second, the church is holy “because it has been called out (*ekklesia*) by Christ himself.”²⁶ In other words, the church is holy because it is the church of Christ. Jesus, who is a high priest, prayed to the Father in heaven that the members of His body would be sanctified in the truth (John 17:7). Paul describes the Corinthian church as “those sanctified in Christ Jesus and called to be holy” (1 Cor 1:2 NIV). God’s people—that is, the church—must be holy because the Lord is holy (Lev 11:45). The church is the temple, indwelt by God, and is therefore holy (1 Cor 3:17). Berkhof notes, “In virtue of the mediatorial righteousness of Christ, the church is accounted holy before God.”²⁷ According to Philippians 2:15, church members must “prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world” (NASB). Van Engen states,

[T]he church is directly affected by how we speak, how we work at our jobs, how we use (or abuse) our bodies, how we think and evaluate, [and] how we relate to those in need. The holiness of the church is directly related to the life of the new self in the world. How we pay our income taxes. . . . For when as members of the church we confess belief in the holiness of the church, we make a commitment to our

²⁵Clowney, *The Church*, 72.

²⁶Edith M. Humphrey, “One, Holy, Catholic, and Apostolic: Awaiting the Redemption of Our Body,” in *Evangelical Ecclesiology: Reality or Illusion?*, ed. John G. Stackhouse (Grand Rapids: Baker, 2003), 142.

²⁷Berkhof, *Systematic Theology*, 575.

holiness.²⁸

His children must remember that the Lord has called them to be lights of the world. God's people should show their holinesses through their daily lives. They should live a pure and clean life that is recognized by the world.

Catholic

Third, the church is catholic. According to Clowney, "The Greek term *katholikos* means that which is universal or general, having to do with the whole."²⁹ The early church fathers implemented the church's universality to convey "an important New Testament teaching: that the church as a whole is more than the local church."³⁰ Berkhof points out that Protestants apply the church's universality to the invisible church "because she includes all believers on earth at any particular time, no one excepted . . . and because she exercises a controlling influence in the entire life of man in all its phases."³¹ The universal church is the totality of all true believers in Christ. It transcends time, place, race, and culture. The church's universality is understood to be "an expression of the universal intention of God in Jesus Christ."³² Additionally, Jesus commands the church to make disciples of all nations. The "nations" term implies any nationalities, any races, any genders, and any classes throughout the whole world. Costas states that it includes "all who respond to Christ's call no matter what the color of their skin, nationality, political ideology, economic status or educational background."³³

²⁸Van Engen, *Mission on the Way*, 110.

²⁹Clowney, *The Church*, 91.

³⁰Ibid.

³¹Berkhof, *Systematic Theology*, 575.

³²Van Engen, *Mission on the Way*, 112.

³³Costas, *The Church and Its Mission*, 27.

Apostolic

Last, the church is also apostolic. God sent Christ into the world (John 17:18). Jesus chose twelve disciples to be apostles (Luke 6:13). They were His witnesses, sent by Him “to Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The church is built on the foundation of the apostles (Eph 2:20). It is called to be Christ’s ambassador (2 Cor 5:20) with its primary role being to transform the world through the reconciliation work.³⁴ The ambassadors who are already reconciled to God have the commission to bring the message of reconciliation to others (2 Cor 5:19). Church members must lead the lost to restore their relationship with the Lord. They are sent out into the world by Christ to spread His Word (John 20:21). The church must assume the Great Commission to evangelize the lost and make them disciples of Christ.

In summary, the church is called by Christ. Believers in Christ must love and serve Him (the Head) as well as His church (body). The church needs to fulfill the purpose for which it is called to be one and holy. When each member is united in love, all people in the world will know that they are children of the Lord (John 13:35). When believers perform good deeds, they will glorify God as people in the world observe them (1 Pet 2:12). Moreover, when the church preaches the gospel throughout the whole world, new churches are likely to be established in many new places. E. R. Morgan illustrates, “If the marks of the church are that it is one, holy, catholic, and apostolic, it is because these are essential marks of the ministry and mission of her Lord.”³⁵

Functions of the Church

The church performs several functions to complete Christ’s mission. Church functions mainly include worship, education, fellowship, service, and mission (or evangelism). Erickson enumerates evangelism, edification, worship, and social concern

³⁴Van Engen, *Mission on the Way*, 227.

³⁵Morgan, *The Mission of the Church*, 27.

as the functions of the church in *Christian Theology*. According to Clowney, “The church is called to serve God in three ways: to serve him directly in worship; to serve the saints in nurture; and to serve the world in witness.”³⁶ Like Clowney’s classification of the church, this section evaluates the church’s ministry toward God, the church, and the world.

Toward God

First, the church includes ministry toward God: worship. According to Isaiah 43:21, God created people for a special purpose. The Lord wants all people to praise and worship Him: “the people I formed for myself that they may proclaim my praise” (NIV). He wants to be glorified through all people as well:

The time is coming to gather all nations and tongues. And they shall come and see my glory. I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Rosh, Tubal and Javan, to the distant coastlands that have neither heard my fame nor seen my glory. And they will declare my glory among the nations. (Isa 66:18-19 NASB)

God will gather all nations to see His glory. As a result, they will proclaim His glory. The writer sings that the gospel of the Lord will extend among all nations, so that they will praise Him (Ps 67:2-3). God seeks His worshipers, too (John 4:23). The Lord calls His people to praise the glory of His grace (Eph 1:6). Those who worship God must worship Him in spirit and in truth (John 4:24). The apostle Paul encouraged the members of the Roman church “to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship” (Rom 12:1 NASB). The early church believers devoted themselves to the breaking of bread and to prayer (Acts 2:42).

According to Donald Miller, “True Christian worship is not something man does for God but is rather the response man makes to what God has already done for him.”³⁷ Wallace

³⁶Clowney, *The Church*, 118.

³⁷Donald G. Miller, *The People of God* (Naperville, IL: SCM Book Club, 1959), 84.

Alston insists that “to praise God in Christian worship is to affirm, acknowledge, and celebrate both the existence of God as revealed in Jesus Christ and the activity of God whereby God renovates the fallen world.”³⁸

Toward the Church

Second, the church includes ministry toward the church: education, fellowship, and service. The apostle Paul encouraged Timothy to teach others: “The things which you have heard from me in the presence of many witnesses, these entrust to faithful men who will be able to teach others also” (2 Tim 2:2 NASB). According to Matthew 28:19-20, Jesus Christ empowered His disciples to make disciples by baptizing and teaching: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (NASB). Engel and Dyrness hold that contemporary churches tend to make merely church-going converts, instead of well-trained disciples.³⁹ Converts who do not become disciples are weak in the Lord’s ministries. They cannot perform His work, and additionally do not know what they should do for the Lord and His church. God’s churches must focus their attention on making disciples stronger to build up Christ’s body and to accomplish the Great Commission. Jesus commanded all Christians to make disciples—not converts.

Christians should be prepared for service in their churches as well (Eph 4:12). They must be equipped as Christ’s disciples through discipline. The Greek word *koinonia* is translated as “fellowship” or “communion.” Robert Paul maintains that “the *koinonia* of the New Testament church is the love of Jesus Christ expressed in

³⁸Wallace M. Alston, *The Church of the Living God: A Reformed Perspective* (Louisville: Westminster/John Knox Press, 2002), 110.

³⁹Engel and Dyrness, *Changing the Mind of Missions*, 66.

community.”⁴⁰ Christians practice the love of Jesus toward one another through *koininia* in the church. The early Jerusalem church members not only possessed all things in common, but—in addition—sold their property and possessions and distributed them to anyone in need (Acts 2:44-45).

Toward the World

Last, the church includes ministry toward the world: evangelism (or mission) and social concern. The Lord chooses His people, so that they “may proclaim the excellencies of him who has called [them] out of darkness into his marvelous light” (1 Pet 2:9 NASB). Costas insists that “the church ought to be concerned about the world, pray for it, and work toward its future, because she has been called out of darkness to participate in Christ’s priesthood in the world.”⁴¹ Evangelism is “not to criticize or condemn those to whom the ministry is addressed. It is to declare to them that God’s grace and love in Jesus Christ apply specifically to them, to proclaim to them that their salvation is assured, and to invite them to accept this reality and to share the ministry of the church.”⁴² Erickson mentions, “If the church is to be faithful to its Lord and bring joy to his heart, it must be engaged in bringing the gospel to all people.”⁴³

Jesus Christ empowers His churches to accomplish the Great Commission. According to the words of Jesus in Matthew 24:14, “This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come” (NASB). The apostle Paul’s primary work was proclaiming the gospel and establishing churches. The work will only be finished when the gospel of Christ has reached all

⁴⁰Robert S. Paul, *The Church in Search of Its Self* (Grand Rapids: Eerdmans, 1972), 301.

⁴¹Costas, *The Church and Its Mission*, 52.

⁴²Alston, *The Church of the Living God*, 116.

⁴³Erickson, *Christian Theology*, 1063.

people groups.

The church's ministry toward the world includes social concern, too. Erickson observes that the church has a "responsibility to perform acts of Christian love and compassion for both believers and non-Christians."⁴⁴ The church satisfies neighbors' needs in connection with various financial, medical, physical, or spiritual conditions. For example, some churches provide medical services of every kind regularly for their communities; others operate food banks periodically for their neighbors or feed the homeless. These social services, however, should be "by-products of faith."⁴⁵ Many missionaries conduct their ministries on mission fields that exhibit both social and economic needs. Missionaries' primary task, however, is winning people to Christ and setting up churches, while good works are secondary.

Defining Church Planting

The Longman Dictionary of Contemporary English defines the term "plant" as placing "plants or seeds in the ground to grow."⁴⁶ Farmers anticipate growth and harvest when they sow seeds in their gardens. Likewise, church planting should be started with sowing gospel seeds in the lost while expecting growth. Church planters thus should consider that their church planting works include both evangelism and discipleship.

Moreover, according to the apostle Paul in 1 Corinthians 3:5, "I planted, Apollos watered, but God was causing the growth" (NASB). What exactly did the apostle plant? Paul means both that he planted the Corinthian church and that he preached God's Word. Paul's church plant started with sowing the gospel of Jesus Christ. J. D. Payne

⁴⁴Ibid., 1067.

⁴⁵David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond* (Grand Rapids: Baker, 2000), 24.

⁴⁶Paul Procter and John Ayto, eds., *Longman Dictionary of Contemporary English* (Harlow, UK: Longman Group, 1978), s.v. "Plant."

defines church planting as “evangelism that results in new churches.”⁴⁷ Ed Stetzer observes that “biblical church planting is concerned with growing the kingdom of God and developing healthy churches with new converts.”⁴⁸

The early church obeyed Christ’s Great Commission to make disciples of all nations. Reaching the lost and making disciples are the purposes of the church’s existence. Therefore, church planting can be defined as fulfilling the Great Commission of Matthew 28:19-20: 1) Biblical church planting begins with approaching the lost. 2) It creates disciples by baptizing and teaching. 3) It plants or multiplies churches as the result of making disciples. 4) It experiences being with the Lord and the Holy Spirit. Church planting is a process—under the Holy Spirit’s leadership—of winning the lost, making disciples, and gathering congregations.

Biblical Church Planting Foundations

The Bible includes excellent references regarding the ways in which early believers planted new churches. Paul and his companions established numerous churches. Their church planting motivation resulted from a proper understanding of the Father’s heart for the lost, as well as of their own calling. In the case of observing God’s mission and Christ’s mission, it would be helpful to better comprehend biblical church planting as Christian missions.

God’s Mission

First of all, church planters must understand God’s mission. The Christian missions’ initiative is derived from God, who is a missionary. According to David Bosch,

⁴⁷J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Colorado Springs, CO: Paternoster Publishing, 2009), 4.

⁴⁸Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville: Broadman & Holman, 2003), 4.

“Mission has its origin in the heart of God.”⁴⁹ God’s mission concerns the Lord’s revelation of making himself known to the world. In *The Mission of God*, Christopher Wright defines mission as “our committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of God’s world for the redemption of God’s creation.”

The church’s mission should concern itself with what God has done, and is doing, in His Son.⁵⁰ God sent His only Son into the world for all people’s salvation. Jesus came to His people according to God’s love: “For God so loved the world that he gave his only begotten Son” (John 3:16a). The Lord has loved people since He created them. He demonstrated love by giving Himself for all individuals. The Lord wants all people to be saved in His way: “Whoever believes in him shall not perish, but have eternal life” (John 3:16b). Bosch remarks, “God is a fountain of sending love. This is the deepest source of mission.”⁵¹ The Lord calls His people, though, to accomplish His mission, “instead of carrying out his mission on his own.”⁵² Missionaries, hence, should go to the ends of the world with God’s love. They must share the gospel of salvation with all individuals to win them for Christ.

Jesus Christ’s Mission

Second, church planters must understand Jesus Christ’s mission. He is the missionary and God’s apostle sent into the world to complete His mission of saving the

⁴⁹David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 389.

⁵⁰Howard A. Snyder and Daniel V. Runyon, *Decoding the Church: Mapping the DNA of Christ’s Body* (Grand Rapids: Baker, 2002), 130.

⁵¹Bosch, *Transforming Mission*, 392.

⁵²Henry T. Blackaby and Avery T. Willis, “On Mission with God,” in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, 3rd ed. (Pasadena, CA: William Carey Library, 1999), 56.

lost (1 Tim 1:15).⁵³ The first coming of Jesus Christ is at the center of God’s redemptive work.⁵⁴ Furthermore, Jesus fulfills God’s mission.⁵⁵

In Christ’s ministry, He healed people by His love and compassion: “He saw a large crowd, and felt compassion for them and healed their sick” (Matt 14:14 NIV). Jesus had pity on a crowd of people who followed Him “because they were like sheep without a shepherd” (Mark 6:34 NIV). Christ taught the crowd with love. He appeared to His disciples during a forty-day period following His resurrection. Before Jesus ascended into heaven in His disciples’ presence, He declared that they would be His witnesses: “But you will receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8 NASB).

Therefore, all Christians should be Christ’s witnesses wherever they go or whatever they do. According to the Lord’s Word, they must go to the ends of the earth, where the gospel has not yet been spread. They should share the gospel of Christ and extend God’s kingdom. Jesus prayed, “As you sent me into the world, I also have sent them into the world. . . . That they may all be one; even as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you sent me” (John 17:18-21 NASB).

Paul’s Church Planting Activities

The apostle Paul’s church-planting examples are found in Acts and in his

⁵³Robert Garrett, “The Gospels and Acts: Jesus the Missionary and His Missionary Followers,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman, 1998), 65.

⁵⁴Costas, *The Church and Its Mission*, 6.

⁵⁵Wright, *The Mission of God*, 121.

Epistles. He was God’s chosen instrument to preach the gospel to the Gentiles (Acts 9:15). The Antioch church dispatched Paul and Barnabas to proclaim the Word of God and extend His kingdom (Acts 13:3-4). When examining Paul and his missionary journeys after the thirteenth chapter of Acts, he moved into a city, preached God’s Word, gathered new groups of believers, raised leaders to care for and oversee the new believers, and left the congregations behind to go on to other cities.

Missiological Foundations of Church Planting

A new church is one of Christian missions’ fruits, fulfilling the Great Commission. Church planters should comprehend some missiological principles. This section provides missiological understanding in connection with church planting: the church’s reproduction, contextualization, and indigenization.

Churches That Plant Churches

Melvin Hodges addresses Christian missions’ purpose as that of planting the New Testament church.⁵⁶ According to David Hesselgrave, “The primary mission of the church is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service.”⁵⁷ As mentioned above, the apostle Paul, whom the Antioch church sent, proclaimed the gospel and established churches. He focused, specifically, on gathering converts—planting churches. Following the Great Commission, the early church made disciples of unconverted people through baptizing and teaching. The church planted or multiplied churches as the result of making disciples. As Stetzer writes, “In the New Testament, churches *did* commission people to plant churches, and some of their people *did* move from community to community in the

⁵⁶Melvin L. Hodges, *The Indigenous Church: A Complete Handbook on How to Grow Young Churches* (Springfield, MO: Gospel Publishing House, 1976), 9.

⁵⁷Hesselgrave, *Planting Churches Cross-Culturally*, 17.

process.”⁵⁸

Contextualized Church

Hesselgrave defines contextualization as the attempt to communicate the gospel of the Lord to those who are in certain cultural contexts with feeling respect for those cultures.⁵⁹ It should include all activities in completing the Great Commission, such as “theologizing; Bible translation, interpretation, and application; incarnational lifestyle; evangelism; Christian instruction; church planting and growth; church organization; worship style.”⁶⁰ The Willowbank Report established the important cultural understanding of Christian missions in 1978. First, it acknowledged biblical validation for contextualization. Second, it distinguished between gospel form and meaning. These two—form and meaning—are always together, but meaning is more significant than form. Third, it emphasized the importance of the heart of the gospel: God as Creator; the universality of sin; Jesus Christ as Son of God, Lord of all, and Savior through His atoning death and risen life, etc. Last, it insisted that culture must have some positive elements, and that culture should not be entirely discarded following some conversions.⁶¹

What is the relationship between gospel and culture? Missionaries cannot ignore culture when they share the gospel with local people. The gospel always meets culture. When the gospel is delivered in diverse cultures of the world, it needs to be

⁵⁸Stetzer, *Planting New Churches in a Postmodern Age*, 75.

⁵⁹David J. Hesselgrave, *Contextualization: Meanings, Methods, and Models* (Grand Rapids: Baker, 1989), 200.

⁶⁰Ibid.

⁶¹Daniel R. Sanchez, “Contextualization and the Missionary Endeavor,” in *Missiology*, ed. John Terry, Ebbie Smith and Justice Anderson (Nashville: Broadman & Holman, 1998), 326; cf. The Lausanne Committee for World Evangelization, “The Willowbank Report,” in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 483-506.

understood by those who live in each culture.⁶² At this time, the gospel is sometimes distorted or syncretized by misunderstanding through existing cultures. Charles Kraft states, “The message that God communicated in those ancient times and places must be interpreted in such a way that it is properly understood and responded to by contemporary people in contemporary times and places.”⁶³ Therefore, in Christian missions, contextualization is a vital issue.

The apostles Paul and Barnabas adapted to various localities when they preached the gospel of the Lord. In the book of Acts, for example, when they shared the gospel at the Jewish synagogue in Pisidian Antioch (13:14), a number of Jewish people followed them, receiving God’s Word (13:43). Meanwhile, they shared the gospel at the Jewish synagogue in Iconium (14:1), but they performed signs and wonders to testify to the living Word when some Jews interrupted their missions activities (14:2-3). Moreover, at Lystra, they healed a crippled man, who had never walked from birth (14:8). There is no evidence that they spoke in the Jewish synagogue. Paul adjusted his approach to preach the gospel according to the circumstances in the cities. For this reason, church planters need to start new churches by taking into consideration effective and contextualized communication methods for their communities.

Incarnational ministry. God’s people have a good model for cross-cultural ministry. Incarnational ministry is built on the incarnation of Christ. In order to win people, Jesus, Creator, came to the world as a Jew in Jewish culture and life, but without sin. He was raised in a Jewish family and received a Jewish education like other Jewish

⁶²Michael Pocock, Gailyn Van Rheen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids: Baker Academic, 2005), 321.

⁶³Charles H. Kraft, *Culture, Communication, and Christianity* (Pasadena, CA: William Carey Library, 2001), 344.

children. It is important to remember the apostle Paul's testimony for Christian missions: "To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it" (1 Cor 9:22-23 NASB). He became all things to all people. Paul shared and understood other individuals' circumstances without violating the Word of the Lord, so that he gained opportunities for spreading the gospel.

Incarnational ministry means that church planters approach individuals according to the way of the Lord and Paul. The authors of the book, *Incarnational Ministry*, maintain that "we must meet people where they are, not where we are. We must learn to see the world as they see it if we are to help them know the gospel in terms they understand."⁶⁴ Church planters must go to the people whom they want to win. They should approach them with the attitude of respecting their culture, as well as of learning from their community. Sherwood Lingenfelter and Marvin Mayers describe the difficulty of the incarnational ministry approach: "The challenge is to accept differences in others and to walk from our own culture into the culture of others and to live their way rather than our own."⁶⁵ Christian ministers should simply love people in their communities and become like them, following our Lord's incarnation. However, they must love the people with Christ's love, not with theirs.

The Indigenous Church

In *Missionary Methods: St. Paul's or Ours*, Roland Allen presents the apostle

⁶⁴Paul G. Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry: Planting Church in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids: Baker, 1995), 76.

⁶⁵Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker, 2003), 118.

Paul's mission principles, including the indigenous and self-supporting church.⁶⁶ In *The Indigenous Church*, Hodges introduces the indigenous church according to Paul's missionary method, too. The indigenous New Testament churches were self-governing, self-propagating, and self-supporting. Hodges lists Paul's principles as follows:⁶⁷ (1) Paul focused on soul-winning and church planting; he proclaimed first the gospel and then gathered the converts. (2) Paul did not ask others to supply money for himself and his churches. (3) The apostle left the churches that he established as he went on to other places; he believed that the churches could grow spiritually and numerically themselves in the Holy Spirit. (4) Paul recognized the Holy Spirit's work in the churches that he established as well as in his ministry.

The three-selves of indigenous churches. John Nevius instructed seven young missionaries, who were working in Korea in 1890, with respect to the three-selves: self-propagating, self-supporting, and self-governing.⁶⁸ Hodges explains the three-selves of indigenous churches as he introduces the New Testament church:

The New Testament church then was first, self-propagating; that is, it had within it sufficient vitality so that it could extend throughout the region and neighboring regions by its own efforts. It produced its own workers and the work was spread abroad by the effort of the Christians themselves. Second, it was self-governing; that is, it was governed by men who were raised up by the Holy Spirit from among the converts in the locality. Third, it was self-supporting; it did not depend on foreign money in order to meet the expenses of the work.⁶⁹

A self-propagating church can share the gospel from the start of the church because all believers are followers of Christ and witnesses for Him. The followers must remember

⁶⁶Roland Allen, *Missionary Methods: St. Paul's or Ours* (Grand Rapids: Eerdmans, 1962), v, vii, and 51.

⁶⁷Hodges, *The Indigenous Church*, 9-14.

⁶⁸John L. Nevius, *The Planting and Development of Missionary Churches* (Hancock, NH: Monadnock Press, 2003), 12.

⁶⁹Hodges, *The Indigenous Church*, 12.

that the Lord came into the world for the good news of God's kingdom; the witnesses should propagate the eternal truth of Jesus that they met and experienced. A self-supporting church is financially independent. It means that each church, in principle, should not expect to receive financial support from other churches. According to needs, every church should provide the money for its own ministries or staffs. A self-governing church possesses its autonomy. A new congregation can make all decisions from its inception. Church planters should raise up leaders for new churches from existing believers or new converts. Some planters dread, though, that new believers will make mistakes in their ministries. They do not empower the converts to lead churches for that reason. Missionaries themselves, however, will probably make a number of mistakes in their early ministries, but they will learn from them. Missionaries should remember that new leaders will grow through such mistakes. Furthermore, church planters must believe that the Holy Spirit will lead and protect new converts even though they make some mistakes.

The Importance of Church Planting

Some Christians are doubtful concerning church planting: Why should new churches be planted? They believe that there are too many churches in the world. Moreover, they are convinced that it is enough for souls to be evangelized through established churches. This section describes the rationale for new churches.

Church Planting Is Obedience to the Great Commission

Church planting fulfills the Great Commission. The Great Commission to make disciples of all nations explains the rationale for the existence of the church. The early church recognized the purpose for its existence. The command for making disciples is accomplished through baptizing and teaching (Matt 28:19-20). Generally, baptism has meant incorporation into a congregation with boundaries and accountability since the

early church. New Testament churches satisfied the Great Commission primarily by planting churches. According to Payne, the best way to carry out the Great Commission is “through the planting of contextualized churches among the various people groups and population segments of the world. For it is in the process of evangelizing, baptizing, and teaching that local churches are planted.”⁷⁰ Therefore, planting new churches in all nations is God’s will. Church planters can still be obedient to the Great Commission at the beginning of the twenty-first century.

Church Planting Extends God’s Kingdom

Church planting is a biblical way for spreading the gospel. All Christians should be witnesses for Jesus wherever they are or whatever they do. In particular, missionaries are cross-cultural witnesses for preaching the gospel and for planting churches. According to the Lord’s Word, they travel to the ends of the earth that the gospel has not yet reached. Consequently, the best way to effectively achieve the church’s mission for extending God’s kingdom is planting new churches.

Church planters not only share the gospel of Christ, but also expand God’s kingdom. That is, they win lost souls, who are not already kingdom citizens, in their new churches. In addition, new churches make fulfilling the Great Commission their top priority. Increasing the number of local churches is related to the Lord’s kingdom growth because church growth spreads His kingdom. When a local church grows numerically, the whole number of the universal body of Christ is augmented. Conversely speaking, increasing the total number of believers is feasible through raising the number of new churches.

⁷⁰Payne, *Discovering Church Planting*, 4.

Church Planting Has the Potential to Be Effective in Evangelism

C. Peter Wagner reported that church planting is “the single most effective evangelistic methodology under heaven.”⁷¹ Even though every missiologist or missionary does not agree with this statement, the majority of them would recognize that church planting is one of the most effective evangelism tools. This has been proven to be true because numerous new converts are incorporated into new churches.

Church planting includes both winning the lost to Christ and teaching them obedience. Most new churches naturally give priority to evangelism. New churches tend to grow much faster than older churches due to such evangelism. Concerning church growth research with respect to churches of all denominations in the Santa Clarita Valley of California, Thom Rainer writes that newer churches baptize sixteen people per year for every one hundred members, while older churches baptize four people per year for every one hundred members.⁷² A similar study conducted by Lyle Schaller was released in *The Circuit Rider*: New churches gain 60 percent to 80 percent of new adult members from people who are not attending any worshiping body; older churches gain a large percentage of new adult members from individuals who transfer from other churches.⁷³ In other words, newer churches are often more evangelistically effective than are older churches.

Church Planting Likely Raises Up New Leaders

Leadership is one of the most vital factors in organizational development. Wagner comments that “the most important institutional variable for the growth and

⁷¹C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 11.

⁷²Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 2003), 206.

⁷³Lyle Schaller, “Why Start New Churches?” *The Circuit Rider*, May 1979, 3.

expansion of the local church is leadership.”⁷⁴ Rainer thinks that “leadership in general and pastoral leadership in particular is a major factor in the church growth process.”⁷⁵ Church planters should create their own leadership—by training and raising laypeople—to grow new churches.

Every church attempts to develop and raise new leadership, but newer churches show a tendency to produce new ministry leaders faster from new converts than do older churches. An older church requires several years for new converts to be entered into places or positions of leadership and influence because many existing leaders and apprentices (or yokefellows) receive leadership or discipleship training. It is different, though, in smaller, newer churches. Church members have more opportunity to become involved in ministry in smaller churches than they do in large churches. Wagner observes that “new churches open wide the door of leadership and ministry challenges and the entire Body of Christ subsequently benefits.”⁷⁶ Church planters can raise up lay leaders for serving their churches from new converts with existing believers. They should experience future leaders being called to God’s ministry as a result of their church planting work.

Church Planting Typically Reaches New People Groups and Generations

The number of individuals who do not meet with a church at all is increasing in North America. Christianity has declined, while other major non-Christian faiths—such as Islam, Buddhism, and Hinduism—have experienced significant growth all across the North American continent.⁷⁷ According to U.S. Census records, people among the adult

⁷⁴Wagner, *Church Planting for a Greater Harvest*, 20.

⁷⁵Rainer, *The Book of Church Growth*, 185.

⁷⁶Wagner, *Church Planting for a Greater Harvest*, 20.

⁷⁷Most of this growth of Islam, Buddhism, and Hinduism is transferred from other countries.

population who are self-described Muslims increased 256 percent from 1990 to 2008.⁷⁸ Furthermore, Buddhists grew 294.3 percent, and Hindus rose 256.4 percent during the same period. Among such non-Christian religious-people groups, numerous individuals came as refugees or were granted asylum in the United States from Iraq, Burma, Bhutan, Iran, Somalia, and so forth. Census records indicate that, by 2009, there were 74,602 refugees and 22,119 people who had been granted asylum in the country.⁷⁹ The increase of these new religious immigrants challenges American churches to meet various cross-cultural mission fields in the country.

Various people groups and cultures exist alongside one another in numerous cities today—especially in larger ones. New churches are generally more flexible in responding to different cultures than are older churches. Each people group is characterized by its own culture. People groups would like for their worship-service styles to relate to their cultures. For such ethnic groups, moreover, it is better to be reached by new churches ministering in their own languages.

Contemporary churches also require new congregations that embrace younger generations. Younger adults are frequently found in newer churches. Many of them do not like the traditions, such as service length, worship style, sermon topic, leadership style, etc., occurring in older churches. New churches are more open to reaching younger generations than are older churches. Malphurs writes that new churches are “open to

⁷⁸U.S. Census Bureau, “Self-Described Religious Identification of Adult Population: 1990 to 2008” [on-line]; accessed 29 August 2011; available from <http://www.census.gov/compendia/statab/2011/tables/11s0075.pdf>; Internet. The records show, in 2008, that the total adult population is 228,182,000 (175,440,000 for 1990); Muslim, 1,349,000 (527,000); Buddhist, 1,189,000 (404,000); and Hindu, 582,000 (227,000).

⁷⁹U.S. Census Bureau, “Refugee Arrivals and Individuals Granted Asylum by Country of Nationality: 2005 to 2009” [on-line]; accessed 29 August 2011; available from <http://www.census.gov/compendia/statab/2011/tables/11s0044.pdf>; Internet.

change and are willing to try new and innovative ideas.”⁸⁰ These new churches attract younger generations to join the body of Christ.

Church Planting Principles

A biblical understanding of the church precedes healthy church planting. As stated above, it is important for church planters to biblically understand the church. Payne observes the significance of a biblical understanding of the church through his research as a missiologist and his missionary work.

How the church planters answered the question, What is the local church? affected everything they did in their contexts. It affected the way they approached the people, served them, preached the gospel to them, baptized them, gathered them together as local churches, taught them obedience to the commands of Christ, and raised up leaders among them.⁸¹

Consequently, church planters must be able to biblically answer both of these questions: What is church? and What does it do? If church planters have a biblical understanding of these two questions, they will be able to possess proper church planting principles.

Planters must identify church planting principles that they intend to use. After that, church planters should choose a suitable church planting model for applying church planting principles. The following are nine principles for healthy church planting: prayer; evangelizing the lost; relationship evangelism; small groups; receptivity and contextualization; discipleship; laypeople; mission; and reproduction.

Prayer

Healthy church planting is constructed upon (and with) the foundation of prayer. Trent and Vivian Rowland describe the role of prayer in church planting as

⁸⁰Aubrey Malphurs, *Planting Growing Churches for the Twenty-First-Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids: Baker, 2004), 46.

⁸¹Payne, *Discovering Church Planting*, 4.

follows:

Prayer is foundational, not supplemental. Pioneer church planting necessitates invading Satan's long-held territory. While we know Christ has been victorious, we expect a serious battle. Prayer is the main weapon for waging this war. We value extended times of praise, prayer, and fasting because we want to do all that is necessary to connect with God on behalf of these people, so that their history may change.⁸²

Prayer is the most vital work in which all planters engage themselves. Prayer changes the body of Christ, as well as the body members. It helps God's children understand His will and direction. Through prayer, church planters can experience the Lord's help and power in their church planting works. A church must start under prayer, grow through it, and keep with it.

Church planters should hold prayer times individually and publicly. For example, Jesus Christ often prayed in the early dawn alone (or sometimes with His disciples) before or after His ministries. Also, when Paul planted a church in Philippi, he and his company went to a place of prayer (Acts 16:13 and 16). The apostle recognized the importance of intercessory prayer for his evangelism and church planting ministries as well. He requested that the Ephesians pray for him to boldly proclaim the gospel of Christ (Eph 6:19), and that the Colossian believers pray for the Lord to open the door for the Word when he and his fellows would share the gospel mystery (Col 4:3).

Evangelizing the Lost

Healthy church planting is the result of reaching souls. It is conducted upon the concept of "go"—the church goes to the people. Obeying the Great Commission creates disciples by approaching the lost, baptizing new converts, and teaching new believers. In *The Indigenous Church*, Melvin Hodges affirms that the primary work of our Lord's church should be gaining the lost.⁸³ The church should follow this principle. In addition,

⁸²Trent Rowland and Vivian Rowland, *Pioneer Church Planting: A Rookie Leaders' Handbook* (Littleton, CO: Caleb Project, 2001), 36.

⁸³Hodges, *The Indigenous Church*, 54.

church planters should remember that their priority is not administering their own churches, but winning the lost. God wants all people in the world to be saved. Therefore, the church's chief work should be winning people for Christ.

Relationship Evangelism

Healthy church planting is achieved with relational evangelism. For this type of evangelism, developing relationships with unbelievers precedes proclaiming the gospel of Christ. Church planters must love lost people and be their neighbors. They need to discover common interests with them as well. Joseph C. Aldrich maintains that “the point of contact between people and the good news is their need, hopes, and fears.”⁸⁴ Church planters should be able to recognize their unbelieving neighbors' problems and fears. Furthermore, they need to go where people hurt.

Healthy church planting is conducted with expressions of love and service of needs. According to Aldrich, “Not many nonbelievers are reading the revelation of God's graces revealed in Scripture. Many are reading the revelation of God revealed in your life and relationships.”⁸⁵ Christians are chosen to observe all that Christ commanded (Matt 28:20). Nonbelievers want to see a good life of Christian ethics reflected by believers. They first look at the lives of church planters or of their core members. Findley B. Edge says that “a Christian should be good. That is, he or she should live a good, clean, moral life. The goodness of our life is a testimony to our commitment to Jesus as Lord.”⁸⁶ Church planters should express God's love through generosity and service to those in need.

⁸⁴Joseph C. Aldrich, *Life-Style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World* (Portland, OR: Multnomah Press, 1981), 73.

⁸⁵*Ibid.*, 36.

⁸⁶Findley B. Edge, *The Doctrine of the Laity* (Nashville: Convention Press, 1985), 15-16.

Small Groups

Healthy small groups tend to perform healthy church planting. It is likely that individuals in the postmodern age, especially in urban contexts, prefer to become involved in small groups.⁸⁷ According to Harry Lee Poe, “People seek relationships through joining formal small groups. . . . People will talk about emotions, feelings, failures, dreads, aspirations, and inadequacies before perfect strangers in a plea for attention and a caring relationship.”⁸⁸ Furthermore, Thom Rainer mentions that “the small group phenomenon largely results from our highly impersonal society.”⁸⁹ People in the postmodern age seek significant meaning in small groups.

As Dick Scoggins asserts, “Size definitely affects a group’s relationships. . . . [S]maller groups encourage more participation, closer interaction, more accountability, and closer relationships.”⁹⁰ Church members in such small groups exhibit more genuine care for one another than they do in larger groups. A healthy small group is a loving community; it is “with all humility and gentleness, with patience, showing tolerance for one other in love” (Eph 4:2 NASB). Believers can understand one another and satisfy the needs of other members better through small-group gatherings. They can additionally invite unchurched people to their small groups. Nonbelievers can experience God’s love through His genuine people and be introduced to the gospel in a true Christian community.

⁸⁷Pocock, Van Rheenen, and McConnell, *The Changing Face of World Missions*, 249.

⁸⁸Harry Lee Poe, *Christian Witness in a Postmodern World* (Nashville: Abingdon Press, 2001), 27.

⁸⁹Rainer, *The Book of Church Growth*, 296.

⁹⁰Dick Scoggins, *Planting House Churches in Networks: A Manual from Perspective of a Church Planting Team* (Pawtucket, RI: The Fellowship of Church Planters, 1995), 34.

Receptivity and Contextualization

Healthy church planting can be conducted with individuals who are more receptive to the gospel. In Luke 10:1-11, Jesus encouraged the seventy to find a man of peace when He appointed them and sent them in pairs to the towns. Scoggins describes the man of peace:

This man is already prepared to receive the good news of God's kingdom. He has a good reputation and has good relationships with many others in the community. This man's home becomes the center of activity for the evangelist, from which the evangel penetrates the whole community.⁹¹

The apostle Paul initially preached the gospel to "receptive and responsive people" as well.⁹² When Paul entered a city, he first preached the gospel in Jewish synagogues to Jews, proselytes, and God-fearers, who already possessed knowledge of God and the expectation of the coming Messiah (Acts 13:5; 14:1). These men of peace were more receptive to the gospel that he preached.

Healthy church planting takes place with a contextualized mind-set, being flexible to culture. As mentioned above, Jesus became flesh like all human beings and dwelt among them. Paul was all things to all men to win all people for Christ. Church planters should endeavor to "effectively communicate the gospel and the kingdom ethic to others in such a way that they may understand and place their faith in Christ and become fruit-bearing disciples in local churches."⁹³ Church planters should first comprehend people whom they reach, as well as their culture and language. The gospel should be shared in a manner that the target people can understand.

Discipleship

Healthy church planting is conducted with discipleship from the beginning of

⁹¹Ibid., 47.

⁹²Stetzer, *Planting New Churches in a Postmodern Age*, 46.

⁹³Payne, *Discovering Church Planting*, 184.

the church plant. Discipleship nurtures spiritual maturity for new believers. George G. Hunter III notes that church planters should prepare church people to live the apostolic life “by rooting them in scripture, deepening them in prayer, teaching them compassion for sinners and obedience to the Great Commission, and by scripting them with an apostolic vision of what people can become.”⁹⁴

According to the Great Commission, making disciples of all the nations includes baptizing and teaching. Some church planters just teach God’s Word to new believers, but they need to identify the reason for their instruction. Christ’s disciples teach new believers to observe all that He commanded them (Matt 28:20). The purpose of discipleship is for new converts to live in obedience according to the Word. Jesus taught His disciples the way to live as He spent time with them. Robert Coleman comments, “Having called his men, Jesus made a practice of being with them. This was the essence of his training program—just letting his disciples follow him.”⁹⁵ Moreover, church planters should teach “faithful men who will be able to teach others also” (2 Tim 2:2 NASB). Discipleship continually produces disciples.

Laypeople

Healthy church planting is accompanied by lay leadership. God’s people are called to His mission. Scoggins notes, “All who became partakers of Christ were expected to be engaged in the expansion of the kingdom no matter where they were or what their occupation.”⁹⁶ In addition, Chaney remarks, “Biblically and historically it has been the laity, mobilized and motivated to spiritual ministry, which has produced the

⁹⁴George G. Hunter III, *Church for the Unchurched* (Nashville: Abingdon Press, 1996), 153.

⁹⁵Robert E. Coleman, *The Master Plan of Evangelism*, 30th anniversary ed. (Grand Rapids: Fleming H. Revell, 2005), 41.

⁹⁶*Ibid.*, 16.

spontaneous expansion of the church.”⁹⁷ All Christians are called from the world to be those who minister to one another and to the world. All believers are royal priests of God as well (1 Pet 2:9). The priesthood of all believers means that every Christian is not only able to directly access the Lord, but should respond as well to God’s calling to specific ministry areas for Christ’s kingdom.⁹⁸

Church planters must see that new converts have specific ministry gifts. They must help new believers to discover and develop such gifts. In addition, church planters should equip them to use their gifts for fruitful ministry. In particular, some new believers might possess leadership qualities. They need to encourage, train, and empower individuals who are gifted in—and called for—church leadership. The church grows when church members are equipped to utilize their gifts for ministry.⁹⁹

Missional Mind-Set

Healthy church planting is accomplished with a missions-oriented mind-set from the start of church planting. As healthy churches involve all functions of the church—worship, evangelism/missions, education, fellowship, and service—they emphasize evangelism and missions as one of their priorities. New missions-oriented churches adopt a positive attitude toward Christian missions from their beginnings. Therefore, new churches must support world missions in various ways—by sending missionaries and contributing money. As new churches grow, they need to increase missions giving as much as possible, even though the sponsoring churches pay a monthly stipend for full-time workers, purchase a site for the church building, and build the first structure. The churches should use money for missions from their early days.

⁹⁷Charles L. Chaney, *Church Planting at the End of the Twentieth Century* (Wheaton, IL: Tyndale House Publishers, 1991), 165.

⁹⁸Edge, *The Doctrine of the Laity*, 43-44.

⁹⁹*Ibid.*, 79.

Church planters should encourage new converts to become devoted to church ministries, along with mission activities. Every Christian is able to be either a going missionary or a sending missionary. The sending missionary contributes money, prays, and supports missionaries and their works. Church planters additionally need to encourage new converts to spend their lives as missionaries. As apostolic believers simply live their lives, they participate in God’s mission to love unbelievers, and to build relationships and share the gospel with them.

Reproduction

Healthy church planting is performed with the understanding of the reproduction of disciples, leaders, and churches. Scoggins continues, “God’s ideal was for one generation of healthy, godly families to produce another generation of godly families and so on down to the present.”¹⁰⁰ Church planters must first reproduce disciples who will win lost people for Christ and be able to disciple them in turn (2 Tim 2:2). Second, they should reproduce leaders who guide, love, and shepherd their churches. Last, churches should make disciples by planting other churches. Healthy churches need to begin new church ministries focusing on evangelism and discipleship.

Conclusion

God desires that all people everywhere know Him as Lord and Father. Our Lord wants all families of the earth to be blessed through Abraham (Gen 12:3); all nations are saved through Christ and His church (Matt 28:18-19). The church satisfies God’s mandated Great Commission through evangelism, discipleship training, and church planting. Healthy church planting includes both evangelism and discipleship. The Lord calls some people—among God’s faithful children—to become church planters, who fulfill the Great Commission. Church planters, with a biblical understanding with

¹⁰⁰Scoggins, *Planting House Churches in Networks*, 30.

regard to the identity of the church and the reason that it exists, start healthy new churches by implementing strategies and models for church planting.

CHAPTER 3

UNDERSTANDING THE GA-JUNG CHURCH MODEL

The previous chapter provided a biblical understanding of the church and church planting. They are quite important for drawing church planting principles. The Ga-Jung church model—which is used by Seoul Baptist Church of Houston, Texas (SBCH)—is prevailing today among Korean congregations and Korean missionaries on all continents. Why is the Ga-Jung church movement prevalent now? In particular, for what reason are Korean pastors or missionaries in Baptist, as well as in all other denominations—Presbyterian, Methodist, Full Gospel, etc.—interested in the Ga-Jung church? Sun-sung Kim, who is professor of Practical Theology at Korea Theological Seminary, answers the question: “It means that numerous Christian ministers meet the limitations of pastoral ministry in the traditional methods. In other words, it reflects that they face a crisis to the traditional paradigm for contemporary Christian ministries.”¹

Young G. Chai represents that—as the Lord changes His methods of saving lost people according to the needs of the times—He now utilizes laity, community (small groups), and spirituality in the twenty-first century.² These three provide help for God’s churches to be sensitive to the Holy Spirit. The Ga-Jung church meets the three requirements—laypeople’s ministry, the Ga-Jung church as community, and prayer as an expression of spirituality—for contemporary ministries.

¹Sun-sung Kim, “Practical Theological Signification to Ga-Jung Church Small Group’s Structure and Function” (paper presented at Ga-Jung Church Academic Seminar of Korea Theological Seminary, Chunan, Korea, 1 November, 2007), 74.

²Young G. Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church) (Seoul: Durano Publishing, 2000), 62.

This chapter presents the Ga-Jung church as a healthy church planting model. The chapter first defines the Ga-Jung church and clarifies how it differs from other church models: the traditional church, cell church, and house church. Next, this chapter covers the biblical and historical foundations of the Ga-Jung church. Finally, it describes its structure, gatherings, and functions.

Defining the Ga-Jung Church

According to the first chapter, the Ga-Jung church is an evangelism-focused and a home-based church, which is guided by lay leaders and meets in members' houses. Even though the church is small and simple, it includes both believers and nonbelievers because it emphasizes evangelizing the lost.

Young G. Chai, who is the founder of the Ga-Jung church model and a senior pastor of SBCH, defines the Ga-Jung church as “the community that fulfills all the essential functions of the church that is shepherded by a lay leader and made up of 6-12 people meeting in their homes at least once a week.”³ SBCH consists of such numerous home-based small groups. That is, SBCH is made up of united Ga-Jung groups. The term “the united church” is identified as the Ga-Jung church as if the church that is composed of numerous cell groups is called “the cell church.” The term “Ga-Jung church” means both a home group that is guided by a shepherd and united Ga-Jung groups as a local church, such as SBCH.

Comparing with Other Church Models

The Ga-Jung church is a kind of small-group ministry. A number of contemporary churches employ various small groups in their communities. A Ga-Jung church furnishes a short Bible study and prayer times, yet it is not a Bible-study group or

³Young G. Chai, “The Ga-Jung Church” (House Church Seminar material edited by House Church Ministries International, Houston, August 2009), 2.

a prayer-meeting group. Moreover, the Ga-Jung church not only follows the traditional church's ministry principles, but it is similar to the cell church and the house church, as well. It should be distinguished, however, from the traditional, house, or cell church.

Regarding a Program-Based Church

The Ga-Jung church varies from the traditional church, which is called the program-based church or building-centered church. First of all, the Ga-Jung church characteristically concentrates on building people, while the program-based church typically focuses on building programs.⁴ The Ga-Jung church reaches out to unchurched individuals; *mok-jang*⁵ members establish relationships with them, lead them to Christ, nurture them, and make them His disciples. Conversely, the program-based church operates numerous programs for its members: Bible studies, prayer meetings, relief ministry, men's missions, women's missions, etc. In a word, the Ga-Jung church is a people-based church, by contrast with the program-based church.

Second, the Ga-jung church is community-centered. A *mok-jang* that meets in members' homes is a place in which individuals' needs and concerns can be fulfilled as a love community. The Ga-Jung church comprises such communities—*mok-jangs*. The program-based church, though, is likely building-centered. Most traditional-church activities take place in their church buildings.⁶ Furthermore, the church stresses Sunday-morning worship in a church building. It is normally difficult to experience genuine *koinonia* in the program-based church because it gathers with the Sunday-morning service as the central figure. Developing deep fellowship is generally easier in smaller

⁴Ralph W. Neighbour, *Where Do We Go from Here? A Guidebook for the Cell Group Church*, rev. ed. (Houston: TOUCH Publications, 2000), 66.

⁵As mentioned before, *mok-jang* is another name for the Ga-Jung church. These two terms are used interchangeably.

⁶Chai, "The Ga-Jung Church," 1.

groups than it is in such larger groups.

Last, the Ga-Jung church's leaders are mainly laypeople. By contrast, paid staffs lead the program-based church. The traditional church seeks specialists to direct its different programs. Thus, the church is managed by the few people who lead the programs. As a result, the Ga-Jung church is more decentralized than the program-based church.

Concerning a House Church

The Ga-Jung church is the house church model that is utilized by SBCH. SBCH house churches differ from general North American house churches. They become a united body of Christ together as a local church.

House churches focus on evangelism for unbelievers and deep fellowship with other members. Their systems, strategies, and structures are flexible due to their simplicity. The house church is characterized by wonderful strengths, but it has the weaknesses of small organizations, too.

Individual cells in a body cannot go it alone for long and will eventually die without being interconnected with other cells. . . . There is a deep human need to belong to something greater than a small local house church. . . . Individual and isolated house churches tend to be very ingrown and have difficulty in meeting all the social needs of its members (e.g., single people desiring to get married, teens looking for friends, children in search of playmates). . . . Independent groups may be precursors to cults and sects.⁷

Because of small organizational features, it is quite difficult to develop church leadership effectively to teach children in a well-set frame, and to employ professional ministers for such special areas as children, teenagers, music, or missions. For this reason, house churches form regional networks to overcome the weaknesses of the small organization. The house church network offers leadership training, children's education, and ministry materials.

⁷Rad Zdero, *The Global House Church Movement* (Pasadena, CA: William Carey Library, 2004), 106-07.

On the other hand, the Ga-Jung church possesses the house church's strengths; it solves the house church's weaknesses—leadership training, children's education, ministry specialists, and the need for a network. The Ga-Jung church can be described as united house small groups.

A Home-Based Cell Church

The Ga-Jung church is a kind of home-based cell church. Both the Ga-Jung church and the cell church form a small-group ministry. Although the Ga-Jung church endorses the cell church's benefits, its advocates often distinguish it from the cell church. First of all, the term 'Ga-Jung church' focuses on the 'place' where small groups gather, while the designation 'cell church' concentrates on the 'size' of small groups.⁸ The Ga-Jung church meets in members' homes, which are translated as 'Ga-Jung' in Korean. It follows one of the small-group-ministry principles, however, to be under twelve members as the cell church does.

Second, the cell church emphasizes evangelism and efficiency, while the Ga-Jung church stresses a community as the Lord's body.⁹ Consequently, the cell church most likely reorganizes, or removes, some cell groups without good evangelistic results because it focuses on efficiency. The Ga-Jung church has such groups to continually gather, in the same situation, without taking any action or eliminating them. If the *mok-ja* and members want to break up their *mok-jang*, however, the church sends them other *mok-jangs*. According to Chai, "The church has to be a place that those who are weak, those who have any defect, or *mok-jangs* that do not grow exist together."¹⁰

⁸Chai, "The Ga-Jung Church," 4.

⁹Ibid.

¹⁰Young G. Chai, "The Church That Those Who Lack the Ability Work Together," in *Koinonia* #7388 [on-line]; accessed 9 September 2011; available from <http://www.seoulbaptist.org>; Internet.

Finally, cell groups have diverse purposes. Some cell groups emphasize evangelism, while other cell groups concentrate on prayer or discipleship training. In addition, some cell churches divide their groups based on varying ministries and homogeneous units. The Ga-Jung church, however, desires to be a church. According to SBCH, in order for the Ga-Jung church to become an essential community, (1) it must meet every week (Acts 20:7); (2) men and woman should meet together (Rom 16:3-5); and (3) believers and unbelievers need to meet together (1 Cor 14:23-25).¹¹ Hence, the cell churches mainly divide cell groups based on the categories of age, sex, occupation, and interest, while the Ga-Jung churches put husband and wife, men and women, and all family members together as much as possible.¹²

Describing the Ga-Jung Church Model

The Ga-Jung church is a movement of churches for restoring the New Testament church. Its proponents emphasize the spirit of the New Testament church and utilize its methodologies or external appearances. This section provides five New Testament characteristics for understanding the identity of the Ga-Jung church.

An Extended Family

The church is the Father's family. Jesus says, "For whoever does the will of my Father who is in heaven, he is my brother and sister and mother" (Matt 12:50 NASB). The church is a spiritual family that is bound together by Christ's blood, not by men's blood. The apostle Paul introduced Timothy as his true child in the faith (1 Tim 1:2). Furthermore, Paul guided Timothy, so that he might treat his church members as fathers, mothers, brothers, or sisters (1 Tim 5:1-2). All believers are brothers or sisters in Jesus

¹¹Seoul Baptist Church, "The Mission Statement of House Church," Sub-section 6 [on-line]; accessed 26 April 2010; available from <http://www.housechurchministries.org>; Internet.

¹²I served both a cell church and a Ga-Jung church before.

Christ. J. D. Payne mentions that “just as an earthly family loves, honors, protects, encourages, and cares for one another, the church must do likewise.”¹³

The *koinonia* of believers is loving and caring for one another as a family. The early Jerusalem church members used all things in common; they shared their property and possessions with other needy members (Acts 2:44-45). Paul instructed the Galatian believers to carry one another’s burdens (Gal 6:2) and to do good to all people, especially to the faith family (6:10). SBCH simply endeavors to make structures, activities (Acts 2:42), and ministry methods (Acts 2:26-47) as close to the New Testament as possible.¹⁴ SBCH members have experienced the true fellowship of brothers and sisters as a family in Christ through Ga-Jung church gatherings.

A *mok-jang*, or Ga-Jung church, is an extended family of two to five families of unbelievers and believers.¹⁵ The father of a believer family becomes mainly the leader of the Ga-Jung church as the father is the head of a traditional family.¹⁶ A *mok-jang* family—a group of church members—meets and eats together in members’ homes. During *mok-jang* gatherings, members frankly share their lives, open their needs and problems, and pray together for one another. The *mok-jang* family is a community of love

¹³J. D. Payne, *Missional House Churches: Reaching Our Communities with the Gospel* (Colorado Springs, CO: Paternoster Publishing, 2007), 30.

¹⁴Seoul Baptist Church, “The Mission Statement of House Church,” Sub-section 1.

¹⁵There are two different memberships in SBCH: church membership and registration membership. One can become a church member after his or her baptism, while anybody who wants to just register at SBCH, including even unbelievers, can obtain a registration membership. A church member can have the voting franchise and participate in any united church ministry. A registration member, however, can take part in a ministry in only his or her Ga- Jung group.

¹⁶In SBCH, as well as numerous churches that employ the Ga-Jung church model, one believing-family head becomes chiefly a Ga-Jung church leader. Some mothers, and single men and women, however, can serve Ga-Jung churches as leaders in various circumstances.

speaking the Scriptures. The community resembles an earthly family—of parents, brothers, and sisters—because its members express their genuine love for one another. The Ga-Jung church—as an extended family—experiences the early Christians’ *koinonia* to love, serve, and sacrifice for one another in the love community.

A New Birth Church

The Ga-Jung church is similar to a new church.¹⁷ As most new church starts gather in residences, Ga-Jung churches meet in the houses of members. The homes are not only the primary gathering places for members, but centers of prayer, worship, discipleship, fellowship, and evangelism/missions, as well. Unlike most small groups’ purpose of maintaining church members, the Ga-Jung church’s objectives are reaching lost people and making them disciples of Christ. Thus, Ga-Jung churches focus on evangelism for unbelievers as new birth churches concentrate on reaching unchurched individuals.

Ga-Jung churches are simple. They are new small churches. Because these churches are very small, every Ga-Jung group member must participate in the church, and introduce and invite new people into their Ga-Jung churches. Without exception, all church members also heartily welcome visitors with open arms. Additionally, they pray continually for their churches and unchurched people. Church members enthusiastically involve themselves in church ministries because they feel that they determine whether or not their churches will grow.¹⁸

Lay leaders head up Ga-Jung churches. They shepherd their own churches as lay pastors. Shepherds, or *mok-jas*, not only engage in evangelism work, but they also visit and take care of new believers as church planters do. They help and lead various

¹⁷Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 67.

¹⁸Ibid., 68.

services for members' special family events—business openings, anniversaries, birthdays, etc.—like pastors, too.¹⁹ Consequently, church members ask their shepherds for help and prayers. *Mok-jas* are pastors who guide and care for their Ga-Jung churches.

A Missional Church

The New Testament church was a missional church for bringing lost people to Christ and gathering them into congregations. The book of Acts shows ways the early churches accomplished their missionary work well. Moreover, the Ga-Jung church is a missional church for recovering the New Testament church's spirit. SBCH recognizes missions as fulfilling the Great Commission (Matt 28:19-20). First of all, the church stresses evangelism and discipleship for unbelievers through Ga-Jung groups. More than 82 percent of the church's present members met Jesus Christ as the result of evangelism.²⁰ More than 110 unbelievers accept Jesus Christ as their Lord and Savior through Ga-Jung groups every year.²¹ This means that an average of two to three people are baptized each week.

Second, SBCH achieves cross-cultural mission works through Ga-Jung groups, as well. The church states that every member “finds and carries out a God-given mission

¹⁹Pastors lead most services for members' family events in Korean churches. SBCH pastors, though, conduct only wedding and funeral services for church members.

²⁰Ji-sun Park, “church statistics,” e-mail message to author, 14 May 2010, Seoul Baptist Church, Houston. In 2009, the number of Korean-congregation members was 961, and the number of SBCH baptisms was 797; the other 164 individuals were those who transferred from other churches.

²¹According to church statistics, 126 individuals were baptized in 2004, 119 people in 2005, 195 individuals in 2006, and 132 people in 2009. Average-Sunday worship attendance was 858 in 2004, 921 in 2005, 988 in 2006, and 1,023 in 2009. The statistics express only the number of adults in the Korean congregation, excluding the number in the English congregation, along with the number of children and youth in both congregations.

as going or sending a missionary to save the lost souls in the world and make them disciples.”²² Going missionaries are interpreted as both short- and long-term missionaries and community service providers. In 2009, 165 individuals attended community services of seven to fifteen days in Dominica, Mexico, Nicaragua, Mongolia, China, Kazakhstan, etc.; and twelve people have served as long-term missionaries in various countries.²³ Sending missionaries support “going missionaries by praying, sending money and materials, doing administrative tasks, and visiting.”²⁴

Third, the church stresses that church members sustain a mission-driven lifestyle. The church defines the mission-driven lifestyle as “SHIFT.”

Simple life that leads us to the significant life
Holy life that keeps us away from the sinful life
Intercessory life that bring our neighbors to the glory life
Fruitful life that leads us to the fulfilling life
Tent-making life that uses our talents and skills to save and serve the lost life.²⁵

This means that church members live like missionaries on mission fields, even though they live in the United States. All SBCH members are missionaries, who are going or sending missionaries through Ga-Jung churches. They realize that missions constitute their daily lives as such, and are not special events for only a couple of weeks among fifty-two weeks.²⁶

²²SBCH Missions Ministry Center, “Mission Strategic Plan for 2005-2014” (paper presented at Seoul Baptist Church of Houston, February 13, 2005), 5.

²³Sun-in Cho, “mission statistics,” e-mail message to author, 11 May 2010, SBCH.

²⁴SBCH Missions Ministry Center, “Mission Strategic Plan for 2005-2014,” 5.

²⁵Ibid.

²⁶Dong-sub Kim, “Ga-Jung Church Missions” (PPT material presented at House Church Conference, Houston, 17-18 July 2008), 31.

A Vision-Directed Church

The Ga-Jung church is a task community for fulfilling the Great Commission. The church exists for saving souls and making Christ's disciples.²⁷ Most SBCH church members comprehend the church's mission. Rick Warren explains the importance of establishing "a clear vision of what God wants to do in and through" church members in his book, *The Purpose Driven Church*.²⁸ Chai, who is SBCH's senior pastor, has repeatedly publicized the church's existing purpose for all members through sermons or columns since he began the Ga-Jung church ministry in 1993.

The Ga-Jung church is a vision-driven church. SBCH concentrates its efforts—people, money, and programs—on accomplishing the vision to save souls and create the Lord's disciples. First of all, SBCH encourages church members to prioritize their time and efforts on winning souls to Christ, rather than focusing on other church ministries. Unlike full-time paid pastors, laypeople are limited by time, money, and energy because they are involved in their own occupations. Hence, the church helps to concentrate their energy on evangelizing unbelievers and making them disciples through Ga-Jung churches.²⁹

Second, the church formulates the annual budget around the vision. In 1996, SBCH planned to utilize about \$300,000 for cross-cultural missions, which was 30 percent of its 1996 church budget.³⁰ The church's mission giving might be around 40

²⁷The work of saving souls is the Holy Spirit's role; but most Ga-Jung church pastors and members usually use the term "saving souls" to emphasize their evangelism for unbelievers. Moreover, the term is generally expressed in Korean Christians. So, I will sometimes employ the term throughout this dissertation to be understood in the Korean context.

²⁸Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids: Zondervan Publishing House, 1995), 81.

²⁹Chai, "The Ga-Jung Church," 11.

³⁰Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 116.

percent of its annual budget if general evangelism and North American missions are taken into consideration. According to Warren, “The way we spend our time and the way we spend our money show what is really important to us, regardless of what we claim to believe.”³¹ SBCH mission expenditures demonstrate that the church makes the vision of saving souls and training up disciples its top priority.

Finally, the church reorganized programs around the vision of evangelizing the lost. When Chai began the Ga-Jung church ministry at SBCH in 1993, he designed new ministries to attain the vision of saving souls and making disciples. He intentionally disregarded some programs that discourage such a vision. Church members proposed removing old, no-longer-essential programs. For instance, family worship in members’ homes replaced the Sunday-evening service. Men’s and women’s mission meetings were spontaneously removed as well because Ga-Jung churches performed the ministries.³²

A Healing Community

The Ga-Jung church accomplishes healing and recovery spiritually, mentally, and physically. Its ultimate goal is helping unbelievers know the Lord Jesus Christ. One recovers a relationship with God as he or she believes in Jesus. Lost people meet Christ, and their relationships with the Father are restored through Ga-Jung churches.

Chai observes that the church is a hospital.³³ The Ga-Jung church is the place in which those who are indifferent and shunned by worldly individuals are embraced like family, and all kinds of diseases are healed as in a hospital. The church that the Lord designed on earth is the place that sinners—not only good people—come. According to Chai, the ideal church must be a place where people can be healed from bodily or mental

³¹Warren, *The Purpose Driven Church*, 81.

³²Chai, “The Ga-Jung Church,” 11-12.

³³Young G. Chai, *Kyohaeneun Byongwonida* (Church Is Hospital: I Am the Lord, Who Heals You) (Seoul: Jordan Books, 2006), 11.

illnesses like jealousy, bragging, arrogance, selfishness, alcoholism, and drug addiction.³⁴ Healing occurs in a friendly/family and affirmative atmosphere.³⁵ Ga-Jung churches offer such a healing atmosphere.

The Ga-Jung church is effective for inner healing, too. Members can expose their agonies and problems to one another, pray together for them, and console and encourage one another in a *mok-jang* gathering, or Ga-Jung church. Members spontaneously experience inner healing through such inner and emotional exposure to Christ's love and comfort. Chai notes,

The Ga-Jung church brings inner healing because it has conditions that are healed. It provides members with opportunities to say frankly their own problems. There are other members who are attentively listened to with love. Ga-Jung churches are communities that members can lean until the problems are healed.³⁶

Not only are members' problems healed, but their faith is grown by sharing life in *mok-jang* gatherings.

In addition, relationships between husbands and wives are restored through Ga-Jung churches. Ga-Jung churches gather husbands and wives together. When a husband or wife shares thoughts or feelings with his or her spouse, the opposite spouse understands the reason that he or she reacts in such a manner. *Mok-jang* gatherings offer a place in which husbands and wives can communicate with one another. Furthermore, members' families are restored and raised steadily through Ga-Jung church meetings. As the relationship between the mother and father is restored, the relationship between the mother or father and the children is restored. Family is a main prayer request in Ga-Jung

³⁴Ibid., 13.

³⁵Young G. Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church) (Seoul: Nachimban Publishing, 1996), 230-31.

³⁶Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 88-89.

churches.

Biblical Foundations

As the Ga-Jung church is a small-group movement, its primary goal is recovering genuine Christian communities. Small-group ministry advocates find their biblical foundation in Jesus' Twelve. According to Ralph W. Neighbour, Christ called the Twelve and gathered them into a small group to join with them and to send them out for preaching (Mark 3:13-14).³⁷ Jesus met his disciples not merely individually, but in the small group. Moreover, William Beckham holds that all Christ's ministries—including teaching, healing, discipling, and even preparing for His death—took place in the Twelve's small group.³⁸ Jesus employed the small group of the Twelve as an evangelism and discipleship strategy. The Ga-Jung church discovers its most important biblical principles in Christ's small-group ministry: the purpose for the church's existence, biblical discipleship, and servant leadership. Additionally, it adds one of Paul's teachings to its biblical foundation: task division in the church.

A Biblical Church Purpose: Fulfilling the Great Commission

The four Gospels and the book of Acts illustrate Jesus' commands to be obeyed by His disciples. Jesus came to earth for seeking and saving the lost (Luke 19:10). The Lord additionally sent His disciples, as God sent Him (John 20:21), for preaching the gospel to all people (Mark 16:15). According to Ed Stetzer, Christ mentioned the content that His disciples preached (Luke 24:46-48), the method for making disciples (Matt

³⁷Ralph W. Neighbour, *Cell Leader Intern Guidebook: Manual for Training Cell Leaders*, trans. TouchKorea (Seoul: NCD Publishers, 2001), 23.

³⁸William A. Beckham, *Redefining Revival: Preparing Your Church for the Twenty-First Century Expansion*, trans. Byeong Heon Lee and Kyeong Eun Park (Seoul: NCD Publishers, 2000), 91.

28:19-20), and their destination (Acts 1:8).³⁹ The early Christians obeyed the Great Commission for making disciples by reaching the lost. The Ga-Jung church pursues the restoration of the New Testament church. Chai believes that Jesus established His church in the world to save unbelievers and to make them disciples, based on the Great Commission in the book of Matthew.⁴⁰

The Matthean text includes four verb forms: “going,” “make disciples,” “baptizing,” and “teaching.” However, only one main verb—“make disciples”—is used as an imperative command, while the other three verbs—“going,” “baptizing,” and “teaching”—are accompanying participles.⁴¹ In grammar, the three particles describe the main verb with the primary action. As a result, the pivotal mandate of the Great Commission is making disciples, and the three particles express the manner of making the disciples. In other words, making disciples must be performed by going, baptizing, and teaching. Robert Garrett presents a three-step way for disciples to accomplish the task:

First, by going to those who have had no opportunity; second, by calling them to a relationship with Jesus in which they repent, believe, and are baptized as symbol of their allegiance to Christ and His kingdom community (the church); and third, by teaching them to hold fast to all that Christ commanded.⁴²

The church that fulfills the Great Commission must make disciples by evangelizing lost individuals, baptizing new believers, and teaching them to observe all that Jesus commanded. The church that makes disciples must first approach lost souls.

³⁹Ed Stetzer, *Planting New Churches in a Postmodern Age* (Nashville: Broadman & Holman, 2003), 33.

⁴⁰Chai, “The Ga-Jung Church,” 3.

⁴¹Daniel R. Sanchez, “Strategies for Starting Churches,” in *Missiology*, ed. John Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman & Holman, 1998), 467.

⁴²Robert Garrett, “The Gospel and Acts: Jesus the Missionary and His Missionary Followers,” in *Missiology*, 72.

The following two ministries do not exist without going first. Stetzer asserts, “Discipleship centers on the salvation event. Discipleship begins with conversion and continues as an ongoing process.”⁴³ Next, the church must baptize the new converts. Baptism is the new believers’ public confession of their faith as a local church ordinance. Baptizing new converts refers to “all that is implied when a person repents of sin, believes in Christ, and is publicly identified in the world as a Christian.”⁴⁴ Finally, teaching is not simply knowledge of Jesus and the Word. Its objective is for believers to obey everything that the Lord mandates. Therefore, teaching is a lifelong process, instead of a Bible study course.

Who now performs the great task of making disciples? Bill Hull suggests that “every person in the church is a disciple and has the responsibility and divine ability to be what Christ desires.”⁴⁵ Every Christian should be a disciple who makes disciples. Consequently, the church’s mission must be evangelizing souls and making Christ’s disciples.

So, SBCH exists to save souls and to make disciples. Chai affirms, “The church is the place to make disciples. If the church does not make disciples, it means that the church does not carry out its mission successfully. In other words, the church that does not make disciples should be closed as a laundry that does not wash clothes or a photo studio that does not take pictures should be closed.”⁴⁶ Hence, the Ga-Jung church concentrates on saving lost souls, rather than on increasing church members because it is

⁴³Stetzer, *Planting New Churches in a Postmodern Age*, 35.

⁴⁴Garrett, “The Gospel and Acts,” 72.

⁴⁵Bill Hull, *The Disciple-Making Church* (Grand Rapids: Fleming H. Revell, 1990), 20.

⁴⁶Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 48.

God's desire for all people to be saved and arrive at knowledge of the True (1 Tim 2:4).⁴⁷ In addition, SBCH discourages existing Christians from registering as new members by clearly printing this message in the church's weekly bulletins: "If you are a visitor who has already accepted Jesus and had salvation's assurance, we ask that you go and serve a church that may be more in need."⁴⁸

A Biblical Discipleship: Modeling— Learning by Watching

Jesus called the twelve disciples to be with them, and for sending them out to preach and to have power for casting out demons (Mark 3:13-15). The Markan text demonstrates the Lord's discipleship-training manner. For the Twelve, being present with Jesus was one of the most vital elements of their discipleship process.⁴⁹ Christ spent more time with the twelve disciples than He spent with all the other people who followed Him. Robert Coleman attests, "Amazing as it may seem, all Jesus did to teach these men his way was to draw them close to himself. He was his own school and curriculum."⁵⁰ Christ modeled an example that they should do as He did for them (John 13:15).

Chai annotates the passage of Mark as follows:

How did Jesus train His disciples? . . . As the twelve disciples lived with Jesus, they saw the way that He lived and ministered. After such discipleship, Jesus sent them out two by two to practice the learning by watching. The Twelve learned by watching Jesus, not only by listening to His words.⁵¹

⁴⁷Chai, "The Ga-Jung Church," 3.

⁴⁸Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 50.

⁴⁹Robert E. Coleman, *The Master Plan of Evangelism*, 30th anniversary ed. (Grand Rapids: Fleming H. Revell, 2005), 41.

⁵⁰Ibid.

⁵¹Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 53.

Avery Willis remarks that “the best way to disciple new converts is to take them with you as you witness and disciple others.”⁵² Christ’s discipleship-training method was modeling with teaching. It was modeling through life over teaching through words.

Who is a disciple? As mentioned before, a disciple is an individual who keeps God’s Word (Matt 28:20), loves Christ, and observes His commandments (John 14:15). A disciple is an imitator and sets an example, as well. The apostle Paul thus praised the Thessalonians: “You became imitators of us and of the Lord. . . . You became an example to all the believers in Macedonia and in Achaia” (1 Thess 1:6-7 NASB). He also encouraged the Corinthians and Philippians to imitate him (1 Cor 11:1; Phil 3:17). The elder Peter exhorted church leaders to be examples to the flock as well (1 Pet 5:3). According to these two apostles, a true disciple both serves as an example to other people and imitates other individuals.

The Ga-Jung church not only imitates the discipleship method of Jesus, which is learning by watching; but it provides a place, *mok-jang*, which is able to practice the training manner. According to SBCH, “We prefer cultivating spiritual abilities over the biblical information transfer, the practical life experience over classroom education, and showing by deeds over teaching by words as our discipleship method.”⁵³ SBCH members learn the way that Christians—as God’s children—live in the family, the church, and the world, watching lives of *mok-jas* and other members through Ga-Jung churches. For this reason, Ga-Jung groups focus more on sharing lives than on studying the Bible, and concentrate more on serving people with love than on teaching others.⁵⁴ Moreover, unlike the goal of other churches’ discipleship, which is training existing members to become

⁵²Avery T. Willis Jr., “The Unfinished Task,” in *Missiology*, 681.

⁵³Seoul Baptist Church, “The Mission Statement of House Church,” Sub-section 4.

⁵⁴The united church, however, provides various Bible study classes.

leaders, the discipleship-training objectives of the Ga-Jung church are saving lost people and making them disciples of Jesus.⁵⁵ Therefore, Ga-Jung church discipleship training involves both believers and unbelievers. Joung-sik Park declares, “The point is that discipleship training is not reserved only for committed and faithful members of the church. Discipleship training can start even before people in Christ.”⁵⁶

A Biblical Task/Ministry Division among Pastor and Laypeople

The Ga-Jung church understands the ministry role of pastor and laity based on Ephesians 4: 11-12: “It was he [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (NIV). Jesus, as the church’s Lord, has given each believer gifts according to God’s will (1 Cor 12:11) and the grace given to them (Rom 12:6). The above five gifts in the Ephesian text concern church leadership.

Why has the Lord placed leadership in the body of believers? God has raised leaders in His churches “to equip (that is, to mend, prepare, and enable for function) the whole body of the congregation” (Eph 4:12a).⁵⁷ Pastors teach and nurture church members with the Word for spiritual growth. As a result, a pastor—as a top leader of a church—is responsible to church members for effectiveness in their ministries. One of the pastors’ main works is training the Lord’s people to serve their churches, families,

⁵⁵Chai, “The Ga-Jung Church,” 4.

⁵⁶Joung-sik Park, “Rethinking Discipleship Training of Adults: Through the Threefold Lens of Scripture, Adult Education Theory, and the House Church Model” (paper presented at the Ph.D. Seminar of Educational Studies, Trinity Evangelical School, January 2007), 13.

⁵⁷Thomas Nelson Bibles, *New Spirit-Filled Life Bible*, ed. Jack W. Hayford (Nashville: Thomas Nelson, 2002), 1651.

and places of work. Pastors should ready church members to “undertake their respective vocations and to perceive their respective gifts.”⁵⁸ They must help church members to recognize their gifts, train them to minister, and entrust them with proper ministries.

Besides equipping believers, pastors should focus their attention on prayer and preaching God’s Word (Acts 6:3-4).⁵⁹ The twelve disciples instructed seven men to serve the Jerusalem church because they concentrated on prayer and the ministry of the Word. Chai believes that it is the pastor’s responsibility to pray, preach God’s Word (Acts 6:2-4), prepare the Lord’s people for ministry (Eph 4:11-12a), and furnish leadership for God’s church (Acts 20:28-29).⁶⁰

On the other hand, laypeople must be empowered to accomplish all other ministries, except for the abovementioned pastoral works. The laity is responsible for works of service and building up the Lord’s church (Eph 4:12b). According to the Holman Christian Standard Bible (HCSB), works of service are interpreted as the work of ministry. Church ministries are “the enterprise of each member of the body of Christ and not the exclusive charge of select leaders.”⁶¹ The Ga-Jung church does not simply assign work to laypeople, but it restores church ministries to the laity because the tasks were originally their own, not pastors.⁶²

⁵⁸Harvie M. Conn, *Planting and Growing Urban Churches: From Dream to Reality* (Grand Rapids: Baker, 1997), 169.

⁵⁹Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 2003), 199.

⁶⁰Joon 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), 93; Young G. Chai, “What Is the Ga-Jung Church?” *MokheuywaShinhak* (November 2007): 59.

⁶¹Thomas Nelson Bibles, *New Spirit-Filled Life Bible*, 1650.

⁶²Young G. Chai, “What Is the Ga-Jung Church?” *MokheuywaShinhak*, November 2007, 58.

In Ga-Jung churches, laypeople shepherd the laity. That is, lay leaders as lay pastors care for laypeople. *Mok-jas* shepherd five to twelve church members. For this reason, they understand the pastors' mind due to their shepherding ministries and become faithful pastoral co-workers.

A Biblical Leadership: Servant Leadership

One of Christ's unique teachings pertains to the servant type of ministry. The servant-leadership principle in the Ga-Jung church is based on Mark 10:42-45. Numerous people understand that a leader is one who wields power over others as a ruler, while the Lord teaches that a leader is an individual who serves others like a slave (42-44). Jesus did not come to be served, but to serve (45). Those who serve others well thus should become church leaders.

According to another one of Christ's teachings, "If anyone wants to be first, he shall be last of all and servant of all" (Mark 9:35b NASB). A leader in Christ's body is a servant. God influences His disciples to welcome children in His name, too (9:37). Spiritual leaders should serve even a little child. Once again, church leaders must serve others.

The Lord presented a good example of the servant leader in John 13. After Jesus rose from the supper, He washed the disciples' feet and then dried them with a towel (5). It is not easy—even today, as well as in Christ's time—to see a master and teacher wash his disciples' feet, but Jesus did just that. Christ taught the disciples ways to serve one another because He wanted them to follow His example. Jesus said, "I gave you an example that you also should do as I did to you" (15 NASB). Church leaders must serve others as they serve the Lord Jesus Christ.

Church leaders are Christ's servants (1 Cor 4:1). "Before we can be ministers of the Word or ministers of the church," John Stott notes, "we must be ministers of

Christ.”⁶³ Furthermore, leaders must be people’s servants for the sake of Jesus (2 Cor 4:5). Spiritual leaders are Christ’s servants, and, at same time, servants of the people. First, Christ’s servants need to recognize God’s will well. Who is a servant or slave? The Greek term for slave is “*doulos*,” which means an individual who is “totally owned by another and possessing no rights except those given by his or her master.”⁶⁴ A servant obeys his or her master’s command. Therefore, the servant must correctly comprehend the command before he or she will be able to accomplish it. In the same way, spiritual leaders must first know the Lord’s will. Servant leaders should “test and approve what God’s will is—good, pleasing, and perfect will” (Rom 12:2 NIV). Consequently, leaders need to pray to the Lord for recognizing His will. In the Garden of Gethsemane, Jesus sought God’s will before His death on the cross: “Yet not My will, but Yours be done” (Luke 22:42 NASB). Leaders of Christ’s body must first understand what the Lord wants to achieve through them and His people.

Second, servant leaders should obey God’s will if they understand it. Jesus first understood God’s will and obeyed the Father by being crucified on the cross. Even though Christ prayed to the Lord that death on the cross might pass from Him (Matt 26:39), He willingly obeyed God’s will. Following Christ requires many costs. Jesus encourages His servants to take up their cross daily (Luke 9:23). Oswald Sanders stresses, “Serving and suffering are paired in the teaching and life of our Lord. One does not come without the other.”⁶⁵ Leaders need to expect suffering when they serve God’s people. The role of spiritual leaders is “to obey and preserve everything the Father reveals to them of

⁶³John Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry* (Downers Grove, IL: InterVarsity, 2002), 100.

⁶⁴James A. Brook, *Mark*, The New American Commentary, vol. 23 (Nashville: Broadman, 1991), 170.

⁶⁵Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 23.

his will.”⁶⁶ Church leaders must lead the Lord’s people according to His will, rather than by their own visions.

Leaders serve others in Ga-Jung churches. Shepherds, *mok-jas*, are chosen among those who serve others well, rather than those who possess much biblical knowledge. Deacons are selected among these shepherds who show dedicated and sacrificial services, instead of from those who succeed in the world. Additionally, *mok-jas* serve unchurched individuals as well as church members. The shepherds love them, satisfy their needs, and become their friends until they meet Jesus Christ.

Historical Overview of Seoul Baptist Church of Houston

SBCH has pursued effective strategies for fulfilling the Great Commission since Young G. Chai began shepherding this church in 1993. Chai converted the fourteen-year-old traditional church to the Ga-Jung church, which consists of numerous house churches. The Ga-Jung church model is popular among Korean pastors and missionaries in today’s world, regardless of their denominations. This section presents selected glimpses into Chai’s life and SBCH’s Ga-Jung church model development.

Pastor

Young G. Chai was born October 15, 1944, into a Christian family in Seoul, Korea. His grandfather, Seok Mo Chai, served as a pastor of Ahyun Evangelical Holiness Church in Seoul for twenty-three years.⁶⁷ When Japan colonized Korea, Japanese military authorities imprisoned his grandfather because he denied worshipping at a Japanese shrine. In addition, he was taken and martyred by Communists who retreated into North Korea at the end of Korean War. Kyoung In Lee, Chai’s grandmother, raised him because he lost

⁶⁶Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman Publishers, 2001), 29.

⁶⁷Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 35.

his parents in the Korean War. He remembers that she was a very pious believer in Jesus Christ, who received her guests cordially with God's love.⁶⁸ Chai learned a true faith from his grandfather, who sacrificed his life for Christ, as well as from his grandmother, who showed her love to others.

Even though Chai was raised in a devout Christian environment, he was not a born-again Christian. Chai was baptized as a ninth-grader only according to the ritual orders of the church, but he did not have faith in Jesus Christ. During his early church life, Chai recognized that he was a Christian because he regularly attended a church and tried to live as a good man.⁶⁹ Chai began his studies at Seoul National University, where he earned a bachelor of engineering degree in 1967. While attending the university, Chai gradually left church and turned his eyes toward worldly things. Finally, he fell completely from faith in Christ.⁷⁰

In 1970, he came to the United States to pursue graduate electrical-engineering work at Ohio State University. Chai married Hye Sun Cho in 1971. They have two children (Sunil and Sunju) and five grandchildren (Abby, Joshua, Ellie, Matthew, and Mickey).⁷¹ After four years, he accepted Christ as his Lord and Savior in 1974. One day, an American evangelist gave him a little New Testament on the street. Chai read the entire New Testament in three days. Chai believed in Jesus Christ because he recognized that His resurrection is a historical event.⁷² Chai promised that he would obey and do

⁶⁸Huh, "An Analysis of the Ga-Jung Church's Evangelistic Strategies and Their Impact on Church Growth," 75.

⁶⁹Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 35.

⁷⁰*Ibid.*, 36.

⁷¹Young G. Chai, "My Son's Family Comes," in *Koinonia* #7208 [on-line]; accessed 9 September 2011; available from <http://www.seoulbaptist.org>; Internet.

⁷²Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 24.

whatever the Lord wanted to do through him.⁷³

After Chai met Christ, he immediately began ministries for Korean immigrants who lived in Columbus, Ohio. Chai led a Bible-study group with a Korean brother. Around twenty people regularly attended. In addition, Chai led yet another prayer group for the Korean university research students with the brother every Saturday. Through the prayer gathering, numerous students accepted Jesus, and seven brothers became full-time ministers later. Through these two ministries, Chai not only observed God working with and through laypeople, but he additionally experienced the power of small-group ministries in winning the lost for Christ.⁷⁴

After receiving his doctorate, in 1976, he moved to San Jose, California, to work as a researcher at a laboratory of Varian, Inc., in Palo Alto. As Chai served a Presbyterian church in San Jose as an elder, he started a Bible study with six high-school and college students in his apartment; it was not connected with any church. Chai rented a church building when this group increased to around fifty students. However, he felt that not being connected to a church limited his ministry.⁷⁵ Even though the young students grew spiritually into mature believers, they experienced only a few opportunities to serve others or to become involved in ministries. Additionally, they were used to depending on Chai, and the gathering remained a Bible-study group, not developing into a true community of believers. So, Chai pledged that he would conduct any future lay-ministry activities at a church location.⁷⁶

⁷³Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 34.

⁷⁴Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 25-26.

⁷⁵Ibid., 26-31.

⁷⁶Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 55.

At that time, Chai joined a ten-month-old church in 1982, which was The First Korean Baptist Church of San Jose. Encouraged by the new church's pastor, Chai attended an Adult Sunday School seminar, which the Southern Baptist Convention provided. He began an adult Sunday school with seven Bible-study groups. When God called him to become a pastor of SBCH, the Sunday school grew into thirty-two, Bible-study classes after eleven years.⁷⁷

In 1985, at the age of 41, Chai enrolled as a Master of Divinity student at Golden Gate Baptist Theological Seminary because he felt a divine calling upon his life. In addition, his Sunday school experienced some limitations. First of all, it was difficult for one to form a deep fellowship with others during a Sunday school class because its purpose was studying the Bible; study time was limited. Second, the church's growth was the result of transfers from other churches, instead of new believers. Last, the church always needed more new classrooms for the growing number of Bible-study groups. Chai then studied a new church model through the books of Juan Carlos Ortiz and Ralph W. Neighbour. He received the idea of the Ga-Jung church model from that study. It can overcome the limitations of the Sunday school—keeping lay ministries.⁷⁸

In 1993, Chai accepted a call to pastor SBCH. He transformed the traditional church into the Ga-Jung church and has served there as a senior pastor ever since then.

Early Days

Sang Hun Lee began SBCH with seven families, at Forthworth Hall, at the University of Houston in March 1978. After four months, the church gathered at Memorial Drive Baptist Church with sixty-three adults and twenty-one children. In 1984, a new pastor, Soon Il Kim, accepted a call to shepherd SBCH, and the church moved to a

⁷⁷Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 32-33.

⁷⁸*Ibid.*, 33-37.

new building at 7775 Fairbanks-North Houston Road in Houston.⁷⁹ Under Kim's leadership, the number of adult church members grew to about three hundred people. Numerous lay leaders were raised up through discipleship training courses. At the end of 1992, however, there were only around 120 adults in the Sunday worship service and they were without a pastor.⁸⁰

When Chai became a pastor of SBCH on January 3, 1993, the church allowed him to initiate the Ga-jung church model. During the first three months, Chai delivered a sermon series related to the Ga-Jung church at Sunday-morning services.⁸¹ Moreover, he had often discussed the Ga-Jung church with members whenever opportunities arose. Even though Chai himself did not even completely understand the Ga-Jung church yet, members followed him and learned about the new model from him.

Meanwhile, in March, he started a 13-week Bible study titled "Living Life," which has been the first step of the "Life" Bible Study series to raise up Ga-Jung churches' leaders. Due to the surprising fact that eighty members registered, Chai opened two classes: Monday evening for deacons and older members, and Tuesday evening for new believers.⁸² At the end of the "Living Life" Bible Study, he planned to begin twenty Ga-Jung churches with twenty Ga-Jung church leaders, or "*mok-jas*" (which means "shepherds" in Korean), in October. Hence, Chai asked all ten deacons to become *mok-jas* because he thought that it would be very difficult for the Ga-Jung church to be established if such influential people did not participate.⁸³ Chai introduced another new

⁷⁹Seung Ro Park, *Gajungkyohae: Isipilsegi Mokhaeui Saeroun Daeon* (House Church Is the Key to Church Revival) (Seoul: Saebok Publishing House, 2002), 124.

⁸⁰Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 33.

⁸¹Ibid., 151.

⁸²Ibid., 151-53.

⁸³Ibid., 153.

biblical study titled “Devotional Life” to raise ten other shepherds. Yet another purpose of the Bible study was for deacons and other shepherd candidates to possess the heart to volunteer and sacrifice for the Ga-Jung church ministry.

He appointed *mok-jas* in September and trained them to serve their own Ga-Jung churches well. Leadership training constituted ways to lead a Ga-Jung church, conduct a small Bible-study group, visit members’ houses, counsel members, etc.⁸⁴ At last, SBCH started the Ga-Jung church ministry in October with 23 *mok-jangs*.⁸⁵ Chai baptized forty-five new believers during his first year at SBCH.⁸⁶ At the end of 1995, the number of Ga-Jung churches had grown to thirty-nine, and the average number of adults attending the Sunday-morning service had increased to about three hundred people.⁸⁷ Moreover, 148 new members had been baptized since 1993.⁸⁸

Development

Chai felt the need for establishing good communication with his church members to build a relationship of trust with them. He began composing “a pastor column” each week as the church bulletin increased to six pages from four pages. He wanted to show himself to church members in a transparent manner through these columns. Chai introduced his own thoughts with respect to certain events; the recent situation of his family; even his mistakes and weaknesses, etc., in the pastor’s column. As

⁸⁴Ibid., 257.

⁸⁵Young G. Chai, *Moksaga Algosypeun Sungdoui Sokmaeum* (Congregation’s Hidden Minds, Which the Pastor Wants to Know) (Seoul: Kyujang Publishing, 2005), 116.

⁸⁶Park, “church statistics.”

⁸⁷Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 6. The Korean population of Houston, Texas, was fewer than 20,000 individuals, including all adults and children, at that time.

⁸⁸Park, “church statistics.”

a result, church members could better understand their pastor and trust him more.⁸⁹

Chai realized the significance of developing relationships with church leaders to administer the Ga-Jung church ministry well, too. He spent time one day with the deacons and their spouses in a retreat center for understanding one another better. In the retreat meeting, Chai led the time during which they could share their most happy and sad moments with one another. After that, one by one, he set aside a person among them, whom everyone had to praise. Better relationships evolved with one another—between the pastor and each deacon, as well as among the deacons.⁹⁰ In addition, Chai shares breakfast with the deacons every Saturday morning after early-morning prayer gatherings at fast-food restaurants or in the church deacons' room.⁹¹ They talk about the previous week's and the upcoming week's ministries. They have become friends and are a good team for church ministry.⁹²

Chai has encouraged church members to dedicate their lives to the *mok-jas* of Ga-Jung churches as well. Chai has frequently emphasized that he is a pastor for the *mok-jas* of Ga-Jung churches, rather than for all church members, but the *mok-jas* are pastors for Ga-Jung church members. So, he has assisted the *mok-jas* in performing their own proper ministries well.⁹³ As a result, the shepherds minister to their own Ga-jung churches like pastors who minister to their churches.

⁸⁹Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 75-79.

⁹⁰*Ibid.*, 83.

⁹¹SBCH opens the sanctuary door at 4:30 a.m. for church members to conduct their prayer times freely Monday through Friday, but gathers together at 5:30 a.m. Saturday for the early-morning prayer meeting.

⁹²Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 84.

⁹³Chai, "The Ga-Jung Church," 1. In SBCH, it is not the concept that church leaders help the pastor for ministering effectively to church members.

In 1997, SBCH was divided into two congregations: the Korean-speaking congregation and the English-speaking congregation. Eric Shin accepted a call to be a pastor of the twenty-member English congregation, New Life Fellowship (NLF), on August 10.⁹⁴ In 2002, the number of those who attended the Ga-Jung churches of the NLF grew to 205 people, and the average number of adults at the Sunday-morning service increased about 200.⁹⁵ The NLF was composed of 35 Ga-Jung churches in 2009. An average of around 350 individuals attended Sunday worship in the same year.⁹⁶

According to the church's statistics in 2009,⁹⁷ SBCH consisted of 184 Ga-Jung churches; the average number of people at the Sunday service was 1,023. Additionally, 132 new believers were baptized that same year. On February 20, 2011, the church decided to accept Su Kwan Lee as a new pastor after Chai's retirement.⁹⁸ Lee, who has been one of the *mok-jas* of the church's Ga-Jung churches for ten years, has multiplied his Ga-Jung church fourteen times.⁹⁹ Pastor Lee began his ministry as a senior pastor at SBCH on September 2, 2012, because Young G. Chai retired from the church August 26

⁹⁴New Life Fellowship, "Pastor Eric Shin & Family" [on-line]; accessed 16 September 2011; available from http://www.nlfhouston.org/staff_shin.php; Internet. Eric Shin served a church in Boston for several years with his wife, Lynette, and their three children—Enoch, Caleb, and Josiah—before he arrived at New Life Fellowship.

⁹⁵Eric Shin, "Some Healthy Trends in New Life and Our House Churches" [on-line]; accessed 16 September 2011; available from <http://www.nlfhouston.org/pastorsblog.php?blog=Eric&month=200210>; Internet.

⁹⁶Ji-sun Park, "new life fellowship," e-mail message to author, 11 May 2010, SBCH.

⁹⁷Park, "church statistics."

⁹⁸Un Gi Shim, "The Result of the Vote," in Koinonia #10058 [on-line]; accessed 16 September 2011; available from <http://www.seoulbaptist.org>; Internet.

⁹⁹Young G. Chai, "New Church Met the Ga-Jung Church's Three Axles" [on-line]; accessed 16 September 2011; available from http://www.housechurchministries.org/html/community/community07.htm?id=37&code=b38&cate=&start=0&category=&word=&category_id=&category_name=&gfile=view; Internet.

in the same year.¹⁰⁰

House Church Ministries International

SBCH provided a Ga-Jung Church Seminar for Korean ministers in South Korea and North America in 1996. Korean ministers requested such a seminar due to the fact that they wanted to learn about SBCH's growth and increase through the Ga-Jung church ministry. Thirty-six Korean ministers attended the first seminar. One year later, in 1997, fifty-eight Korean ministers attended the third seminar.¹⁰¹ The Ga-Jung church ministry was introduced to numerous Korean churches around the world; other Ga-Jung churches, besides SBCH, were able to host the seminar, too. SBCH established House Church Ministries International (HCMI) to effectively aid churches that would like to learn the Ga-Jung church ministry. Through the ministers' seminar, HCMI introduces the Ga-Jung church ministry, along with the Living Life Bible Study—in the Life Bible Study Series to participants. Moreover, each participant must visit the same Ga-Jung church two times on Wednesday and Friday, as well as attend SBCH's Sunday-morning service to complete the seminar.¹⁰² The ministers' seminar is currently conducted in the United States and South Korea, and on some mission fields—such as Indonesia, Japan, China, and Kazakhstan.¹⁰³ The seventy-seventh ministers' seminar was held September

¹⁰⁰Shim, "The Result of the Vote."

¹⁰¹Park, *Gajungkyohae: Isipilsegi Mokhaeui Saeroun Daeon* (House Church Is the Key to Church Revival), 125.

¹⁰²The seminar is held for six days, Tuesday through Sunday, so that the participants may learn by watching, not only by listening to, the Ga-Jung church's three axes: Ga-Jung church, the Sunday-worship service, and Life Bible Study.

¹⁰³At present, HCMI has placed 20 regional leaders in North America, 39 regional leaders in South Korea, 4 regional leaders on mission fields, and 1 leader in Australia.

27 through October 2, 2011, at Guminam Presbyterian Church in South Korea.¹⁰⁴

The first Ga-Jung church conference for ministers was conducted at the Atlanta Korean Baptist Church, in Georgia, in 1997.¹⁰⁵ The ministers' conference basically offers four fundamental Bible studies in the Life Bible Study Series—"New Life," "Assured Life," "Devotional Life," and "Life Experiencing God"—adding other rotating Life Bible studies, as needed, like "Couple's Life," "Disciples' Life," "Teachers' Life," "Parents' Life," and so forth. In addition, some cases among ministers' common interests—such as single Ga-Jung church, senior Ga-Jung church, children's Ga-Jung church, Ga-Jung church planting, etc.—are presented by pastors who have first experienced these situations. The forty-sixth ministers' conference was held at Eastern Jakarta Church, in Indonesia, from May 24 through May 27, 2011.¹⁰⁶

As more churches implemented the Ga-Jung church model, numerous churches were necessary to coach their lay leaders in the Ga-Jung church ministry. The first seminar for laypeople then was conducted at SBCH, in Texas, in 1998.¹⁰⁷ The laity seminar introduced the Ga-Jung church ministry, and permitted one or two laypeople to visit a Ga-Jung church for learning by watching, like the ministers' seminar.¹⁰⁸ The 194th laity seminar was held at Central Almaty Church, in Kazakhstan, from September 30

¹⁰⁴HCMI, "Calendar," in Seminar & Event [on-line]; accessed 3 October 2011; available from <http://www.housechurchministries.org/html/seminar/seminar02.htm>; Internet.

¹⁰⁵Huh, "An Analysis of the Ga-Jung Church's Evangelistic Strategies and Their Impact on Church Growth," 156.

¹⁰⁶HCMI, "Calendar." Only ministers who have already participated at least once in the ministers' seminar can be registered at the ministers' conference.

¹⁰⁷Huh, "An Analysis of the Ga-Jung Church's Evangelistic Strategies and Their Impact on Church Growth," 155.

¹⁰⁸The laypeople's seminar does not provide Life Bible Study, however, because the lay participants already learned it from their churches' pastors.

through October 2, 2011.¹⁰⁹

As time passes, some *mok-jas* who pastor their own Ga-Jung churches burn out, and others want to learn more with respect to the Ga-Jung church ministry. The first conference for *mok-jas* was held in 2007 at a Sheraton Hotel in Houston, Texas.¹¹⁰ One of the reasons that the conference was conducted at a good hotel was for the *mok-jas* and their spouses to rest comfortably because of their sacrifices for Ga-Jung churches. About seventy pastors and their wives served as staff at the conference. The *mok-jas*' conference lectures were prepared for such practical Ga-Jung church ministry methods, as how to lead a small group, share ten minutes of personal testimony, counsel a church member, etc. Between September 1 and 3, 2011, the tenth conference was held at Maremons Hotel in Sokcho, South Korea.¹¹¹

In 2007, HCMI released an Internet-based, global Ga-Jung church information system as "GA-Jung Church 360." Seoul Baptist Church provided \$100,000 as an initial funding, while sixty-one Korean churches and thirty-three churches in the United States later made contributions to build the 360 system.¹¹² Through the cloud administration system, a pastor is able to help an individual grow spiritually until he or she becomes a *mok-ja*, a mature follower of Christ, after he or she believes in Christ and shares that

¹⁰⁹HCMI, "Calendar."

¹¹⁰Young G. Chai, "I Am Proud of You," in Pastor Columns #759 [on-line]; accessed 20 September 2011; available from <http://www.seoulbaptist.org>; Internet.

¹¹¹HCMI, "Calendar." The Ga-Jung church conference for *mok-jas* is held once a year in South Korea and the United States.

¹¹²Young G. Chai, "GLOBHIS," in Ga-Jung Church Discussion [on-line]; accessed 20 September 2011; available from http://www.housechurchministries.org/html/community/community02.htm?id=3092&code=b24&cate=&start=40&category=body&word=360&viewType=&category_id=&category_name=&gfile=view; Internet.

information with his or her *mok-jas* and *chowongeegis*.¹¹³ Besides the church administration service, the 360 provides not only a financial management program for each Ga-Jung church, but supports the churches in developing their own websites as well. Therefore, the cloud 360 helps each Ga-Jung church to operate efficiently. Furthermore, the 360 provides networking communication between a Ga-Jung church and other Ga-Jung churches around the world.

Ga-Jung Church Structure

Young G. Chai believes that the Ga-Jung church was actually in New Testament times and is one of the forms of the church that God wants.¹¹⁴ However, Chai and SBCH members do not contend that the Ga-Jung church is the only biblical church model; instead, it is an alternative church model for this age. Seoul Baptist Church just attempts to recover a biblical church.

Dual Structure

The Ga-Jung church possesses a dual structure with numerous small communities and a large community. William A. Beckham remarks, in *The Second Reformation: Reshaping the Church for the Twenty-First Century*, that the New Testament church was a two-winged church: a large group and small groups. He writes that “the Creator once created a church with wings: one wing was for large celebration, the other wing was for small community. Using both wings, the church could soar high into the heavens, entering into His presence and doing His will over all the earth.”¹¹⁵ The

¹¹³A *chowongeegi* leads a gathering called a *chowon*, which is composed of four to twelve *mok-jas*. The *chowongeegi* pastors and mentors his or her own *mok-jas* as *mok-jas* minister to their Ga-Jung churches.

¹¹⁴Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 3.

¹¹⁵William A. Beckham, *The Second Reformation: Reshaping the Church for the Twenty-First Century*, trans. TouchKorea, rev. ed. (Seoul: NCD Publishers, 2001), 31.

early church gathered at the temple for worship and education, as well as in the homes of believers for prayer, fellowship, evangelism, and discipleship (Acts 2:46; 5:42). The Ga-Jung church's dual structure consists of two groups: the individual Ga-Jung church, called *mok-jang*, and united Ga-Jung churches as a local church.

Individual Ga-Jung church: *Mok-jang*. According to the first chapter of this dissertation, a Ga-Jung community comprises six to twelve people, including both believers and unbelievers. A *mok-jang* gathers at a *ga-jung*, which is translated as “home” in Korean. Additionally, a Ga-Jung church is led by a *mok-ja*—which means a shepherd—and Ga-Jung church members are termed a *mok-jang* family. Some *mok-jangs* meet consistently in leaders' homes of Ga-Jung churches; other *mok-jangs* rotate the houses. Unlike cells of most cell churches, a Ga-Jung church functions as a church with worship, education, fellowship, evangelism/missions, and ministry. As the Ga-Jung church is a missions community, it exists for saving lost people and making them Christ's disciples. A *mok-jang* is a primary group in the Ga-Jung church structure. Consequently, one must belong to any Ga-Jung church to become a member of the united church.¹¹⁶

United Ga-Jung churches: One body, SBCH. At present, SBCH constitutes 184 Ga-Jung churches. In other words, the united Ga-Jung church is one body of Christ: SBCH. The larger church covers ministries that small Ga-Jung churches cannot cover alone.¹¹⁷ First of all, the united church provides the Sunday-worship service, which is called the united *mok-jang* service. Even though each Ga-Jung church has its own worship time as a *mok-jang* gathering mainly on Friday, all Ga-Jung churches meet together for the Sunday-worship service at a large place. Second, the large church is

¹¹⁶Chai, *Moksaga Algosypeun Sungdoui Sokmaeum* (Congregation's Hidden Minds Which the Pastor Wants to Know), 117.

¹¹⁷*Ibid.*, 116.

responsible for the education of children, and of middle and high-school students. Third, the united church offers the Life Bible Study Series for adults. Lastly, the church not only enlists and manages missionaries to connect with each Ga-Jung church, but plans and proceeds with short-term-mission trips for church members, too.

Jethro's Leadership Structure

Most small-group churches follow Jethro's leadership structure in the eighteenth chapter of Exodus. After Jethro, the father-in-law of Moses, witnessed Moses judging the people from morning until night, he told Moses, "The thing that you are doing is not good. You will surely wear out . . . the task is too heavy for you; you cannot do it alone" (Exod 18:17-18 NASB). Jethro then encouraged him to select from "the people able men who fear, men of truth, those who hate dishonest gain . . . as leaders of thousands, of hundreds, of fifties, and of tens" (Exod 18:21 NASB). Moses could reduce his burden and satisfy the people by following this advice.

Based on the Jethro-leadership formation, most cell churches organize their cell groups. These groups are commonly established according to geographical lines. A single cell, under a cell leader, is made up of an average of ten people. A zone supervisor cares for five cell leaders and approximately fifty people in a cluster of five cell groups. A zone, which is composed of five subzones, includes about 250 individuals in twenty-five cell groups under a zone pastor's authority. Finally, a district with around 1,250 people in 125 cell groups contains five zones. A district can be a cell church as a local church, to which a senior pastor ministers.¹¹⁸

SBCH applies such Jethro-leadership structure to the cell church; but the Ga-Jung church is a little different from the cell church's structure. The Ga-Jung church adds more *chowon*, which is interpreted as "pasture" in Korean, to the basic dual structure:

¹¹⁸Neighbour, *Where Do We Go from Here?* 231-34.

mok-jang and *united mok-jangs*.

Chowon. As a *mok-jang* is divided into two *mok-jangs* when its number increases to more than about twelve to fifteen individuals, the Ga-jung church begins a district meeting for *mok-jas*, or shepherds. *Chowon* consists of several Ga-jung church leaders. A *chowon* gathering allows *mok-jas* to meet other *mok-jas*. A *chowon* is led by a *chowongeegi*, which means a keeper of *chowon*. In other words, a *chowongeegi* is a *mok-ja*, or pastor, of *mok-jas*, who share their ministries during a *chowon* gathering. When one discusses the difficulties of his or her Ga-Jung church ministry, others who have already experienced similar things share their experiences with one another. At this time, the *chowongeegi* could mentor and pray for newly appointed *mok-jas*. Hence, a *chowongeegi* must be a *mok-ja* who has pastored a Ga-Jung church and experienced the Ga-Jung church's multiplication at least once.¹¹⁹ In addition, it is a good idea for both *mok-jas* and their spouses to meet monthly. When a *chowon* grows to approximately twelve people, it needs to divide into two *chowons*, as Ga-Jung church multiplication.

***Mok-jang* Officers**

In the individual Ga-Jung church, there are many ministers: *mok-ja* (shepherd), *mok-yeo* (*mok-ja*'s spouse), *yebi-mokja* (intern), teacher, etc. These are not names for titles, but refer to their ministry.¹²⁰ These names are no longer used for those who have resigned from the ministry.

Mok-ja. A *mok-ja* is a lay leader of a Ga-Jung group. He or she is responsible

¹¹⁹Administrator Kwang Woo Park of SBCH, interview by author, 4 January 2008, Houston, taking notes, SBCH, Houston.

¹²⁰Koreans (including Christians) have a title culture. People's titles are preferred to their names. Some individuals even have titles without a ministry in the church.

for the overall spiritual growth of members and for the administration of his or her *mok-jang*. SBCH's *mok-jas* must complete three basic Life Bible studies, which the united church offers, and two one-to-one Ga-Jung-church Bible studies.¹²¹ SBCH *mok-jas* should pray for a minimum of twenty minutes a day, four days per week. At these times, they pray for their Ga-Jung church members individually.¹²² Also, their objective should be for at least one person to come to know Christ and become a member of SBCH through their Ga-Jung church every year.¹²³

Mok-yeo. A *mok-yeo*, which is interpreted as *mok-ja*'s wife, is a male *mok-ja*'s spouse.¹²⁴ For the Ga-Jung church, *mok-yeo*'s ministry is the most important ministry, although the *mok-ja* ministry is vital. According to Young Chai, the role of *mok-yeo* is eighty percent of the Ga-Jung church ministry.¹²⁵ The *mok-jang* gathering is held mainly at the *mok-ja*'s home. As a result, *mok-yeos* should clean their houses and prepare a big meal for each Ga-Jung church meeting. The *mok-yeo*'s dedication and hard work are required for successful Ga-Jung church ministry.

Yebi-mokja. A *yebi-mokja*, which means intern-*mokja*, is a person who is receiving *mok-ja* training in a Ga-Jung church to prepare the Ga-Jung church's multiplication. *Mok-jang* members would choose as a *yebi-mokja* someone who is trusted

¹²¹Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 90-101. Those who have not finished all the required classes can serve as "deputy *mok-jas*" when the Ga-Jung church needs to multiply.

¹²²Chai, "The Ga-Jung Church," 14.

¹²³*Ibid.*

¹²⁴A female *mok-ja*'s spouse is called *mok-bu*, which means *mok-ja*'s husband.

¹²⁵Senior Pastor Young G. Chai of SBCH, interview by author, 8 January 2008, taking notes, SBCH, Houston.

and respected the most in a *mok-jang*.¹²⁶ Once a month, the *yebi-mokja* is permitted to lead a *mok-jang* gathering in which he or she has membership.

Teacher. The teacher leads a Bible study for twenty minutes in a *mok-jang* meeting. SBCH makes sure that the teacher does not go beyond the role of the *mok-ja* because the main purpose of a *mok-jang* gathering is not biblical study.¹²⁷ The united church furnishes study resources, for and trains, the teachers beforehand every week.

Others. Besides a *mok-ja*, *mok-yeo*, *yebi-mokja*, and Bible teacher, the *mok-jang* needs many other ministers to accomplish the Ga-Jung church's annual goal for at least one individual to come to Jesus Christ. For this reason, each *mok-jang* creates as-needed ministry positions: praise leader, children's minister, missions coordinator, fellowship coordinator, etc.¹²⁸ Most *mok-jang* families, including even unbelievers who attend the *mok-jang*, are involved in at least one ministry.

The Relationships among Three Axles of the Ga-Jung Church

The Ga-Jung church's three axles are *mok-jang*, Life Bible Studies, and the Sunday-worship service. *Mok-jang* has already been discussed as part of this dissertation, which will later describe the other two axles. This section concerns only the relationships among these axles and their synergistic effects.

Once an unbeliever has joined a *mok-jang*, the *mok-jang* members encourage him or her to attend the Living Life Bible Study or Sunday-worship service. He or she will believe in Jesus and grow spiritually through the three axles. As one attends a Ga-

¹²⁶Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 92.

¹²⁷Chai, "The Ga-Jung Church," 15.

¹²⁸Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 96-97.

jung church and receives love from the *mok-ja*, *mok-yeo*, and other members, he or she will be interested in God or Christianity. So, he or she will feel the need for a Bible study. Existing members will experience the same need to grow spiritually. Church members will learn the way to live as Christ's followers through the Life Bible Study series, and practice what they have learned in their Ga-Jung churches by loving and serving one another. Members will apply what they have learned in their families or places of work, as well. There is an inseparable relationship between Life Bible studies and the *mok-jang*. One will not change and grow spiritually if he or she comes to a Ga-Jung church without attending any Life Bible studies.¹²⁹ Chai states, "Life Bible studies help church members participate continually in their *mok-jang* gatherings, and the *mok-jang* provides them with a motivation to attend a Life Bible Study."¹³⁰

After church members live out the two axles—Life Bible Study and *mok-jang*—during the week, they come to united *mok-jang* worship on Sunday. They will experience God's grace in Sunday worship because they love and serve others in their families, *mok-jangs*, and places of work according to Christ's teaching during the other six weekdays. In worship, the Lord will touch and comfort His children who made efforts for their ministries, and they give glory and thanks to God that they have gained a victory during the week. According to Su Kwan Lee, who is Fellow Pastor of SBCH, its Sunday-worship service overflows with grace from the Lord and thanks to Him because church members' lives are alive and balanced on weekdays.¹³¹ When Saturday comes, most members are waiting for Sunday-worship service because they have offered something to God during the previous week.

¹²⁹Fellow Pastor Su Kwan Lee of SBCH, interview by author, 15 January 2008, Houston, taking notes, SBCH, Houston.

¹³⁰Chai, "The Ga-Jung Church," 21.

¹³¹Lee, interview by author, 15 January 2008.

Ga-Jung-Church Ministry Philosophy

SBCH's members obtain their spiritual family through the Ga-Jung church. As the spiritual members love one another, they enjoy intimacy, which the early church believers experienced, in the Ga-Jung church. Furthermore, church members serve other members spontaneously and actively with their gifts as they follow their *mok-jas'* example. They will accomplish their ministries at all costs. The Ga-Jung church is characterized by four ministry philosophies: service, prayer, self-choice, and delegation.

Service. SBCH-leadership authority is derived from sacrifice and serving. When *mok-jas* shepherd their Ga-Jung churches, they love their own church members with all their hearts. Moreover, they serve the members by sacrificing their money and time. Because *mok-jas* listen to, pray for, and serve unbelievers, they come to Ga-Jung churches and naturally believe in Christ.¹³² Church members want to imitate the loving, serving lives of their *mok-jas*. Then, the members follow and work with *mok-jas*. SBCH members select their deacons from *mok-jas*, whom existing deacons recommended.¹³³ Those who serve better than others thus are recommended and chosen to be deacons.

Prayer. The Ga-Jung-church ministry is characterized by fervent and devout prayer. Pastor Chai and the church members seek the Lord's help and power for their ministries through prayer. Chai prays three hours every day, from 5 a.m. to 8 a.m., for church members in the sanctuary. During the early-morning prayer time, he first prays by name—one-by-one—more than once a week for all *mok-jas*.¹³⁴ He prays every day particularly for those with difficulties in their ministries, families, and places of work. Then, Chai prays for visitors from the previous Sunday, sick people, special prayer

¹³²Chai, *Moksaga Algosypeun Sungdoui Sokmaeum* (Congregation's Hidden Minds Which the Pastor Wants to Know), 132.

¹³³Park, interview by author, 4 January 2008.

¹³⁴*Ibid.*, 128.

concerns, and some *mok-jang* members who do not yet believe in Christ. Finally, he prays by turn with prayer cards for all church members.¹³⁵ During prayer time, church members and *mok-jas* pray freely at church. At that time, *mok-jas* pray for their ministry and members. In addition, Young Chai conducts an all-day fast every Wednesday and prior to such special events as Bible-study-opening day and revival day.¹³⁶

Self-selection. SBCH encourages church members to take part in a ministry, according to their own choices, without forcing them. The church therefore offers a devoting time during each Sunday-worship service. Church members come to the front of the sanctuary at the devoting time when they want to accept Christ as Lord and Savior; receive baptism; serve as a Ga-Jung church minister—such as a *mok-ja*, *mok-yeo*, teacher, etc.; and participate in any ministry in the united body—like music, media, building maintenance, etc. When Jae Jung Yoo, a new Ga-Jung-church minister, was dedicated as a deputy *mok-ja*, he confessed that:

I am over seventy years old. . . . I do not want to finish my life as a rusted life. I think there is not retirement in the devotion to God, even though there is retirement in the world. As I believe this is the last opportunity that God has allowed me to serve Him, I am responsible for the Ga-Jung church ministry until my heart will stop beating.¹³⁷

The reasons for SBCH devoting times follow.¹³⁸ First, church members have a heart for volunteering. Second, they take more responsibility for their own choices. Third,

¹³⁵Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 120-23. SBCH receives prayer concerns from all church members at the beginning of each year.

¹³⁶Chai, *Moksaga Algosypeun Sungdoui Sokmaeum* (Congregation's Hidden Minds Which the Pastor Wants to Know), 157.

¹³⁷Jae Jung Yoo, "Personal Testimony," in *Koinonia* #10615 [on-line]; accessed 23 September 2011; available from <http://www.seoulbaptist.org>; Internet.

¹³⁸General Director Seoung Hyun Sung of House Church Ministries International, interview by author, 11 January 2008, Houston, taking notes, SBCH, Houston.

members have a call from God to minister. Self-determination assists members in being more devoted to, and pleased with, their ministries.

Delegation. Young Chai treats lay leaders, especially *mok-jas*, as his co-workers. He respects the right to their ministry and decision.¹³⁹ For instance, once a church member requests personal counseling for his or her problems, Chai asks this member whether or not he or she has met with his or her *mok-ja*. Chai suggests a *mok-ja* meeting if one has not already occurred. Chai does allow counsel, though, when one comes with his or her *mok-ja*. Chai does this because the *mok-ja* must continually shepherd the member in the future. Additionally, Chai gives *mok-jas* much discretion for conducting their ministries according to their own style. He does not interfere with their ministries after they are appointed as *mok-jas* either, unless they themselves ask for help.¹⁴⁰ SBCH also does not eliminate their Ga-Jung churches until *mok-jas* themselves resign because of their ministry ownership. Chai's goal in the Ga-Jung church ministry is helping *mok-jas* to receive their heavenly rewards.¹⁴¹

Ga-Jung Church Gathering

Most SBCH Ga-Jung churches gather for about three hours on Friday evenings. Some Ga-Jung churches meet for an evening or a morning on weekdays according to their circumstances. Unlike other small groups, the Ga-Jung church focuses on sharing life. Consequently, the meeting should create an atmosphere in which

¹³⁹Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 164.

¹⁴⁰Chai, "The Ga-Jung Church," 26.

¹⁴¹Chai, *Moksaga Algosypeun Sungdoui Sokmaeum* (Congregation's Hidden Minds Which the Pastor Wants to Know), 125.

members can say anything.¹⁴² SBCH encourages Ga-Jung churches to follow a typical order: love feast, praise, church news, Bible study, sharing, intercessory prayer, and an evangelism/missions challenge. When an unbeliever attends the *mok-jang*, however, the *mok-ja* should lead the meeting by just sharing life and listening to his or her story the first to third weeks without strictly following the standard guidelines.¹⁴³

Love Feast (Thirty to Sixty Minutes)

The *mok-jang* begins with a meal when members are together. A meal is absolutely necessary for creating a family-like atmosphere.¹⁴⁴ It is easier for people to open their minds during a meal. SBCH encourages the Ga-Jung church to serve a simple meal, except when a new visitor comes or on special days, because the host feels a great burden to prepare a meal.¹⁴⁵

Praise (Twenty-Five Minutes)

According to *mok-jang* members' tastes, the Ga-Jung church freely picks either new or old praise songs. A new believer with musical talent can serve this time as a praise leader.¹⁴⁶ By so doing, one would learn ways to serve others and know that he or she is a part of the body.

Church News (Three Minutes)

The Ga-Jung church has time to show all members that it is a part of the united

¹⁴²Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 75.

¹⁴³Chai, "The Ga-Jung Church," 15-17.

¹⁴⁴Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 76.

¹⁴⁵Chai, "The Ga-Jung Church," 16.

¹⁴⁶*Ibid.*

mok-jang. Enabled *mok-jang* members would be interested in the united church by sharing church news. A new member who attends the Sunday united service can make announcements.

Bible Study (Twenty Minutes)

The united church furnishes the teachers with Bible-study material and guides them with respect to how to teach at their *mok-jangs*. The teacher should employ the time as a means for simply communicating basic biblical knowledge to new believers; but the united body offers in-depth Bible studies regularly.¹⁴⁷ The Bible study should not exceed twenty minutes in length because the *mok-jang* gathering is not intrinsically a Bible study.¹⁴⁸

Sharing (One to Three Hours)

The *mok-ja* guides members initially to share thanksgiving for something that happened during the previous week. Additionally, members could relate the past Sunday's sermon to their lives. As time passes, the *mok-ja* helps members to share their lives by concentrating on feelings rather than on events.¹⁴⁹ At this point, people talk on a deeply personal level. The *mok-ja* should aid members in resolving their problems.¹⁵⁰ The *mok-ja* and members should not offer superficial or commonsensical answers to those who are faced with difficulties. They should use only personal experiences or questions

¹⁴⁷Ibid.

¹⁴⁸Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 78.

¹⁴⁹Chai, "The Ga-Jung Church," 15.

¹⁵⁰Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 81.

instead.¹⁵¹ Those who have already experienced similar issues should first share their personal experience in overcoming such problems. Afterward, some people could ask questions to assist individuals in solving problems themselves. Sharing time is the core of the Ga-Jung-church gathering.¹⁵² The *mok-ja* discovers members' prayer concerns over time. SBCH encourages *mok-jas* to use no more than ninety minutes, but most *mok-jangs* go beyond that time limit.

Intercessory Prayer (Fifteen Minutes)

First of all, members who have received answers to previous prayer needs share how the Lord helps them to solve their problems. As a result, the Lord's grace can be shared in the gathering. All the members then pray together for the needs that have been expressed during the sharing time, including even unbelievers' prayer concerns. In the Ga-Jung church, frequently answered prayers help the evangelization of unbelievers.¹⁵³ Seoung Hyun Sung, who is the General Director of House Church Ministries International, marks one of the Ga-Jung church goals, which is for unbelievers to experience God.¹⁵⁴ When individuals' prayer concerns are specifically addressed, they will personally experience the Lord. In a *mok-jang* meeting, prayer is not limited merely to this time; if needed, members can pray together during the sharing time.

Evangelism/Missions Challenge (Fifteen Minutes)

The objective of every Ga-jung church is for one family per year to believe in

¹⁵¹Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 23-24.

¹⁵²Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 78.

¹⁵³Chai, "The Ga-Jung Church," 17.

¹⁵⁴Sung, interview by author, 11 January 2008.

Jesus Christ and come to the church. For this reason, the members of most Ga-Jung churches are reaching out to at least five unbelievers.¹⁵⁵ First, Ga-Jung church members share the evangelism efforts that have been made during the past week. They then pray together for the five people and their evangelism progress. In addition, members read letters from the missionary whom the Ga-Jung church supports, and they pray together for his or her family and ministries. After that, they collect offerings for the missionary.

Ga-Jung Church Functions

SBCH members feel that the church exists to reach out to unbelievers and make true followers of Jesus through their ministry. The church thus employs its time, efforts, money, and manpower to achieve this purpose. SBCH additionally fulfills its functions based on making disciples by saving souls.

Worship

Most SBCH members want to experience the Lord's presence during the Sunday-worship service, which is one of the Ga-Jung church's three axes. The members celebrate what the Lord has done for and through them during the previous week, repent of their faults, or renew their ministry commitments before Him. The dynamic worship service impresses even new members.

There are numerous new members, as well as unbelievers, in the SBCH worship service. Therefore, the church shows consideration for these new believers and unbelievers in its worship service by becoming an evangelistic church.¹⁵⁶ SBCH utilizes a modern Korean Bible version, which is easy to read and avoids Christian terminology that is difficult to understand even though it does not follow the seeker's worship style.

¹⁵⁵Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 22; Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 79-80.

¹⁵⁶Chai, "The Ga-Jung Church," 23.

Moreover, Pastor Chai has preached sermons that help members desire to live a new life and that can be applied to their lives.

In addition, Young Chai helps the congregation to participate more in the Sunday-worship service.¹⁵⁷ If possible, he allows members to give testimony of their faith in the worship service when new members are baptized, new *mok-jas* are appointed, or members complete a Life Bible study. The church adds more time for its members to praise and pray together to God during the Sunday service.

Evangelism

SBCH discourages existing believers from joining because the church focuses on its purpose of saving souls and making disciples of Christ.¹⁵⁸ Generally, when a believer visits a church, it puts forth a great deal of effort for the individual to become a member. In many cases, however, a visitor—even though he or she has been involved in a ministry as a member for some time—leaves the church body easily when he or she is against a church ministry or experiences a troubled relationship with others. Rather, SBCH's Ga-Jung churches stress reaching out to unbelievers.

Relational evangelism. Unbelievers do not usually attend church by themselves. According to research conducted by numerous missiologists, most new believers arrived at belief in Jesus and came to church through acquaintances, such as a family member, friend, or co-worker. Unbelievers will come to church due to the help of someone whom they already know. Such an evangelism style is based on an already-established relationship. Ga-Jung churches follow a relational-evangelism strategy.¹⁵⁹

¹⁵⁷Ibid.

¹⁵⁸Ibid., 19.

¹⁵⁹Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 103.

Church members first reach out to unbelievers whom they already know. They also develop intentional relationships with unbelievers whom they have not known before. Unbelievers will come to a Ga-Jung church through such relationships and become familiar with the gospel without a big denial. Furthermore, church members satisfy physical, along with mental or spiritual, needs of unbelievers. Accordingly, they find those who need the help that they can offer through the Ga-Jung church, instead of those who are helpful to the church.¹⁶⁰ Chai explains the meaning of supplying their needs as follows.

Ga-Jung church members seriously listen to what they say on their matters and then give advice acquired through experiences to them. Additionally, members feel concern together about the matter and pray together for them. It is important for them to recognize the message that they are a vital being to church members and their matters are also significant to members. During this process, their problems are solved and their needs are satisfied.¹⁶¹

Of course, church members offer practical assistances to them. Such relational evangelism is a good tool for outreach to modern people, who are difficult to approach with traditional verbal proclamation.

Cooperative evangelism. SBCH members specialize in their evangelism tasks. Each individual—Ga-Jung church member, *mok-ja*, and pastor—performs a different process.¹⁶² Members bring unchurched people to their Ga-Jung church. They serve unchurched individuals with love and satisfy their needs. *Mok-jas*, the Ga-Jung church leaders, encourage them to take the “meeting with Jesus” class or to participate in the Living Life Bible Study. Lastly, the pastor teaches the gospel and helps unbelievers to accept Jesus Christ as their Lord and Savior through the two classes. Such an evangelism

¹⁶⁰Chai, “The Ga-Jung Church,” 19.

¹⁶¹Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 106.

¹⁶²Chai, “The Ga-Jung Church,” 19.

method is quite effective because each person is using his or her specialty. This approach is based on 1 Corinthians 3:6: “I planted, Apollos watered, but God was causing the growth” (NASB). Each member can cut down the burden on evangelism, and all members of the community bear the fruit of evangelism together. Hence, all church members jointly own the joy and reward of evangelism.

Missions

Every SBCH Ga-Jung church supports a missionary through prayer and monetary contributions. Each *mok-jang* has its own name based on the geographical location of the missionary whom it supports.¹⁶³ For instance, if a *mok-jang* supports a missionary who serves in Kazakhstan, the *mok-jang* is identified as Kazakhstan *mok-jang*. The *mok-jang* not only prays for the missionary and his or her ministries at every *mok-jang* gathering, but also sends financial support regularly and as needed. The united church utilizes a matching fund system to encourage *mok-jangs* to participate more in missions.¹⁶⁴ For example, when a Ga-Jung church contributes \$100 for its own missionary, the united church matches the amount. As a result, the Ga-Jung church can support the missionary with a total of \$200. Moreover, SBCH holds a missions festival annually in the autumn to increase missions awareness, and it sends numerous mission teams all over the world.

Education

Laity leads the Ga-Jung church. The united church must train laypeople to be continually active in the Ga-Jung-church ministry. Some ministers identify discipleship training as a Bible study. SBCH, though, distinguishes discipleship training from Bible

¹⁶³Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 166-67.

¹⁶⁴Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 115.

study. Members learn the way that they live in the Lord's Word and kingdom ethics through Bible studies, and later they practice their learned instructions in their *mok-jang*. The *mok-jang* is the place in which lay individuals are trained. They learn by watching other members and their *mok-jas*, and by serving other people practically. In order to establish lay leaders, SBCH offers thirteen Life Bible Study classes: five essential Bible studies and eight optional Bible studies.¹⁶⁵ These Bible study classes are held mainly on one day of the week for thirteen weeks, except Being Assured Life (six weeks), Pre-Couple's Life (six weeks), Steward's Life (ten weeks), and Missional Life (nine weeks).

Five essential Bible studies. The essential courses include three group studies—Living Life, New Life, and Devotional Life—and two one-to-one studies—Life Experiencing God and Assured Life. The Living Life Bible Study, as the first step of Life Bible studies, helps unbelievers find faith in Jesus and establish a relationship with the Lord. New Life Bible Study is designed and intended for new members to form a biblical worldview as children of God, while Devotional Life Bible Study guides members to be mature Christians who live a balanced, godly life. In addition, Being Assured Life helps new believers—who recently believed in Jesus—have the assurance of salvation, and Life Experiencing God Bible Study coaches laypeople to become Ga-Jung-church leaders, or *mok-jas*. For this reason, those who will soon serve as *mok-jas* are exhorted to participate in Life Experiencing God Bible Study. The united church provides the first three group Bible studies, and *mok-jas* or members of *mok-jangs* lead the last two one-to-one Bible studies.¹⁶⁶ SBCH encourages members to first take Living Life, then New Life, and lastly Devotional Life. Church members must finish these five essential Bible

¹⁶⁵SBCH, "Life Study" [on-line]; accessed 26 September 2011; available from <http://www.seoulbaptist.org>; Internet.

¹⁶⁶Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 196.

courses to be appointed as *mok-jas*.

Eight optional Bible studies. SBCH furnishes eight optional group Bible Studies: “Couple’s Life,” “Pre-Couple’s Life,” “Disciples’ Life,” “Teachers’ Life,” “Parents’ Life,” “Abundant Life,” “Word’s Life,” and “Missional Life.” According to their own needs, church members take one of such optional courses, which are practical and biblical for each field. In particular, couples who want the SBCH pastor to officiate at their wedding must take the “Pre-Couple’s Life” Bible Study as premarital instruction.¹⁶⁷ These eight courses are open to all people who have taken the Living Life Bible Study.

Fellowship

Christian fellowship, or *koinonia*, begins with the Trinity: the Father, the Son, and the Holy Spirit, and extends to other believers (1 Cor 1:9; Phil 2:1). Young Chai understands that the most important thing in life is a relationship with the Lord; believers must first have right relationship with the Lord to have right relationships with other people (Matt 22:34-40).¹⁶⁸ In a Ga-Jung church as a fellowship community, church members first love God and then serve others. The early believers’ fellowship was expressed by their common meals and through their prayer together (Acts 2:42).¹⁶⁹ The *mok-jang* gathering illustrates the *koinonia* of the early church. *Mok-jang* members meet and eat together in a house. They share their lives with other members and pray together for their problems, too. They satisfy other people’s needs as well.

SBCH encourages two Ga-Jung churches to meet together once a month for

¹⁶⁷SBCH, “Life Study.”

¹⁶⁸Young G. Chai, “The Living Life Bible Study” (paper presented at the Ga-Jung Church Seminar, Houston, 22-27 February 2005), 5-6.

¹⁶⁹John B. Polhill, *Acts*, The New American Commentary, vol. 26A (Nashville: Broadman, 1991), 119.

widening the scope of friendship in the united church.¹⁷⁰ Moreover, church members develop relationships with other believers in the united body as they take Life Bible studies and become involved in united ministries. They additionally post their stories or needs and read other members' writings in the "Koinonia Bulletin" on the church's website.

Ministry/Service

SBCH encourages every member to become involved in at least one ministry in a *mok-jan*, as well as in the united body.¹⁷¹ New members first participate in a ministry in a *mok-jang*, but they are later responsible for a ministry in the united church. As a result, everyone can become a part of Christ's body through serving one another. In addition, SBCH separates the shepherding ministry from the operational ministry.¹⁷² The shepherding ministry could be conducted by the *mok-jas* and *chowongeegis*; the operational ministry could be performed by the deacons. All of them—*mok-jas*, *chowongeegis* and deacons—are spiritual leaders and examples of servants. Most SBCH's members want to become like the leaders.

SBCH includes a number of operational ministry teams: the Ga-Jung church ministry team, new-member ministry team, worship ministry team, music ministry team, discipleship ministry team, intercessory-prayer ministry team, and so forth.¹⁷³ According to their own gifts, deacons serve on at least one operational ministry team. These operational ministry teams not only make the united church body stronger, but they also

¹⁷⁰Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 203.

¹⁷¹Chai, "The Ga-Jung Church," 28.

¹⁷²*Ibid.*, 12.

¹⁷³SBCH, "Service" [on-line]; accessed 26 September 2011; available from <http://www.seoulbaptist.org>; Internet.

support the Ga-Jung church ministry.

Conclusion

The church is people who receive the Lord's call to make disciples by evangelizing the lost. In rapidly changing social circumstances, however, some churches go along with the trend of the times, forgetting the church's nature and mission. The Ga-Jung church model of Seoul Baptist Church is a fresh challenge within this context. The Ga-Jung churches share the gospel with unbelievers through practical and sacrificial serving. A Ga-Jung church is an attractive place for modern people to be able to obtain rest and comfort in Christ. They eat meals together, share their life stories, and pray for one another during *mok-jang* gatherings. The Ga-jung church ministry facilitates the church of the Lord to be healthy and restored like the early faith community.

CHAPTER 4
PRESENTING GA-JUNG CHURCH PLANTING
EXAMPLES

This chapter presents case studies for planting three Ga-Jung churches. I have chosen the three churches for this research by their age and location. It has been more than six years since the churches were planted. At least three years are required to develop a united Ga-Jung church as a local institution. When one tries to plant a church by utilizing the Ga-Jung church model, the planter will take one year to two years to establish a Ga-Jung group (or a *mok-jang*) and one more year to multiply it into two Ga-Jung groups (or *mok-jangs*). The three churches studied were in Vancouver, Canada, Philadelphia, USA, and Pyeong-tack, South Korea. Lastly, the churches employed the three fundamental terms that Seoul Baptist Church of Houston (SBCH) used: Ga-Jung church, *mok-ja*, and *mok-jang*. The churches thus faithfully follow SBCH's Ga-Jung church principles.

Case Study 1: Vancouver Jubaragi Community Church

The Vancouver Jubaragi Church is the first one that was planted in the world by implementing the Ga-Jung church model of SBCH.¹ When a number of traditional churches converted to Ga-Jung churches, Young Il Chun started a new church through the Ga-Jung model of SBCH in 2002.² Jae Jung Kim, who is the North America Director

¹Young G. Chai converted the fourteen-year-old traditional church to the Ga-Jung church in 1993.

²Young Il Chun, "Questionnaire for Ga-Jung Church Planting," e-mail message to author, 5 October 2011, Vancouver Jubaragi Community Church, Canada.

of House Church Ministries International, notes, “The Jubaragi Church is the first model of Ga-Jung church planting, and Pastor Chun is a Ga-Jung church legend who exerts a favorable influence upon new Ga-Jung churches.”³

Planter

Young Il Chun was born into a Christian family in 1963. He was raised, however, by his mother. Young Il had no memories of his father and saw him only through pictures.⁴ Chun never lived far from the church throughout his entire life. During his high-school senior year, Chun accepted Jesus Christ in a retreat service and vowed to become a minister.⁵ In 1982, Young Il entered Chongshin University in Seoul, South Korea, in which he earned a bachelor’s degree in Theology in 1986.⁶ During his studies at Chongshin, Chun definitely confirmed God’s calling to the ministry and His leading in his life.

After he spent three years in Korean military service as part of a chaplain army, Chun began his studies in 1989 at Chongshin Theological Seminary in Yangji.⁷ Whenever it was time for seminary worship, Chun went to the chapel, laying all other obligations aside. The worship service was the only pleasure for him during his life in the dorm. The speakers for the worship services were mainly seminary professors or

³Jae Jung Kim, “The Churches That Have Taken Costs,” in Nanumteo #2863 [on-line]; accessed 10 October 2011; available from <http://www.housechurchministries.org>; Internet.

⁴Young Il Chun, “Father’s Day,” in Pastor Columns [on-line]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

⁵Young Il Chun, “I Am a Pastor Like This,” in Ga-Jung Church Directory [on-line]; accessed 10 October 2011; available from <http://www.housechurchministries.org>; Internet.

⁶Chun, “Questionnaire for Ga-Jung Church Planting.”

⁷Ibid. The seminary was located in a mountain area, far away from cities.

megachurch pastors who graduated from the seminary. As Chun listened to their sermons, he developed a dream to pastor a large church. Chun remembers, “I developed my pastoral visions from the successful pastors who preached during the seminary worship services. I pledged that I would stand proudly later in front of the seminary students like the pastors.”⁸ He served a church on weekends for three years of his time at the seminary. While Chun’s body was on the campus studying, his mind always was in the pastoral scene. In 1991, he graduated with a Master of Divinity degree from Chongshin Seminary.

Chun’s dream for a large church gradually diminished as he participated in actual church ministry after graduation. He realized not only that dreams and reality are quite different from each other, but that church ministry is the Lord’s work, not human work. Therefore, Chun pledged that he would be faithful to big or small ministries. He did not deny or reject church growth, though. Chun states,

I still have a hunger for church growth. The church must grow. Numerous people should gather in the church. Such a church is a church that possesses life. . . . I hope to grow the church, but it is not the goal to grow the church. I want to grow the church as a natural result of a pastoral ministry.⁹

In 1995, he came to Canada for the Master of Theological Studies at ACTS Seminaries of Trinity Western University in Langley. After completing the program at ACTS, Chun ministered as an assistant pastor at a Korean church for five years.¹⁰ He began a Ga-Jung church in his house in 2002.

Background

Young Il Chun decided to plant a church with his family on March 3, 2002.¹¹

⁸Young Il Chun, “Church Growth as a Natural Result,” in Pastor Columns [online]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

⁹Ibid.

¹⁰Chun, “Questionnaire for Ga-Jung Church Planting.”

¹¹Young Il Chun and his wife, Ji Hye Kim, have had two children.

However, Chun did not have any specific plan and strategy for this church start. Moreover, he had neither core members nor initial funding for his new church. While searching for church planting methods, Chun attended the twelfth ministers' Ga-Jung church seminar, which was held in April by SBCH.¹² Its main speaker, Young G. Chai, introduced the Ga-Jung model as a healthy model. Chun believed that the Ga-Jung church is a model with which God is delighted. He pledged to plant a church that would reach unbelievers. For this reason, Chun thought about starting a church through a *mok-jang* in his home at the end of the seminar. Furthermore, it was his best option to begin a church through the Ga-Jung model because he did not have a core group or an initial church planting fund. At the ministers' Ga-Jung church conference a year later, as Chun presented the case of the Ga-Jung church planting method, he declared, "It is the responsibility of Young Chai and SBCH if my church planting fails. I just started Jubaragi through the SBCH Ga-Jung church model because Chai said that the Ga-Jung church is a church that the Lord wants and pleases."¹³

Immediately after the seminar, Chun participated in the seventh ministers' Ga-Jung church conference conducted in May by Central Baptist Church of Seattle, Washington.¹⁴ Through this experience, Chun gained a better understanding of the Ga-Jung model by listening to examples of Ga-Jung church ministries. Chun then believed that he could lead a new church in the right direction and experience the Lord's guidance for the church start.

¹²Chun, "Questionnaire for Ga-Jung Church Planting."

¹³Sae Jong Chang, "The Person Whom Chai Is Afraid Of," in Nanumteo #2995 [on-line]; accessed 10 October 2011; available from <http://www.housechurchministries.org>; Internet.

¹⁴Young Il Chun, "The Ga-Jung Church Conference," in Toronbang [on-line]; accessed 10 October 2011; available from <http://www.housechurchministries.org>; Internet.

Early Days

Chun decided to start a *mok-jang* in his house as soon as he returned from the seminar. Chun felt that he could start a Ga-Jung church easily because it seeks the salvation of lost people's souls. His wife, Ji Hye Kim, however, was embarrassed by his immediate reaction about the seminar.¹⁵ Kim did not understand the Ga-Jung church yet. Nevertheless, she assisted Chun in starting a *mok-jang* at their home. Chun and Kim located and invited unchurched individuals to their *mok-jang* meetings. Chun expected that many people would come if he offered them a good meal, but people did not respond readily to the invitations.

His target individuals for church planting were unbelieving individuals who did not come to the church themselves. He purposefully started a church in his home hoping that they would feel more comfortable. Chun looked everywhere for unbelievers. He chiefly met Korean individuals who had just moved into the country.¹⁶ People who are in the early stages of immigration require a great deal of information to help them settle into a new place. Chun and Kim were able to assist these new immigrants because they had previously experienced such hardships themselves. When Chun met newcomers, he offered information as needed to enroll their children in elementary school, helped them to rent or buy their houses and vehicles, and introduced them to various Korean communities, including Korean stores and restaurants. Additionally, Chun provided them with transportation whenever necessary. When he satisfied their needs, they attended the *mok-jang* gatherings. As they received more of his help, they joined in *mok-jangs* even more. According to him, it was not easy for unbelieving individuals to participate in *mok-jang* gathering unless such ministry to help their physical needs was furnished.¹⁷

¹⁵Chun, "Questionnaire for Ga-Jung Church Planting."

¹⁶Ibid.

¹⁷Ibid.

Chun also found unchurched people while driving a school bus as a job.¹⁸ When parents picked up their children at his bus stop, he first identified the children's parents. Next, Chun verified whether or not they were Christians through their children, and intentionally approached unbelieving individuals among the parents.

It was not unusual for newcomers to make new acquaintances because they often not only felt lonely, but needed information concerning the immigrant society, too. As Chun developed relationships with them, he invited them to his home to eat a meal together. They recognized immediately, however, that the gathering was for a Christian group after they ate together with others. Furthermore, they discovered that most of the other individuals were not Christians as well. Regardless, they continually attended *mok-jang* gatherings. At that time, he was able to discern that it was difficult for unbelievers to assimilate into the Ga-Jung group if the meetings were emphasized too much on prayer, Bible study, etc.¹⁹

Following the meals, Chun encouraged the *mok-jang* members to share their own lives with one another. However, they often discussed unrelated worldly events. Chun felt really sorry for his wife, Kim, who prepared excellent meals for every *mok-jang* because their intentions were not fulfilled.²⁰ He expressed his thoughts at that time as follows: "What am I doing now with unbelievers? The meals would not be a waste if I spend such time with an existing Christian group."²¹ As time passed, however, members began to share stories of deep distress during *mok-jang* meetings. Chun prayed for them, and the members helped one another to solve their problems.

¹⁸Ibid. Chun was a bivocational church planter.

¹⁹Chun, "Questionnaire for Ga-Jung Church Planting."

²⁰Ibid.

²¹Ibid.

Establishing a united church. Members and their children enjoyed attending *mok-jang* gatherings. Yet, Chun was worried about asking them to participate in the Sunday worship service because he did not want to force them to join his church.²² After they joined the *mok-jang*, some individuals had been to the Sunday service in time as short as one month or two months; other people had come only to *mok-jang* gatherings for a year. Nevertheless, Chun did not push them to attend Sunday worship and waited for them to join it voluntarily. He also was careful that they not feel guilty because of not attending the Sunday service.²³ According to him, “Do not be hasty, even though *mok-jang* members do not attend the Sunday service for a long time. In my experience, the longer members attend *mok-jang* meetings, the more they will become settled in the church.”²⁴

Chun experienced fundamental conflict after he had served the *mok-jang* for two years. He wondered, “Can I really establish a church through this *mok-jang* ministry?”²⁵ That means whether or not he could eventually worship every Sunday with those who were now attending the *mok-jang* meetings. However, *mok-jang* members began to come to the Sunday service over the next year.

One must meet three qualifications to become a Jubaragi Church member.²⁶ First of all, the person needs to be a part of any *mok-jang*. Second, the individual must believe in Jesus and be baptized. Third, one should complete the Living Life Bible Study.

²²Ibid.

²³Ibid.

²⁴Ibid.

²⁵Young Il Chun, “Ga-Jung Church Planting,” in Nanumteo #1557 [on-line]; accessed 10 October 2011; available from <http://www.housechurchministries.org>; Internet.

²⁶Chun, “Questionnaire for Ga-Jung Church Planting.” There were fifty-five adult members, and forty-three children and youth in 2011.

Chun held a part-time job during the church planting process. He was a school bus driver until the Jubaragi Church determined to support him financially on May 1, 2011, even though it was not full support.²⁷ The church body exhorted him to commit to preaching and prayer ministries as pastoral work. Chun decided to abide by the church's decision even though his wife went to work, taking on the family's financial support.²⁸ His wife, Kim, has therefore worked as a kindergarten teacher.

Development

During Chun's early church planting work, it took at least twenty-seven months for an unbeliever to come to faith in Christ and be baptized.²⁹ More specifically, it required an average of eighteen months for an unbeliever to start attending the Sunday worship service from a Ga-Jung group. It then took about six months for a new Sunday worship attendant to participate in the Living Life Bible Study, and another three months to complete it. Unbelievers met and came to belief in Jesus principally through the Living Life classes.

Raising up *mok-jas*. Chun needed to raise up a *mok-ja* to prepare the *mok-jang* for multiplication because several families came to *mok-jang* meetings. Every new believer did not commit as a *mok-ja*, although he or she believed in Jesus Christ. Consequently, Chun encountered another conflict: "Can a new believer be dedicated as a

²⁷Jubaragi, "Church Decision," in Church News [on-line]; accessed 11 October 2011; available from <http://jubaragi-news.blogspot.com>; Internet.

²⁸Young Il Chun, "I Stop My Part-Time Job," in Pastor Columns [on-line]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

²⁹Chun, "Questionnaire for Ga-Jung Church Planting."

*mok-ja?*³⁰ Some among the new believers did eventually commit themselves to be *mok-jas* because the Living Life classes were repeated over and over.

Chun encouraged them to participate in the Living Life Bible Study class when two or three new individuals were in the Sunday worship service.³¹ They attended the Living Life class and the Sunday service for at least three months.³² As a result, new people came to the united church, the Jubaragi Church that consisted of several Ga-Jung groups. Chun taught the twenty-first Living Life Bible Study in 2011.³³

During the three-month period of the Living Life Bible Study, the church offered excellent meals following every class. The participants, as well as all their family members, ate their meals together. Chun and Kim prepared the dinners until after the twelfth Bible study.³⁴ Then, one of the *mok-jangs* or one of the church members' families took turns providing the meals.

Chun conducted celebrations whenever a Living Life Bible Study ended. The church offered a certificate as well as a floral bouquet to those who completed the study. Church members prepared a little present for them as well.³⁵ The church assumed that the graduates deserved such congratulations from church members after finishing the study.

³⁰Chun, "Ga-Jung Church Planting." When one is dedicated to a *mok-ja*, it means that he or she must serve and love his or her *mok-jang* members as a lay pastor. In addition, he or she needs to open his or her home and prepare meal for *mok-jang* gatherings.

³¹Chun, "Questionnaire for Ga-Jung Church Planting."

³²As mentioned in the previous chapter, the duration of the Living Life Bible Study class was twelve weeks.

³³Ibid.

³⁴Young Il Chun, "Life Study Series Start," in Pastor Columns [on-line]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

³⁵Young Il Chun, "Life Study Celebration," in Pastor Columns [on-line]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

People who were baptized received the same celebrations.³⁶

To become a *mok-ja* in the Jubaragi Church, one has to complete the Living Life Bible Study and be baptized.³⁷ Chun also recommends that new *mok-jas* and *mok-yeos* (or *mok-bus*) participate in the Ga-Jung church laity seminar before starting their ministry.³⁸ They can observe the costs and sacrifice of serving members from *mok-jas* of the church that holds the laity seminar. They can learn how important the *mok-jas* consider their ministry to be, as well as how the *mok-jas* struggle for the ministry. The seminar is more effective because laypeople learn from laypeople.

Multiplying *mok-jangs* by the laity. Chun multiplied his *mok-jangs* when the number of members was more than ten and a *mok-ja* was reserved. He began a new *mok-jang* without any member or with a family, leaving most members in the existing *mok-jang*. Then, the new *mok-ja* would be able to fulfill his or her ministry more easily without the pressure of inviting new people.³⁹ In that manner, a prototype *mok-jang* became two and three; but later, three *mok-jangs* fell into two again when a *mok-ja* left the church. Then, two *mok-jangs* increased to three and four. Four *mok-jangs* became three, and grew to four and five once more. Chun resigned from his *mok-ja*'s work when the *mok-jangs* numbered five during the summer of 2009.⁴⁰

At that time, he had another conflict: "Can a *mok-ja* besides him multiply his

³⁶There were 2 baptisms in 2002, 7 baptisms in 2003, and 6 baptisms in 2004.

³⁷Chun, "Questionnaire for Ga-Jung Church Planting."

³⁸Young Il Chun, "The Ga-Jung Church Seminar for Laypeople," in Pastor Columns [on-line]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet. A *mok-yeo* is interpreted as male *mok-ja*'s wife and a *mok-bu* means female *mok-ja*'s husband.

³⁹Chun, "Questionnaire for Ga-Jung Church Planting." The new *mok-ja* also would be more used to the existing members.

⁴⁰Ibid.

or her own *mok-jang*?”⁴¹ Chun was simply grateful that *mok-jas*, as new believers, served their own *mok-jangs*. A *mok-ja* who became a Christ-follower through the *mok-jang* ministry multiplied his *mok-jang*, though, on 11 November 2009.⁴² As a result, the *mok-jangs* numbered six in 2009. In addition, the number of the Jubaragi Church’s *mok-jangs* increased to eight in 2011. Chun shared with church members the joy of celebrating the *mok-jang*’s multiplication: “I expect many lost souls to be evangelized through our eight *mok-jangs*. I also hope that our church members will be specialists for the ministry of evangelizing souls, even if they do not do something well.”⁴³ In the same year, an average of forty-eight individuals attended these eight *mok-jangs* for the last three months. The church has experienced sixty-one baptisms since it started.⁴⁴

Helping other new churches. Numerous Korean ministers have begun Ga-Jung churches since Chun established the Jubaragi Church through SBCH’s Ga-Jung church model. Chun, as the first Ga-Jung-church planter, helps new Ga-Jung churches at every opportunity. He explains, “I want to serve new Ga-Jung churches even though the Jubaragi church is small. If I have the opportunity to help new Ga-Jung churches, I will best serve them.”⁴⁵ Chun regards assisting and serving new Ga-Jung churches as God’s calling for the Jubaragi Church.

Chun led several Ga-Jung church planting revivals. When a church that was

⁴¹Chun, “Ga-Jung Church Planting.”

⁴²Ibid.

⁴³Young Il Chun, “The *Mok-jang*’s Multiplication,” in Pastor Columns [online]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

⁴⁴Chun, “Questionnaire for Ga-Jung Church Planting.”

⁴⁵Young Il Chun, “Serving New Ga-Jung Churches,” in Pastor Columns [online]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

just beginning asked for a revival meeting, he went to the church with one or two *mok-jas*.⁴⁶ Chun introduced Ga-Jung church planting and encouraged the new planter and church members to perform their ministry well. The *mok-jas* testified to ways that the Lord had conducted ministry through them as they shared their *mok-jang* ministry with church members.

Furthermore, the Jubaragi Church assists a church planter who wants to start a new Ga-Jung church in Vancouver.⁴⁷ As the planter belongs to a *mok-jang*, he learns how the *mok-ja* leads the *mok-jangs* and serves members. Later, the planter will start a Ga-Jung church with his own *mok-jang*. Chun and the Jubaragi Church are fulfilling the vision and calling to serve new Ga-Jung churches as a Ga-Jung-church planting model.

Evaluation

Chun started the Jubaragi Church in 2002 with a prototype *mok-jang*, which he was a *mok-ja* and his wife, Kim, was a *mok-yeo*. Eight years and six months later, an average of thirty-six adults and twenty-six children now attend the Sunday worship service.⁴⁸ The church is not a large one; but 100 percent of Jubaragi Church members believe in Jesus Christ and were baptized through the *mok-jang* ministry. The church focused only on evangelizing lost souls. It won unbelieving individuals for Christ one-by-one. The Jubaragi Church closed the front door to existing believers, even though this retarded its growth.

Chun was able to tolerate waiting for results for a long time because of his right understanding of the Ga-Jung church and due to his love and passion for souls. He began a *mok-jang*, which later became two *mok-jangs*, and are now eight *mok-jangs*. He

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸Chun, "Questionnaire for Ga-Jung Church Planting."

also eventually established eight new members as *mok-jas*. During this period, Chun has been devoted to prayer. He has comprehended that it is the Lord's work to regenerate a person, raise up a lay leader, and establish a church. Chun has prayed to God to help him lead the *mok-jang* ministry for about two hours in the early-morning-prayer time.⁴⁹ Chun remarks, "The ministry of saving souls is to serve souls, wait for them, and pray to the Lord for obtaining the ability to take the ministry. It is not going through human talents and wisdom. So, prayer is an unavoidable choice."⁵⁰

Case Study 2: Korean Community of Philadelphia Church

The Korean Community of Philadelphia Church has an average weekly attendance of thirty-seven individuals.⁵¹ Six *mok-jang* groups constitute one church. Woong Ryul Whang and his wife, Hye Eun, started the church in 2003 for marginalized people who are discriminated by the world.⁵²

Planter

Woong Ryul Whang was born August 1, 1960, into a strong Korean Christian family. Whang's faith was influenced by his mother's side of the family.⁵³ His grandfather, Kye Sung Bang, was an elder of the Pyongyang Sanjeonghyeon Church.⁵⁴ Bang was imprisoned because he refused to bow down at a Japanese shrine in the day of

⁴⁹Ibid. Chun has prayed from 5:20 a.m. to 7:30 a.m. Tuesday through Friday.

⁵⁰Chun, "The *Mok-jang*'s Multiplication."

⁵¹Woong Ryul Whang, "Questionnaire for Ga-Jung Church Planting," e-mail message to author, 22 September 2011, Korean Community of Philadelphia Church.

⁵²Woong Ryul Whang, "Vision and Mission Statement" [on-line]; accessed 11 October 2011; available from http://www.churchphila.org/vision_e.html; Internet.

⁵³Whang, "Questionnaire for Ga-Jung Church Planting."

⁵⁴Sanjeonghyeon Church was a driving force of the Pyongyang great revival movement in Korea in 1907.

Japanese imperialist oppression. He sent his family members to South Korea during the Korean War; but he remained in North Korea to pastor church members who did not move to South Korea. The North Korean Communist regime later martyred Bang.

Whang regarded the faith as worth losing his life because he had spent his childhood listening to his grandfather. His religious life was not happy in reality, though. The church that he attended was always involved in disputes. When Whang was a fifth-grader and the church eventually split, he followed one of the two churches.⁵⁵

His parents operated a small clothing factory in their house. They opened a shop at a big market place in Seoul when the business was doing well. However, Whang remembers that his parents' business usually struggled.⁵⁶ Due to this environment, his dream was to become a successful businessman.

When Whang was in the sixth grade, he attended a revival meeting with his mother for one week, which was held by a church in Kangwhado, a city near Seoul. When he returned home, Whang said to his mother, "Mom, if there really is a heaven, I will sacrifice my life to the Lord."⁵⁷ The little child embraced a strong faith about heaven in his heart. In the winter of the following year, the church that Whang attended held a fifteen-day, special, early-morning prayer meeting for middle- and high-school students.⁵⁸ In spite of the extremely cold weather of 15 degrees below zero, he arrived at the church's building every morning. Whang was the only person that attended every day

⁵⁵Whang, "Questionnaire for Ga-Jung Church Planting."

⁵⁶Woong Ryul Whang, "It Is Just Beginning," in Pastor Columns #121 [online]; accessed 11 October 2011; available from <http://www.churchphila.org/xs/index.php>; Internet.

⁵⁷Whang, "Questionnaire for Ga-Jung Church Planting."

⁵⁸Woong Ryul Whang, "Special Prayer Meetings," in Pastor Columns #84 [online]; accessed 11 October 2011; available from <http://www.churchphila.org/xs/index.php>; Internet.

of the prayer meeting; even the student minister was absent one day because of a cold. Whang felt his heart swelled with pride as he received a Bible as a perfect-attendance award.

In 1984, Whang became acquainted with the triune God through the Bible. While he read the whole sixty-six books of the Scripture, Whang met with God as the Creator, Jesus as the Savior, and the Holy Spirit as the Helper.⁵⁹ He offered all of his life and sincerely confessed his faith to God: “Oh, Lord, I am satisfied with only the sixty-six books of the Bible. I will realize the Scripture in my life.”⁶⁰

When Whang accepted the Lord’s calling as a minister, he entered the Presbyterian Theological Seminary in Seoul, where he finished the Master of Divinity degree in 1995.⁶¹ Whang came to the United States for the Master of Sacred Theology (STM) Program in the School of Theology at Boston University in 1997.

The following year, Whang married Hye Eun, and they had a son, Hyun Bin. When someone asks Whang the reason that he married Hye Eun, he usually answers that she is a good cook.⁶² When his acquaintance introduced her to Whang, he mentioned that she prepared a big meal for more than twenty students and taught them the Lord’s Word at a retreat. Whang, who thus was interested in Hye Eun, traveled to Philadelphia from Boston to meet her. He later graduated from the STM program at Boston University in 2003.

⁵⁹Whang, “Questionnaire for Ga-Jung Church Planting.”

⁶⁰Ibid.

⁶¹Ibid.

⁶²Woong Ryul Whang, “*Mok-yeos* Who Pray and Cook,” in Pastor Columns #68 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xel/index.php>; Internet.

Background

Whang devoted deep study to spirituality both before and after his Boston graduation. At the end of the special study, in June 2003, he read Young G. Chai's work, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church). Through this book, Whang appreciated the spirituality revealed in the visible world and sought out an apparent way of carrying out the biblical life through evangelizing unbelievers. As Whang closed the book, he prayed to God, "Lord, I will plant a Ga-Jung church."⁶³

Whang had never considered founding a new church because he had always served established churches as a minister. His major concern was to educate existing believers to improve the spiritual maturity of the church. Whang provided his justification for planting a church: the salvation of souls in a Korean immigrant society.⁶⁴ As Whang prepared for a new church start, he repeatedly read the book of James. Whang especially concentrated on verses thirteen through seventeen of the fourth chapter. He continually prayed to plant a church that God wants, not a church that displays his own self-pride, because life is like fog that appears for a little while and then vanishes.⁶⁵ In August, the Lord told him and his wife, Hye Eun, "You will go and become friends with the estranged and lead them to Me. Philadelphia is the place where you can show great obedience to Me."⁶⁶ Whang and Hye Eun were convinced that they can become friends of the estranged, and Philadelphia is the place that God's plan will be accomplished

⁶³Whang, "Questionnaire for Ga-Jung Church Planting."

⁶⁴Woong Ryul Whang, "Waiting for a New Day," in Pastor Columns #16 [online]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet.

⁶⁵Whang, "Vision and Mission Statement."

⁶⁶Ibid.

through them.⁶⁷

Moving to Philadelphia. On September 20, Whang, Hye Eun, and their almost-five-year-old son, Hyun Bin, loaded all their possessions on a little rented U-Haul truck and moved to Philadelphia from Boston. Before they left, they made a decision to hold the service to celebrate the establishment of their new church on Christmas Day. On the following day, Whang met a 77-year-old woman and her two grandsons at the apartment playground.⁶⁸ She had never known Jesus and lived in her son's house to raise the two grandsons, Dae In and Judi. Hye Eun offered tutoring services to the two little boys together three times a week when she taught Hyun Bin.⁶⁹

In October, Whang met several Korean Chinese individuals who had come from China and lived in the same apartment. Additionally, Hye Eun's sister, who had lost her husband suddenly and was still emotionally and mentally affected, joined the new church. Whang and Hye Eun invited people whom they met to *mok-jang* gatherings every Saturday evening, and conducted Sunday worship services in their house.⁷⁰

From October 14 through 19, Whang participated in a Ga-Jung church seminar for ministers held by the Atlanta Korean Baptist Church, which converted from a traditional church to a Ga-Jung church through the SBCH model.⁷¹ Whang felt as if he was visiting an old friend's house even though there were more than a hundred seminar

⁶⁷Ibid.

⁶⁸Whang, "Questionnaire for Ga-Jung Church Planting."

⁶⁹Hye Eun Whang, "Precious Guests Will Come," in Nanumteo #12 [on-line]; accessed 11 October 2011; available from http://www.churchphila.org/xs/index.php?mid=freeboard&page=22&document_srl=978; Internet.

⁷⁰Whang, "Questionnaire for Ga-Jung Church Planting."

⁷¹Woong Ryul Whang, "21 Days Relayed Fast Prayer," in Pastor Columns #36 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xs/index.php>; Internet.

participants. The church members naturally showed their normal lives without certain affected attitudes. Whang not only understood the Ga-Jung church ministry, but experienced the Holy Spirit working in the church.

At the end of October, a middle-aged man, who lived in the same apartment, came to Whang's house. Hye Eun had cared for his daughter in a daycare house ten years earlier. He had not attended church gatherings for eight years.⁷² Whang invited him to the Sunday worship service of the new church. He asked gently, however, whether or not Whang had studied at any seminary in the United States because he wanted a faithful minister. The middle-aged man felt that a pastor who works in an immigrant society must finish a degree in the same country. When Whang provided a certificate earned at Boston University, he joined the new church. Moreover, he introduced unchurched individuals to Whang and brought them to *mok-jang* gatherings. In the early church planting, the Lord helped Whang to meet many unbelievers easily.

Early Days

Waiting for the celebratory church service for establishment, Whang's and Hye Eun's hearts throbbed as though they were pregnant with a child.⁷³ Their joy with regard to the new church was like that of young parents happily watching their first child. Furthermore, Whang and Hye Eun expected their new church to grow and be healthy under their care, as parents expect their newborn baby to grow and be healthy as a result of their love.

An establishing service. At 10:30 December 25, the Korean Community of

⁷²Whang, "Questionnaire for Ga-Jung Church Planting."

⁷³Hye Eun Whang, "Thanksgiving," in Nanumteo #2 [on-line]; accessed 11 October 2011; available from http://www.churchphila.org/xe/index.php?document_srl=966; Internet.

Philadelphia Church held a founding service.⁷⁴ Thirty-eight individuals, including children, gathered at Whang's house in North Wales, Pennsylvania. Among them were some friends of Whang and Hye Eun, who came from Boston and Washington to witness the founding. Others were members whom Whang and Hye Eun had met since their move. The church offered its contributions of \$2,085, collected in the founding service, to a missionary family who would soon go to Mongolia.⁷⁵ The Philadelphia Church members have been involved in world-mission and relief ministries with their hearts in prayer, as well as with money from the beginning of the church.

Whang usually prayed to the Lord, "Here is the place which You sent me. Now I want to take care of Your sheep. Lord, allow me Your sheep and then do work quickly Your works."⁷⁶ God was always with his ministry. Whang testified that the Lord answered his prayer: God sent unchurched individuals to *mok-jang* gatherings, changed them through these meetings, and made them His children. Whang's family and the church did not have any financial difficulties from the beginning because the Lord provided them with money given by several people.⁷⁷

Starting two additional *mok-jangs*. After the founding service, Whang began a Thursday-morning *mok-jang*, besides the Saturday-evening *mok-jang*, due to the fact that some could not attend in the evening. God led him to continually encounter people to

⁷⁴Woong Ryul Whang, "The Founding Service," in Pastor Columns #8 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet.

⁷⁵Ibid.

⁷⁶Woong Ryul Whang, "Only Prayer," in Nanumteo #26 [on-line]; accessed 11 October 2011; available from http://www.churchphila.org/xe/index.php?mid=freeboard&page=21&document_srl=1001; Internet.

⁷⁷Ibid.

whom he could minister.⁷⁸ A Christian, who moved from Boston, came to the Philadelphia Church desiring the salvation of her unbelieving husband. Whang met a person who tried to commit suicide because of an ensuing divorce, and a woman who lived in fear because her spouse was a murderer. These two individuals later became members of the church through the church's continual love, service, and care.

Whang also started a Wednesday-evening *mok-jang* with seven Korean Chinese who came from Yanbian, China.⁷⁹ They did not know that it was a Ga-Jung church meeting because they came just to learn English. He taught them without requiring any tuition and often talked about the Lord. As time passed, Whang changed the English meeting to a *mok-jang* gathering. Surprisingly, on the first day, the Yanbian people, who had never known the Lord and were communists, sang a song over and over again: "God is so good. . . . He's so good to me."⁸⁰

Whang felt like a missionary in Yanbian during the meeting.⁸¹ They used Korean, but their thoughts were different from ordinary Koreans. The Yanbian people felt lonely because they were away from their families and drank alcohol to soothe their tired bodies from construction labor. As a result, the *mok-jang* gathering seemed to be like a family to them.⁸² In the *mok-jang*, they ate and talked together, and helped and served one another. In fact, a *mok-jang* was a spiritual family. One-by-one, they began to attend the Sunday worship service.

⁷⁸Whang, "Questionnaire for Ga-Jung Church Planting."

⁷⁹Woong Ryul Whang, "After the First Meeting of the English *Mok-jang*," in Nanumteo #41 [on-line]; accessed 11 October 2011; available from http://www.churchphila.org/xe/index.php?mid=freeboard&page=21&document_srl=1032; Internet.

⁸⁰Ibid.

⁸¹Whang, "Questionnaire for Ga-Jung Church Planting."

⁸²Ibid.

The Korean Community of Philadelphia Church conducted its Sunday worship service at Whang's home until it rented a fellowship room from Ambler Church of the Brethren, which is located at 351 East Butler Avenue in Ambler, Pennsylvania. The church held the first Sunday service at Ambler Brethren Church on April 4, 2004.⁸³ Even though the Philadelphia Church conducts the Sunday service at the Brethren Church, the church still gathers for other weekday meetings, such as Life Bible Study classes, at Whang's house.

Field *mok-jangs*. When Whang met new individuals, he regularly visited their workplace once a week. He called this visitation a field *mok-jang*.⁸⁴ For the first few weeks, Whang visited them and just listened to their stories. After that, he prayed for them on weekdays. As he gradually developed relationships with them, Whang fixed food and ate meals with them. In addition, he prepared a birthday cake and seaweed soup to celebrate birthdays.⁸⁵ Like an ordinary *mok-jang* gathering, he encouraged them to open their inner hearts and prayed for their problems. Whang later invited them to a normal *mok-jang*, or to the Living Life Study.

Of course, Hye Eun, not Whang, prepared all meals for both normal *mok-jang* gatherings and field *mok-jangs*. She always made the food for church members and unbelievers. According to Whang, "Among our church members, everyone who had my wife's meals included the prayer of tears."⁸⁶ Whang and Hye Eun served numerous unbelieving individuals with prayer and food.

⁸³Woong Ryul Whang, "Church News," in Nanumteo #55 [on-line]; accessed 11 October 2011; available from http://www.churchphila.org/xs/index.php?mid=freeboard&page=20&document_srl=1050; Internet.

⁸⁴Whang, "Questionnaire for Ga-Jung Church Planting."

⁸⁵Koreans usually eat seaweed soup on their birthday morning.

⁸⁶Whang, "*Mok-yeos* Who Pray and Cook."

Development

Whang likens the church body of the Lord to a hospital and a training center.⁸⁷ The hospital is a place that treats sick individuals; a training center is the place that certain people are readied or prepared to accomplish certain special works. Like the hospital, the church helps unbelievers to have faith in Christ and to become God's children. Later, new believers are continually trained to live as disciples of Jesus in the church. As time passes, Whang feels the need to function as a training center in the Philadelphia Church.

Raising *mok-jas*. Whang initiated the first Living Life Bible Study on February 1, 2004. The class was held in his home with seven individuals. Six people finished the Living Life course after thirteen weeks. Since then, he has opened the Living Life Study three times a year—in January, May, and September. Whang encouraged church members from every *mok-jang* to send a person to each Living Life class. So, a *mok-jang* should have as its common goal the evangelization of three individuals per year.⁸⁸

Whang introduced the fundamental gospel for participants in the Living Life classes to believe in Jesus Christ. He used to have a hard time with the classes during the first five weeks because most of the participants were unbelievers who had never attended a church. Five weeks later, though, they followed his teaching well. Some participants also were willing to sacrifice time and money.⁸⁹ For instance, a middle-aged

⁸⁷Woong Ryul Whang, "Hospital and Training Center," in Pastor Columns #64 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/x/index.php>; Internet.

⁸⁸Woong Ryul Whang, "The Thirteenth Living Life Study," in Pastor Columns #194 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/x/index.php>; Internet.

⁸⁹Woong Ryul Whang, "Life Study with Sacrifice," in Pastor Columns #14 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/x/index.php>; Internet.

man drove for more than one hour to attend the third Living Life Study. A lady gave priority to attending the classes over her work because she wanted to develop a relationship with the Lord. They eventually believed in Christ and were baptized.

Hence, the Living Life Bible Study is the barometer of church growth. Greater number of participants in the Living Life class is an indicator of high levels of evangelism. In other words, participants attend the class as the result of evangelism. The Philadelphia Church conducted the Living Life class three times annually for the first three years. The church opened the class only one time in 2008, however, and did not hold it at all in 2009; the church could regularly open again the class in 2010.⁹⁰

Someone wanting to become a *mok-ja* in the church must complete the five fundamental Life Bible classes.⁹¹ The church raised up the first deputy *mok-ja* for the Thursday-morning *mok-jang* in April 2004.⁹² The *mok-jang* members unanimously chose a woman to be their own *mok-ja*. The woman, however, served her *mok-jang* as a deputy *mok-ja* until she completed all five classes. In December, the church raised up the second deputy *mok-ja* for the Saturday-evening *mok-jang*. Consequently, Whang started a new *mok-jang*. The church sent seven deputy *mok-jas* and *yebi-mokjas* to the twenty-eighth Ga-Jung church seminar for laity, which the Orlando Korean Presbyterian Church held from July 8 to July 10, 2005.⁹³

A big storm. For the first three years, numerous people attended *mok-jang*

⁹⁰Woong Ryul Whang, "The Fifteenth Living Life Study," in Pastor Columns #315 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet. In 2008 and 2009, the church led only a few people to Christ.

⁹¹Ibid. The five Life Bible classes are Living Life, New Life, Devotional Life, Life Experiencing God, and Assured Life provided by SBCH.

⁹²Whang, "Questionnaire for Ga-Jung Church Planting."

⁹³Ibid.

gatherings. Additionally, eleven individuals among them were baptized as they participated in the Living Life classes.⁹⁴ The church seemed to keep growing. Great difficulties, though, were concentrated in the five months since the beginning of 2007.⁹⁵ An unbeliever, who attended a *mok-jang* gathering, entertained strong antipathy against lay leaders to shepherd their Ga-Jung churches. Another unbeliever—who participated in the Living Life class—fell into a Korean heresy during the class. A *yebi-mokja* moved to another church with her unbelieving husband, too. Another *yebi-mokja*, who was previously a Jehovah’s Witness, left the church. Moreover, a deputy *mok-ja* moved to a large American church, connecting with a net-working business. The Philadelphia Church overcame the difficulties, as all church members prayed together and encouraged one another.

Prayer and mission. Whang longs for the place of prayer in his church ministry like other Ga-Jung church ministers. He has prayed for more than three hours in the early morning since the new church start. Furthermore, Whang has encouraged church members to pray for their own problems and unbelievers. He has executed various special prayer meetings for church members. Whang has held “The Cord of Three Strands Special Early-Morning-Prayer Meeting” for ten days once a year before Easter Sunday.⁹⁶ The cord-of-three-strands prayer is derived from Ecclesiastes 4:12: “If one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart” (NASB). Three individuals form a team to pray together for one another at the special time, while church members pray alone at the regular early-morning prayer

⁹⁴Ibid.

⁹⁵Ibid.

⁹⁶Woong Ryul Whang, “The Cord of Three Strands Special Early Morning Prayer Meeting,” in Pastor Columns #76 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet.

meeting. Each person, with three prayer requests to be answered in a short time, fasts suppers for ten days. Team members encourage one another and seek the Lord's grace.

Whang held a forty-day prayer meeting as well when the church encountered huge difficulties in 2007. From April 23 to June 7, members hosted prayer times at their homes, work places, and *mok-jang* gatherings to help the church overcome the hardships.⁹⁷ Additionally, some individuals prayed together each morning at 10 a.m. every day at Whang's residence.

Furthermore, Whang conducted a one-hundred-day prayer meeting from November 2, 2009, to March 5, 2010.⁹⁸ He held prayer times twice a day, at 5 a.m. and 6 a.m. in accordance with church members' schedules. Two or three individuals gathered for prayer together in each time slot. Whang and his church members not only learned that God's children must rely solely on Him, but experienced that He works always with the church. So, Whang periodically opened one-hundred-day prayer meetings after that. The fifth one-hundred-day prayer meeting began August 31, 2011.⁹⁹

From the start, the Philadelphia Church has participated in mission works through *mok-jangs*. Each *mok-jang* supports a missionary with prayers and offerings. Three *mok-jangs* support three missionaries in China; three other *mok-jangs* support missionaries in Thailand, Germany, and Tanzania. Like SBCH, the church operates a

⁹⁷Woong Ryul Whang, "The 40-Days Prayer Meeting," in Pastor Columns #133 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet.

⁹⁸Woong Ryul Whang, "The One-Hundred-Day Prayer Meeting," in Pastor Columns #237 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet. It was extended for a few days because heavy snow fell at this time.

⁹⁹Woong Ryul Whang, "Keep Going," in Pastor Columns #289 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xe/index.php>; Internet.

matching-fund system for *mok-jangs* to better serve their own missionaries.¹⁰⁰

In 2006, the church raised funds to install electrical facilities for a Tanzania mission center that a *mok-jang* in the church supported. During one month in June, the small church collected \$8,800. Amazingly, the church contributed a total of \$15,000 by adding \$6,200, which came from the Easter offering (\$850), the building fund (\$1,000), and the general account (\$4,350).¹⁰¹ The Philadelphia Church utilizes at least 20 percent of entire tithes for mission ministries.

Evaluation

The Philadelphia Church is made up of six Ga-Jung groups. An average of thirty individuals gather every week in the six *mok-jangs*. Five unbelievers trusted in Christ and were baptized on average each year since Whang started a *mok-jang* in his home in 2003.¹⁰² The church's increase came from the evangelism of unbelievers. Whang and the church members focus on evangelizing souls even though this is an exhausting and heavy task.

The church was built as a result of the Holy Spirit's strong guidance. God establishes His churches in different ways according to His own will and the circumstances of each church. Whang and Hye Eun felt the voice of the Holy Spirit toward the church start and obeyed His direction. They moved from Boston to Philadelphia and planted a church in the new place by the guidance of the Lord. Whang

¹⁰⁰Woong Ryul Whang, "Mok-jangs' Missionaries," in Pastor Columns #113 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xs/index.php>; Internet. When a *mok-jang* contributes \$100 for its own missionary, the church matches the same amount. Therefore, the *mok-jang* can support the missionary with a total of \$200.

¹⁰¹Woong Ryul Whang, "Lights for Tanzania," in Pastor Columns #91 [on-line]; accessed 11 October 2011; available from <http://www.churchphila.org/xs/index.php>; Internet.

¹⁰²Whang, "Questionnaire for Ga-Jung Church Planting."

met numerous individuals, whom God sent, and served and loved them in his home. He later established a local church to gather them into a united Ga-Jung church. His church members were mainly composed of estranged individuals in need of the church's help, such as immigrants, alcoholics, widows, and divorced people. The Lord did fill the financial needs of Whang and the church when he served their needs.

Case Study 3: Chamsarang Baptist Church

The Chamsarang Church was founded with the Ga-Jung church model in Korea. The planter, Ki Tae Kim, wanted a healthy church. In other words, he dreamed of a church that resembles the New Testament church and pleases the Lord.¹⁰³ Chamsarang, which is at 190-22 Vision-dong, Pyeong-tack, South Korea, is composed of seven Ga-Jung groups. An average of forty-four adults attend *mok-jang* gatherings weekly.¹⁰⁴

Planter

Ki Tae Kim was born into a non-Christian family September 13, 1964. Kim was an earnest Buddhist until he became a Christian.¹⁰⁵ When Kim was a young man, he stayed in a Buddhist temple ten days a year for practicing Zen meditation. Kim once wanted to become a Buddhist priest.

Kim was a timid child, who did not take any unnecessary risks.¹⁰⁶ For this

¹⁰³Ki Tae Kim, "Introduction to the Church" [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁰⁴Ki Tae Kim, "Questionnaire for Ga-Jung Church Planting," e-mail message to author, 5 October 2011, Chamsarang Baptist Church, South Korea.

¹⁰⁵Ki Tae Kim, "I Am a Pastor Like This," in Ga-Jung Church Directory [on-line]; accessed 10 October 2011; available from <http://www.housechurchministries.org>; Internet.

¹⁰⁶Ki Tae Kim, "Even If I Will Remain a Small Church's Pastor," in Pastor Columns #105 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

reason, he followed any discipline well and did not like being in front of other people. Kim did not assume any leadership position when he was growing up. If Kim joined any group, he buried himself in the crowd to be out of sight. However, he cooperated well with leaders.

In addition, Kim accepted responsibility well.¹⁰⁷ When Kim was in charge of certain work, he did his best to accomplish it. When Kim was a high-school student, for example, he cleaned his classroom alone although all other individuals on duty left. Kim received a best-soldier award because he never neglected his guard duty in the Korean military service. Such strong responsibility was an advantage, as well as a disadvantage. It made him a perfectionist.¹⁰⁸ When Kim made a mistake, he used to blame himself for what happened. Additionally, he used to complete the things given to him even if he was working with difficulties and misunderstandings.

In 1984, Kim attended a new church and believed in Jesus.¹⁰⁹ After receiving Christ, Kim wanted to serve in the church, but it was not easy for him because he was too shy and had a fear of interacting with other people. Kim states remembering such a situation:

I avoided some young adults when they practiced worship songs after every Sunday service because I was afraid to stand in front of the church members. Later, I joined only the practices, but was not involved in performances. I also served as a Sunday school teacher for children to play only the guitar without any teaching or prayer leading.¹¹⁰

At that time, however, Kim used to go to the empty church building several times a day to sing along with his guitar. Furthermore, he had prayer times in church

¹⁰⁷Ki Tae Kim, "Please, Be Responsible for Me," in Pastor Columns #125 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁰⁸Ibid.

¹⁰⁹Ki Tae Kim, "My First Love for the Lord," in Pastor Columns #44 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹¹⁰Ibid.

building alone even though he did not pray well. After his military service, Kim earned a Master of Divinity degree from the Korean Baptist Theological Seminary and a Master of Theology from the Baekseok Divinity School at Baekseok University.

He married Hyun Soon Cho on November 3, 1990. Although Kim was a poor, seminary student, Cho was captivated by his valuable vision and passion for God.¹¹¹ Kim and Cho went to a retreat center on a honeymoon trip because they wanted to spend their first precious time with the Lord. They grasped with hands and prayed together to God for their married life and ministry.¹¹² On the way back home, in addition, Kim and Cho pledged to each other to best serve their visitors with what they had even if they were poor.¹¹³

Background

Kim understood that the Lord called him to plant a church. He has twice experienced church planting: the first one was attempted without any specific strategy, and the other one was through the Ga-Jung church model. When Kim's first church planting experience failed, he never regretted it because the church start was his mission. He describes a church plant: "The planting is not easy. Fewer people will choose it. Church planting is like making barren land fertile, and requires consuming a lot of energy and being patient from seeding to harvest."¹¹⁴

¹¹¹Hyun Soon Cho, "Our Honeymoon," in Pastor's Wife Columns #23 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹¹²Ibid.

¹¹³Hyun Soon Cho, "Debt of Love," in Pastor's Wife Columns #41 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet. They have two daughters, Ji Hyun and Eun Jin.

¹¹⁴Ki Tae Kim, "My Mentor," in Pastor Columns #108 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

The first church planting experience. In 2003, Kim started a new church with a mission and passion for church planting, but without any financial support or team members. He rented the basement of a commercial building. Kim and Cho themselves divided the small, empty space into rooms with bricks and old partition walls. Later, they partially attached wallpaper on the wall whenever they had the sufficient funds to do so.¹¹⁵ Immediately after the planting, Kim's sister joined the new church as a member, and his father—who was a nonbeliever—additionally came to the church meetings without faith in Christ.¹¹⁶

Kim could not concentrate on his church planting, though. Kim neglected the pastoral ministry entrusted to him in the new church and instead, worked hard as the administrator of the Korean Baptist Convention. Even though Kim received praises and recognition from other people for outside jobs, he felt ashamed and God's rebuke when he returned to his church.¹¹⁷ Moreover, Kim experienced financial difficulties because there were few church members. For that reason, his wife, Cho, had to operate a day care center. He felt sorry and grateful for his wife who waited with patience and prayer, working and suffering on his behalf.¹¹⁸ Finally, Kim grieved few months because of his failure at church planting. He then tearfully repented and admitted his failure before the Lord.

Searching for a healthy church model. Even after failing at his first church

¹¹⁵Hyun Soon Cho, "Experiencing Healing and Restoration," in Pastor's Wife Columns #63 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹¹⁶Ki Tae Kim, "A Precious Soul for Me," in Pastor Columns #28 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹¹⁷Hyun Soon Cho, "Uncovering My Husband," in Pastor's Wife Columns #9 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹¹⁸Ibid.

plant, Kim was not at all interested in serving as a pastor in an existing church. Rather, he strongly felt God calling him to plant a church.¹¹⁹ Therefore, Kim began looking for the right, healthy, and biblical church model.

Kim was first interested in the cell-church model.¹²⁰ The cell church was as comfortable to him as were his own clothes. Kim learned the cell model while attending the whole cell courses that Cell Church Korea offered. There rose again his vision to start a new healthy church through the cell model. While searching for a suitable cell type, he found Young G. Chai's book, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church). As Kim read the book, he decided to found a church through the Ga-Jung church model, which focuses on saving unbelievers.

Kim participated in the eighteenth Ga-Jung church seminar for ministers, which Ulsan Keunbit Church conducted in Korea in November 2003.¹²¹ He felt, however, that the Ga-Jung church is too simple and loose, unlike the well-structured cell model. In addition, when he visited a *mok-jang* gathering, Kim was very disappointed because the meeting was quite similar to a chat group for the neighborhood women.

In spite of the Ga-Jung church's insufficiencies, he found differences between the Ga-Jung church and the cell church: a cell-group gathering is good for existing Christians, but not for unbelievers, while a *mok-jang* gathering is a place for non-believers to come to feel free.¹²² Kim thought that the Ga-Jung church's deficiency is better than the cell church's efficiency to win unbelieving individuals to Christ. He therefore committed himself to start a Ga-Jung church.

¹¹⁹Kim, "Questionnaire for Ga-Jung Church Planting."

¹²⁰Ibid.

¹²¹Ibid.

¹²²Ibid.

Kim again attended the twentieth ministers' Ga-Jung church seminar with his wife, Cho, in May 2004.¹²³ He wanted Cho to first experience the *mok-jang* ministry indirectly because he understood the importance of the wife's role. She was also challenged—like Kim—for the Ga-Jung church. They shared the same goal and the same heart for beginning a Ga-Jung church.

Early Days

He was convinced that the Ga-Jung church, which concentrates on saving souls, is a healthy church that is pleasing to the Lord. Kim abandoned all the outside works that he previously undertook. According to him, "I was very passionate about the Ga-Jung church. I shall build a church according to the same model when another opportunity to start a church presents itself, even if Young G. Choi gives up on the Ga-Jung church."¹²⁴

From a prototype *mok-jang*. Ten members remained from their first attempt at church planting when Kim and Cho returned from the second ministers' seminar. On June 11, 2004, Kim and Cho started a *mok-jang* gathering in their home.¹²⁵ Through the prototype *mok-jang* that Kim as a *mok-ja* and Cho as a *mok-yeo* served, Kim wanted church members to learn the Ga-Jung church system. He and Cho were examples of serving others that he wanted the church members to follow. They held *mok-jang* gatherings only in their home, without changing the place, every Friday for seven months.¹²⁶

¹²³Hyun Soon Cho, "I Am an Eternal *Mok-yeo*," in Pastor's Wife Columns #6 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹²⁴Ki Tae Kim, "The Seventh Church Founding Anniversary," in Pastor Columns #124 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹²⁵Kim, "Questionnaire for Ga-Jung Church Planting."

¹²⁶*Ibid.*

At the end of January 2005, their prototype *mok-jang* multiplied into two *mok-jangs* that were shepherded by lay *mok-jas*.¹²⁷ Church members chose two individuals as *mok-jas*; both of them pledged to serve each *mok-jang* voluntarily. When the two *mok-jas* were established, Cho felt gratitude and respect, as well as compassion, because she knew that the *mok-ja* position requires a great deal of effort, dedication, tears, and service.¹²⁸

At that time, most church members, including Pastor Kim, were living in small one-bedroom or two-bedroom rental houses.¹²⁹ Most of them were dual-earner households in poor economic conditions. Moreover, some individuals were bankrupt or had experienced delinquent credit. In addition, fifty percent of them were elementary-school graduates. It was too burdensome for such church members to cook meals for other people and invite them to their small houses. The two *mok-jas*, however, shepherded their own *mok-jangs* the best they could with prayer and patience. Kim encouraged church members on the first anniversary of the church founding:

Our hearts were full, while our houses were small. For *mok-jang* gatherings, we could not prepare rich foods because of our financial difficulties. However, we filled our love and earnestness with food. We were sincere and plentiful in sharing because our hearts were poor, and we longed for the Lord's grace and spiritual blessings. We became a family through the *mok-jang* gatherings that ate, suffered, and were happy together.¹³⁰

When a member brought unbelieving individuals to a *mok-jang* meeting, church members sent and received text messages to welcome them warmly. The

¹²⁷Ki Tae Kim, "The First Church Founding Anniversary," in Pastor Columns #7 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹²⁸Hyun Soon Cho, "Sending 2005," in Pastor's Wife Columns #15 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹²⁹Kim, "Questionnaire for Ga-Jung Church Planting." Korean house structure differs from that in American. Most Koreans do not include a dining room. The two-bedroom houses, in which Chamsarang members lived, were only 43 to 50 square meters (about 141 to 164 square feet).

¹³⁰Kim, "The First Church Founding Anniversary."

dedication and sacrifice of Kim and Cho persuaded church members in hard and difficult circumstances to become involved in the work of saving souls through Ga-Jung church ministry.

Waiting for the united church. After the multiplication, Kim and Cho alternated visits to the two *mok-jangs* every week. As they participated in *mok-jang* gatherings, Kim and Cho assisted *mok-jas* in leading the meetings well and prayed together for members. In the last week of each month, the two *mok-jangs* joined together as a united gathering. They also met at the pastor's home every three months.¹³¹

As *mok-jang* gatherings became more stable, nonbelievers began visiting one-by-one. Furthermore, members of Chamsarang Church, as a united Ga-Jung church, gathered every week for a Sunday-morning service in a commercial building.¹³² No one registered with the united church as a member for eighteen months, since starting the prototype *mok-jang*. Kim and the church members was not disappointed and faithfully focused on evangelizing unbelieving individuals. So, the church published a statement in its weekly bulletin to prevent existing believers' registration: "Our Chamsarang Church concentrates on saving lost souls. We encourage those who are already believers in Jesus Christ and have the assurance of salvation to serve another church that needs your help."¹³³ In fact, Kim had often emphasized evangelism for unbelievers in his previous sermons. Kim issued that church-bulletin announcement so that he and the other church members would focus solely on saving unbelievers.

After the decision, the Lord sent numerous nonbelievers to the church. At that

¹³¹Cho, "I Am an Eternal *Mok-yeo*."

¹³²Kim, "Questionnaire for Ga-Jung Church Planting." The church was able to rent a small commercial building long-term for the Sunday-worship service with a refunded deposit borrowed from a person.

¹³³*Ibid.*

time, most people, including Christians, had not voluntarily come to Chamsarang because it was a new church in a small commercial building. Surprisingly, however, one to five unbelieving individuals had visited its Sunday services every week for sixteen weeks.¹³⁴ Chamsarang did not conduct any special event or stress evangelism for that period. Nonbelievers' subsequent visits were only by God's grace. Church members were convinced that the Lord was pleased with their commitment to unbelievers' evangelism. Kim felt that Chamsarang Church had passed a test and was approved from the Lord with the Word of James 1:12: "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him" (NASB).¹³⁵

Even if all visitors were not registered in Chamsarang, church members were excited because of their changes. Most of them came to the church through *mok-jangs*. Church members looked for those who needed help and served them through their *mok-jangs*. A member provided a room for an individual who was temporarily homeless, even though he lived in a two-bedroom house.¹³⁶ Most people who church members met were alcoholics or credit delinquents. As these wanderers received members' love and service in their *mok-jangs*, they believed in Christ and were baptized. Therefore, Chamsarang boasted a number of testimonies. For example, a member felt a strange power in his heart on the evening that he received baptism and spontaneously gave up tobacco, alcohol, and gambling. A serious alcoholic, who drank every three hours, stopped drinking alcohol and smoking, without any withdrawal symptoms, at the very moment that Kim laid hands on him and prayed. Since then, he has come to the church's early-morning prayer time

¹³⁴Ki Tae Kim, "Precious Souls Sent by God," in Pastor Columns #120 [online]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹³⁵Kim, "Questionnaire for Ga-Jung Church Planting."

¹³⁶Ibid.

and served as a *mok-ja*.¹³⁷ Many church members thus have experienced the power and assistance of the Holy Spirit as meeting with Chamsarang and Jesus.

Building a church website. Chamsarang Church launched its website May 8, 2005. Kim designed it in about three months. He produced the website with a clear purpose of evangelism and communication for non-Christians to participate without a burden, as they come to *mok-jang* gatherings. The website would offer a wealth of information and introduced the gospel in several ways for unbelieving people. Numerous unbelievers visited the website in 2006, and fourteen individuals among them had periodically connected.¹³⁸

In addition, Kim wanted church members to take advantage of sharing their lives and communicating with one another on the website like people do at *mok-jang* gatherings. In fact, most church members did not know how to type on a computer and did not use one at the beginning of the church. However, church members have actively communicated and frankly shared their lives online. They have posted their joys, sorrows, troubles, and confessions of faith on the website. The Chamsarang homepage became a global website, which had 156 web members from several countries and more than one hundred daily visitors in 2007.¹³⁹

Development

Kim spent more energy training lay leaders as nonbelievers joined *mok-jang* gatherings, and *mok-jangs* multiplied. He provided Life Bible Studies periodically and conducted retreats for *mok-jas*. Moreover, Kim frequently sent laypeople to Ga-Jung

¹³⁷Ibid.

¹³⁸Ki Tae Kim, "The First Birthday of Our Website," in Pastor Columns #48 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹³⁹Ki Tae Kim, "The Second Birthday of Our Website," in Pastor Columns #71 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

church seminars and to conferences for the laity that other Ga-Jung churches held. Additionally, he committed to deploying ministries to the united church, besides ministries in *mok-jangs*.

Developing church ministries. During the first few years after the church start, Kim and Cho cleaned the church building every week. Cho alone prepared lunches that all the church members would eat following each Sunday service. Church members named the lunch as “The Chamsarang Official Menu” because Cho made the same food throughout the year. Kim furnished transportation for children’s Sunday school, as well as for the early-morning prayer meeting. In addition, their oldest daughter, Ji Hyun, cared for children in a toddlers’ room.¹⁴⁰

As time passed, a couple volunteered to clean the church building every week for several years and fix the Sunday lunch once a month. Then, in October 2009—when Chamsarang consisted of four *mok-jangs*—church members decided that each *mok-jang* would be responsible for cleaning the church building, preparing the Sunday luncheon, and caring for toddlers one week each month. The pastor’s family took over when a month had a fifth week.¹⁴¹

One must complete the Living Life Bible Study, accept Jesus as Savior, and be baptized to become a member of Chamsarang Church. After that, when the person submits a registration card to the church, church members will hold a temporary meeting to endorse his or her registration as a member, and the congregation will celebrate the endorsement during a Sunday worship service.¹⁴² In the case of existing believers, the

¹⁴⁰Ki Tae Kim, “Ministry Is a Privilege and a Blessing,” in Pastor Columns #115 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁴¹Ibid.

¹⁴²Ki Tae Kim, “Church Membership,” in Pastor Columns #43 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

individual must belong to a *mok-jang*, finish the Living Life class, and promise to continue other Life classes. At an initial meeting with a new member, Kim usually says, “I am a pastor who has many flaws and is wanting in ability. Therefore, I want to be a sincere pastor rather than a competent pastor, and promise to pray and fast for your soul and family.”¹⁴³ In fact, he prays and fasts for new members before they attend the united church and *mok-jang* gatherings.

Chamsarang conducts prayer meetings at 5:30 a.m. Monday through Friday. The church also holds special prayer meetings of seven to fifteen days twice a year for church members to receive tangible prayer answers from the Lord. Additionally, Kim prays, with a whole day of fasting, every Wednesday for a different church member and his or her family. Kim wants more time to pray and fast for church members because he knows he does not have any power that can change and heal them.¹⁴⁴ In particular, in January and February 2006, Kim held a thirty-day, long-term fasting period for five prayer concerns while maintaining his daily life.¹⁴⁵ He had at first planned for forty days of fasting. He shortened his fasting time to only 30 days, though, because he received answers to all five prayer concerns. At that time, Cho aided Kim as she joined his fasting for twenty-one days, as well.¹⁴⁶

Serving as a district leader. Kim and Cho have continually attended Ga-Jung church conferences and district meetings since they began the Ga-Jung church. Kim has

¹⁴³Ki Tae Kim, “I Want to Be a Sincere Pastor,” in Pastor Columns #123 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁴⁴Ki Tae Kim, “One Thing That I Can Do for Members,” in Pastor Columns #23 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁴⁵Ki Tae Kim, “I Loosened the Fasting,” in Pastor Columns #40 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁴⁶Hyun Soon Cho, “Lord, Hear Our Prayers,” in Pastor’s Wife Columns #17 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

diagnosed his own Ga-Jung church ministry on whether or not he observes the Ga-Jung church principles, just like one undergoes comprehensive medical examination in a hospital to check out his or her health. During Ga-Jung church district meetings, he has shared his life and ministry with other local pastors and given and received help.¹⁴⁷

In October 2007, Kim presented a Ga-Jung church planting case study at the twenty-eighth Ga-Jung church ministers' conference at the request of House Church Ministries International.¹⁴⁸ Kim shared the reason that he started the Ga-Jung church, how he developed Chamsarang, what mind and attitude he possessed for the ministry, and ways the Lord led the church. The sound of thunderous applause from the participants after his presentation did not stop until the moderator requested the following session. The participants received strength, courage, and a challenge from the very small church's pastor.¹⁴⁹ Kim and Cho were proud of their church members. Additionally, Chamsarang aids new Ga-Jung churches' pastors financially for attending a Ga-Jung church seminar or conference.

On July, 30 2008, HCMI appointed Kim to be a district leader serving pastors who have embraced the Ga-Jung church ministry in the same area.¹⁵⁰ As the smallest church's pastor, he served other middle- or large-size churches' pastors, even though people would normally think that the large church would help the smaller church. About one year later, the district meeting multiplied into two districts in November 2009. Kim and Chamsarang *mok-jas* and *mok-yeos* have served as speakers and given testimonies for

¹⁴⁷Kim, "Questionnaire for Ga-Jung Church Planting."

¹⁴⁸Ibid.

¹⁴⁹Hyun Soon Cho, "I Wanted to Hit a Standing Ovation," in Pastor's Wife Columns #34 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

¹⁵⁰Ki Tae Kim, "The District Meeting Multiplied," in Pastor Columns #117 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

about twenty churches' revival or retreat meetings as well during January through August 2011.¹⁵¹

Evaluation

Kim received the Lord's calling to start a new church. After his first church planting failure, he looked for a biblical church model and encountered the Ga-Jung church. Kim followed methods of SBCH for the first few years. Chamsarang has focused on evangelizing the lost souls, discouraged registering existing believers, served missionaries through *mok-jangs*, and introduced the Life Bible Study series. Kim himself prefers to be called a crazy pastor for saving souls and establishing a church that the Lord wants.¹⁵² As a result, he has baptized forty-nine individuals by September 2011 since his church started: seven in 2006; five in 2007; ten in 2008; five in 2009; ten in 2010; and twelve in 2011.¹⁵³

Kim sought God's grace and the power of the Holy Spirit for his new church's ministry. Thus, Kim has prayed and fasted for church members and their families as much as he can. Chamsarang continues with numerous testimonies by church members: a lost person believed in Christ; an alcoholic stopped drinking; a smoker stopped smoking; a troubled family was recovered; and a new believer committed to becoming a *mok-ja*. Kim provided the example of sacrifice to church members and triggered their dedication to God, and the entire church committed itself to the ministry of saving souls and making disciples.

¹⁵¹Cho, "Experiencing Healing and Restoration."

¹⁵²Kim, "The Seventh Church Founding Anniversary."

¹⁵³Kim, "Questionnaire for Ga-Jung Church Planting."

Conclusion

All three pastors who participated in these Ga-Jung church planting interviews confess that they are contented pastors because they shepherd healthy churches, which please the Lord, and they receive a great deal of love and trust from their church members. All three churches place a priority on making disciples by saving unbelieving individuals. Evangelizing the lost has become the unifying and overriding goal for the whole body of each church. Church members are happy when they see lost people changed and coming to belief in Christ, even though their ministries are challenging.

In the three churches, a *mok-ja* is recognized as a pastor who shepherds his or her *mok-jang*. The united church's pastor encourages and assists *mok-jas* to minister to their Ga-Jung groups. Furthermore, *mok-jas*' ministry is like that of a missionary, who serves in a hinterland on the mission field. They have an interest in lost souls and express love and concern to win them for Jesus. In addition, a soul has significant value in a *mok-jang* because it is a tiny community in which no one can be neglected. These Ga-jung church plantings are an effort for restoring the New Testament church.

CHAPTER 5

ANALYZING GA-JUNG CHURCH PLANTING MODEL

The previous chapter introduced the beginnings and developments of three Ga-Jung churches. Young Il Chun planted the Jubaragi Church as he sought a new position in an existing church. Also, Woong Ryul Whang began the Philadelphia Church according to the Holy Spirit's guidance after he completed his seminary studies. Ki Tae Kim additionally planted the Chamsarang Church after his first church planting failure. All three planters began a Ga-Jung church, called a prototype *mok-jang*, in their homes.¹ Jubaragi and Philadelphia were started without any initial members, while Chamsarang was established with a few members from Kim's first church planting experience. Furthermore, all three pastors sought to lead unbelieving individuals to faith in Christ according to Ga-Jung church principles. The chapter evaluates the Ga-Jung church planting model based on the church planting principles presented in the second chapter: prayer; evangelizing the lost; relational evangelism; small groups; receptivity and contextualization; discipleship; laypeople; mission; and reproduction. This work comes from a general understanding of the Ga-Jung church and the case studies of Ga-Jung church planting.

Ga-Jung Church Planting Is Built upon the Foundation of Prayer

Most Ga-Jung church ministers have devoted themselves to prayer because they believe that it is an important element for their ministries. The planters understood

¹The prototype *mok-jang* means the first *mok-jang* that a planter as a *mok-ja* and his wife as a *mok-yeo* serve as mentioned in the fourth chapter.

that the initial step for starting and growing a church was prayer. Ki Tae Kim, who began Chamsarang Church, notes, “I just plant and water the gospel’s seeds, but God makes them sprout and grow. So, I have to kneel and pray; this is all that I can do.”² Young Il Chun, of Vancouver’s Jubaragi Church, adds, “I usually pray to the Lord because we encounter numerous things beyond our authority, which we ourselves are not able to control.”³ Ga-Jung church pastors realized that it was God’s works through which people were changed, healed, and grown. Therefore, they depended on the Lord in prayer.

Another reason that Ga-Jung church pastors committed themselves to prayer was that they sought the Lord’s will for their ministries. The pastors wanted to listen to God’s voice and receive guidance from the Lord, who is the Head of the church. Thus, they strived to discern God’s will for their churches and ministries in their prayer times. The pastors had more time to concentrate on prayer with fasting, as well. Some of them fasted an entire day every week; others pledged to fast continually for several days. For example, Woong Ryul Whang, of the Philadelphia Church, fasted every Thursday, and Ki Tae Kim fasted each Wednesday; Whang tried to fast for seven days, and Kim fasted for thirty days.

Consequently, they had kept the place and time of prayer for their churches. Most of them conducted early-morning prayer times for one to three hours during weekdays. They modeled an example of devout prayer lives to their church members. The pastors also held various special prayer meetings for church members, such as the cord of three strand prayer meeting, the intercessory prayer meeting, and a special prayer group for the pastor. Through these prayer gatherings, church members not only learned

²Ki Tae Kim, “One Thing That I Can Do for Members,” in Pastor Columns #23 [on-line]; accessed 11 October 2011; available from <http://www.csrch.org>; Internet.

³Young Il Chun, “Share Your Prayer Concerns at *Mok-jang* Gatherings,” in Pastor Columns [on-line]; accessed 11 October 2011; available from <http://jubaragi-column.blogspot.com>; Internet.

how to pray by watching and praying, but encouraged one another to pray continually, too. Moreover, they received answers to specific personal prayer concerns. As the result of answered prayers, church members understood better about the existence of the living heavenly Father, who answers their prayers, and committed to pray more and more. Especially in Ga-Jung churches, members asked *mok-jas* to pray for their problems because they knew that their *mok-jas* pray for them.⁴

Ga-Jung church prayer subjects include individual or social matters and church issues, as well as the salvation of the lost. The ministry of saving souls is not completed by the ability of Christians, but it is the work of the Holy Spirit. Winning souls for Christ is spiritual warfare, too. Believers must pray to gain spiritual power for defeating Satan, who opposes evangelism for lost individuals.

Priority on Evangelism

Ga-Jung church planting is based on evangelizing the lost. Ga-Jung church pastors and their members believed that the church's existing goal was accomplishing the Great Commission, which is making disciples by saving souls. Furthermore, they understood that it should be an ordinary activity and responsibility for every believer, not just for pastors, missionaries, and evangelists. Hence, Ga-Jung churches placed a very high value on reaching nonbelievers. Such a passion for saving souls affected the churches' ministry decisions. The churches employed money and manpower, along with time and space, according to the evangelism ministry.

The pastors felt that it was not the purpose of evangelism to lead existing believers to the church because they comprehended evangelism as expanding God's kingdom. Young G. Chai observes that some fast-growing churches increase their

⁴Young G. Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church) (Seoul: Durano Publishing, 2000), 123.

number of members by transfers from other churches.⁵ According to the *Evangelical Dictionary of World Missions*, “Evangelism announces that salvation has come. The verb ‘evangelize’ literally means to bear good news.”⁶ For Ga-Jung churches, evangelism was introducing the gospel to lost people and helping them follow Jesus. As a result, Ga-Jung church pastors focused on saving souls and discouraged existing believers from joining. They emphasized not only the importance of connecting with unbelievers in their sermons, but published the statement to prevent the registration of already-believing individuals in their weekly church bulletin.⁷

Ga-Jung church planters went to places where they could meet lost individuals. Chun searched for unbelievers in schools and Korean communities. Whang mostly met people at the same apartment in which he lived. In addition, Whang visited their workplaces every week. Because they knew the difficulty of winning the lost souls, the planters recognized the significance of each soul. For this reason, they attended to a lost soul with devotion after they met him or her.

The Ga-Jung churches’ evangelism barometer is the number of unbelievers who attend the Living Life Bible Study. Many class participants mean that evangelism is active in the church. Most Ga-Jung church members became followers of Jesus Christ through the Living Life class. Church members invite lost people to *mok-jang* gatherings and later encourage them to attend the Living Life Study. Each *mok-jang* aims for at least one lost soul to believe in Jesus and be baptized each year through Living Life.

⁵Young G. Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church) (Seoul: Nachimban Publishing, 1996), 130.

⁶A. Scott Moreau, Harold Netland, and Charles Van Engen, eds., *Evangelical Dictionary of World Missions* (Grand Rapids: Baker, 2000), s.v. “Evangelism.”

⁷The following is the statement of Chamsarang Church as introduced in the previous chapter: “Our church concentrates on saving lost souls. We encourage those who are already believers in Jesus Christ and have assurance of salvation to serve another church that needs your help.”

First of all, the Ga-Jung church's devotion to reaching the lost helps its members to have one mind in the church. As they share the same vision for the church, members work together to achieve their goals. Second, their passion for reaching unbelievers helps members not to forget the church's existing purpose. It encourages them to carry the gospel continually to those who do not possess faith in Christ. This thus leads to the church's conversion growth. Ga-Jung church expansion results from evangelizing the lost. The Ga-Jung church cannot pursue any ministry without the objective of evangelizing unbelievers. Church planters are not interested in the number of church members, but rather in attendance at each worship service and the number of baptisms.⁸

Moreover, Ga-Jung churches generally discourage existing believers from becoming church members because they focus more on reaching unbelieving individuals. When a believer wants to join a Ga-Jung church as a member, the church encourages that person to attend another church needing his or her help. When it does so, most of these people attend another church as if they are shopping for a church. Such an evangelism strategy for the Ga-Jung church was derived from Young G. Chai of Seoul Baptist Church of Houston. According to him, "We do not encourage existing believers to come in our church from other churches to become a member. It can make us to be neglected to reach the lost individuals when the number of church members are increased from inflow of existing believers."⁹ In addition, he outlines the reasons for avoiding this transfer growth as follows:

- (1) It is difficult for the existing believer shopping for a church to become a devoted disciple.
- (2) One who comes easily to a church can leave the church easily; among them, some exit the church, leaving problems.
- (3) Such an individual can be a bad

⁸Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 136.

⁹Ibid., 139-40.

example for new believers. (4) When we focus on ministering to existing believers, our energy to reach the lost cannot remain. (5) Allowing the flow of existing believers discourages the church from which members flow or leave.¹⁰

However, the church of God is the gathering of believers. The Lord's people move due to various reasons—such as job, studies, marriage, etc.—and transfer to other churches. It is not easy for them to attend their churches continually, spending a long time. Even though they go to the existing church on Sunday, they cannot serve the church fully during the week. Where should Christians move if all churches discourage existing Christians to come as members? Ga-Jung church pastors should be more flexible in this respect, although they do this for effective evangelism.

A person's presence, though, is quite important for a planter and the new church. The planter can be tempted to indiscriminately accept existing believers. Consequently, planters should have their own clear standards for accepting existing believers, rather than completely preventing their registration. Moreover, they should abandon their burden for quickly growing new churches. Instead, they should focus on a soul even if the church grows slowly.

When planters focus on evangelizing lost souls, thus, they should expect that it may take a long time for a lost person to come to belief in Christ. It also will require more time for an individual to become a leader (*mok-ja*) in a Ga-Jung church. As in the case of the Jubaragi Church, a planter initially will take a few months to seek a soul and invite him or her to a *mok-jang*. Next, the planter needs to wait a few more months for the individual to attend the Sunday united service and to participate in a Living Life Study class. In addition, even if the pastor and church members reach unchurched people, no one may attend a *mok-jang* gathering or the united service for several months as in the instance of the Chamsarang Church.

The planters dealt well with the waiting period. Above all, they correctly

¹⁰Young G. Chai, "The Ga-Jung Church" (paper presented at the Ga-Jung Church Seminar, Houston, 22-27 February 2005), 19.

understood the great value that the Ga-Jung church places on a soul. The planters could afford to wait the required amount of time because they were convinced that the saving-souls ministry would be pleasing to the Lord. They had time for additional prayer and sought His guidance during that time.

Relationship Evangelism

Ga-Jung church planting is based on relational evangelism. New believers attend church and believe in Christ chiefly through relationships with others who are close to them, such as family members, relatives, friends, co-workers, and neighbors. These people relate to them in their daily lives. These individuals are referred to by the Greek term *oikos*, which means house or household in English. Ralph W. Neighbour describes it as “the personal community, which exists for us all.”¹¹ The majority of people belong to several such personal communities. They meet, and relate to, other individuals in the personal *oikoses*. Ga-Jung church evangelism began through such personal primary communities. Church members initially searched for unbelieving individuals, specifically those who required help, in their *oikoses* and developed more relationships with them. Furthermore, they intentionally created new *oikos* relationships for sharing the Lord’s love.

Ga-Jung churches stress that the Christian life should be founded on relationship with God and others. Chai observes that relationships are the best standard for determining whether or not believers are successful in their faith journey.¹² Christ followers should consider two relationships: the vertical relationship with the Lord and the horizontal relationship with other individuals. They need to first build a right

¹¹Ralph W. Neighbour, *Where Do We Go from Here? A Guidebook for the Cell Group Church*, rev. ed. (Houston: TOUCH Publications, 2000), 133.

¹²Young G. Chai, “The Living Life Bible Study” (paper presented at the Ga-Jung Church Seminar, Houston, TX, 22-27 February 2005), 5.

relationship with God and later with other believers. Moreover, the followers should establish a good relationship with lost people for winning them to the Lord. Thus, Ga-Jung church members continually and purposely develop friendships with several unbelieving individuals. They sublimate mass evangelism through program-oriented events for public, and personal evangelism by going door-to-door.

Ga-Jung church members invited unbelievers, with whom they had formed relationships in the primary *oikoses*, to their own *mok-jangs*. The believers met their particular needs and developed more friendships with them through *mok-jang* gatherings. According to Joon Huh, “The Ga-Jung church wants to share the gospel message with love in action. . . . The Ga-Jung church members focus on meeting the needs of prospects [unbelievers] and willingly sharing the love of Christ in personal and practical ways.”¹³ The members not only expressed in action their love from the Lord, but demonstrated Christian ethics to unbelievers in *mok-jang* gatherings. Their love and faithful lives attracted lost individuals to be interested in belief in God. The believers’ love and service in action preceded the verbal gospel proclamation for this Ga-Jung church, relational-evangelistic approach.

There is not any verbal proclamation for members in the relationship evangelism of the Ga-Jung church, though. Members bring unbelievers in their *oikoses* to their *mok-jangs*, and leaders encourage them to take a Living Life Bible Study class. Only pastors who received theological training from the seminary teach and proclaim the gospel of Christ to unbelievers. But the Great Commission to evangelize unbelievers and make them disciples is given to all believers. God’s children must share the gospel with those who do not yet believe in Christ. Even though such an evangelistic approach of the Ga-Jung church is quite effective for reaching unbelievers, church members themselves

¹³Joon 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), 146.

should first understand the gospel and then become disciplined to proclaim it.

Utilizing Small Groups (*Mok-jangs*)

Numerous pastors now agree that small groups can aid the church in building strong and faithful believers through community. The small-group ministry is introduced in *mok-jangs* of the Ga-Jung church as small home-based groups. Generally, unlike in a larger group, individuals are naturally exposed in a small group because it is too small to hide. Small groups, however, provide people with a good setting for establishing intimacy with one another. One can gain a sense of belonging, along with an opportunity to more deeply develop personal relationships, in a small group.¹⁴ Such small groups offer people, who live in today's fractured culture, a warm home atmosphere, as well. *Mok-jangs* of the Ga-Jung church were spiritual families, in which members shared with and cared for others. As members formed connections with one another in *mok-jang* gatherings, they developed authentic relationships with others. *Mok-jang* members were responsible to one another for meeting the needs of other members like they would meet the needs of their own family.

A *mok-jang* is a primary community in the Ga-Jung church. It is a good place for evangelism and discipleship. In other words, the *mok-jang* is an effective tool in bringing unbelievers to the Lord and growing them in the faith.¹⁵ According to J. Mark Terry, "Small groups are essential to church outreach and growth. Growing churches all over the world use small groups to win people to Christ and to disciple them."¹⁶ The Ga-

¹⁴Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 2003), 293.

¹⁵Moreau, Netland, and Van Engen, *Evangelical Dictionary of World Missions*, s.v. "Small Groups."

¹⁶John Mark Terry, *Church Evangelism: Creating a Culture for Growth in Your Congregation* (Nashville: Broadman & Holman, 1997), 89.

Jung church *mok-jangs* were places in which unbelieving individuals were evangelized. Evangelism was a natural part of the Ga-Jung church. In the *mok-jangs*, believers and unbelievers met together. Kim thought that unbelievers felt at ease in *mok-jang* gatherings because they could come without pressure like their homes.¹⁷ They recognized a house-like atmosphere, rather than a church-like atmosphere, in the meetings. Members loved, served, and prayed for unbelievers at the meetings, so that they would have faith in Christ. All of the Jubaragi members and most Philadelphia and Chamsarang members came to belief in Jesus and were baptized due to such *mok-jang* gatherings.

The Ga-Jung church *mok-jangs* are places where the discipleship journey begins with other members after a lost soul becomes a disciple, too. Members, as His followers, practice the Lord's love in action with one another through *mok-jang* gatherings. They also help one another to grow in Christ. Such practical and interpersonal actions help members to live with heavenly ethics. Additionally, their lives affect one another in becoming faithful and strong followers of Christ. Church members are teachers who exemplify Christ to one another in *mok-jang* gatherings.

One critical concern regarding *mok-jang* is Ga-Jung church proponents' understanding of the church. According to Chai, a *mok-jang*—a Ga-Jung church—is a church (*ekklesia*); SBCH consists of 170 united Ga-Jung churches.¹⁸ He asserts that there is an appearance of the Ga-Jung church in the early church as described in Acts 2:46, “Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart” (NASB).¹⁹ The Jerusalem church was composed of numerous house churches. Based on

¹⁷Ki Tae Kim, “Questionnaire for Ga-Jung Church Planting,” e-mail message to author, 5 October 2011, Chamsarang Baptist Church, South Korea.

¹⁸Chai, “The Ga-Jung Church,” 2-4.

¹⁹Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 41-42.

his claim, as the Ga-Jung church is a concept of ‘churches in a church,’ these little churches form a church. A more biblical understanding of the Jerusalem church, however, is that the early believers gathered at other believers’ houses, rather than that it was made up of many united house churches.

According to the mission statement of the Ga-Jung church, moreover, “In order to for the Ga-Jung church to become a church, the following conditions must be fulfilled: (1) It must meet weekly (Acts 20:7). (2) Men and women meet together (Rom 16:3-5). (3) Believers and unbelievers meet together (1 Cor 14:23-25).”²⁰ Are all of them considered to be a church if some groups are satisfied with these three conditions? There are numerous weekly gatherings of men and women, and of believers and unbelievers, in the world. Ga-Jung church pastors are required for a proper, biblical understanding of the church.

Receptivity and Contextualization

When Christians share the gospel with nonbelievers, they frequently meet those who are more open to the Word of God or to Christianity. In other words, people respond differently to the gospel. Some are more receptive to the Word; others are more resistant to the gospel. Jesus taught His disciples about the soil in the parable of the sower (Matt 13, Mark 4, and Luke 8). The soil denotes the hearts of people who receive the Lord’s gospel. According to His teaching, everyone will not receive the Word. Only the seed in the good soil will produce plentiful fruit; just the individual with a good heart will bear fruit with the Word (Luke 8:15). The receptive people are those who hear the gospel and understand it (Matt 13: 23).

Ga-Jung church planters searched for these individuals receptive to the gospel in their early church starts. Who are receptive people? First, newcomers are likely more

²⁰Chai, “The Ga-Jung Church,” 3.

open to the Word than are others. According to Thom Rainer, “Newcomers are often receptive to churches or the Christian faith at their time of dislocation. A move to another area is a ‘crisis event,’ a time when the newcomer is open to other changes, such as changes to a new church or to receiving Christ.”²¹ Chun—of Jubaragi—reached new Korean immigrants in Vancouver. He helped the early settlement of newcomers—like assisting them with buying or renting a house, registering their children at schools, and introducing them in Korean communities. In addition, the poor and the hurting often are more receptive to the gospel than are others.²² Ga-Jung church believers looked for those who required their help, rather than those who could help the church. They satisfied the needs of lost individuals with services in action. Whang of Philadelphia encountered such estranged individuals as alcoholics, widows, and divorced people. Chamsarang members met the poor, alcoholics, and gamblers. Ga-Jung churches mostly demonstrated and expressed Christ’s genuine love to unbelieving people for winning them to Him. Moreover, believers continually reached individuals who were strongly resistant to the gospel, whom they merely approached for the long term with prayer.

Ga-Jung church planters developed a contextualized mind-set for reaching lost souls. All Ga-Jung churches expected both believers and unbelievers to attend the united Sunday service, as well as the *mok-jang* gathering. Church members did not employ traditional Christian terms that unbelieving individuals could not understand. The pastors always kept in mind that unbelievers and new converts were in their congregations. Their preaching target included both nonbelievers and believers. Consequently, they practically and concretely presented biblical life views, along with principles for building a biblical church, which might be applied to their lives. Furthermore, most Korean Ga-Jung churches used a contemporary-language Bible version, which unbelievers and new

²¹Rainer, *The Book of Church Growth*, 242-43.

²²*Ibid.*, 252.

believers could readily comprehend, regardless of their denomination. In addition, when a lost soul attended a *mok-jang* gathering, all members tried their best to make his or her feel comfortable. They also focused on listening to, and caring for, the visitor during the first three meetings without following the typical gathering order, so that he or she could adjust to the new *mok-jang* environment. Moreover, members sometimes met at a restaurant or a park for special events and celebrations, instead of in their homes. The Ga-Jung churches had a flexible attitude to win lost souls to Jesus, while abiding by its principles.

Discipleship Balanced by Watching, Doing, and Teaching

Ga-Jung church discipleship is integrated into *mok-jang* life. When an unbeliever attends a *mok-jang*, he or she learns becoming a believer and ethics for kingdom living by observing his or her *mok-ja* and other members. Furthermore, as members are involved in a ministry of their *mok-jang* or the united church, they develop their gifts. Hence, Ga-Jung church discipleship is a long process that includes evangelism. This process will continue until His children reach heaven, where the Lord lives. Ga-Jung church pastors believe that discipleship is not based on only teaching in class, but also on watching others and performing ministry.²³

The term *discipleship* means to make or become disciples. Who is a disciple? In the Greek and Roman world, a disciple was “a follower who was committed to a recognized leader or teacher.”²⁴ Thus, for Christianity, a disciple follows Christ.

²³Joung-sik Park, “Rethinking Discipleship Training of Adults: Through the Threefold Lens of Scripture, Adult Education Theory, and the House Church Model” (paper presented at the Ph.D. Seminar of Educational Studies, Trinity Evangelical School, January 2007), 7.

²⁴Moreau, Netland, and Van Engen, *Evangelical Dictionary of World Missions*, s.v. “Disciple.”

Followers are those who model what Jesus did on earth: sharing the Word of the kingdom; serving and healing others; and suffering because of the gospel. The Lord's disciples deny themselves, take up His cross daily, and follow Him (Luke 9:23). Additionally, disciples are those who obey His teachings (Matt 28:20) and who make disciples of others (Matt 28:19; 2 Tim 2:2). Disciples are imitators, too (1 Cor 4:16; 1 Thess 1:6). All believers should be examples for others, including nonbelievers. For this reason, the disciple's ultimate purpose is becoming like Christ.

Ga-Jung church discipleship is expressed through *mok-jang* gatherings. Ga-Jung churches possessed numerous good examples of people who followed Christ, obeyed the Word, served others, and made disciples. Members were equipped to "love, accept, serve, pray for, share with, listen to, give to, sacrifice themselves for, be patient and wait for, and do ministry" by watching others in their *mok-jangs*.²⁵ Moreover, members practiced the Word of the Lord and kingdom ethics, which they had learned through such examples, in their *mok-jangs*. They not only loved and served one another, but concretely met the need of others through *mok-jang* gatherings. This means that members learned by doing as they participated in various ministries. Specifically, *mok-jas* learned their shepherding ministry by doing, even though they had learned it by watching *mok-jas* before them. According to Joung-sik Park, "They learn the things that they would never learn from just listening or watching. Many *mok-jas* confess that they have discovered how to really depend on God after they became *mok-jas*."²⁶ They were trained most effectively by doing and by modeling.

Ga-Jung church pastors used to say that, in order to emphasize their discipleship methodology, they instruct members only by watching and doing, not

²⁵Park, "Rethinking Discipleship Training of Adults," 6.

²⁶Ibid., 6-7.

through attending classes.²⁷ However, they concentrate on members' spiritual growth by acquiring biblical or theological knowledge. In fact, the Ga-Jung church has a strong, systematic discipleship curriculum known as the "Life Study Series": Living Life, New Life, Devotional Life, Life Experiencing God, Assured Life, and so forth. These "Life" studies, which are usually conducted in a classroom environment, require strong member commitment for their completion. Each study is mainly a 13-week course. A participant cannot miss more than three classes. A great deal of homework is assigned per class. One must register again for the study in the next season if these conditions are not met.

The Bible reads, "So faith comes from hearing, and hearing by the word of Christ" (Rom 10:17 NASB); and "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work" (2 Tim 3:16-17 NASB). According to these verses, discipleship should be based on knowing what Scripture teaches and requires Bible study, but some pastors now equate a Bible study with discipleship training. Similarly, some church members just participate in a Bible study without having any desire to change their lives. For this reason, the Ga-Jung church emphasizes discipleship in an environment of mentoring and *mok-jang*.²⁸

Based on the Great Commission, the goal of discipleship is observing everything that the Bible teaches. Given this perspective, Ga-Jung church discipleship is well-balanced by teaching, watching, and doing. Members gain not only biblical knowledge in a classroom, but learn the ways to live and minister through *mok-jang* gatherings, as well. This balanced discipleship helps believers to live in power through daily life as they serve others and lead unbelievers to Jesus.

²⁷Chai, "The Ga-Jung Church," 1-2.

²⁸Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 177.

Utilizing Laypeople

Ga-Jung church planting is based on laypeople. Ga-Jung church members understood a clear biblical vision of the church: making disciples by saving souls. As a result, they tended to accomplish evangelism and discipleship functions effectively in their *mok-jangs*. The Ga-Jung church recognized that the Lord had called all believers to serve and be witnesses for Him. Therefore, Ga-jung churches encouraged the laity to become more deeply involved in ministry. According to Ephesians 4:11-12, the church ministry of achieving the work of service and building up Christ's body is intended, designed, and planned for church members. Ga-Jung church members ministered to one another in their *mok-jangs* and the united church—as well as in other areas of their lives, such as home, school, and the workplace. The pastors' role was equipping and training the laity for ministry. They helped members to identify their gifts and to best serve with them in the ministry. Ga-Jung churches were more strongly established through employing laypeople in various ministries.

In Ga-jung churches, the role of *mok-jas* was quite important because they were keys to the *mok-jang* ministry. They were strong pastoral and lay leaders. A *mok-ja* was responsible to his or her *mok-jang*, as a pastor was responsible to his church. *Mok-jas* shepherded, and cared for, members in their *mok-jangs*. Furthermore, they reached lost individuals and guided them to become faithful Christ followers, in a practical manner, with other members. They also helped members discover their spiritual gifts for building up one another. In addition, Ga-Jung churches thought that every member, including even new believers, could lead others. That is, this concept means that those who first believe can lead those who later believe. Consequently, a new believer could become a *mok-jang* leader, or a *mok-ja*, in Ga-Jung churches. For instance, in 2004, Whang raised up two deputy *mok-jas* among church members, who finished only the Living Life Study.²⁹ It is

²⁹Woong Ryul Whang, "Questionnaire for Ga-Jung Church Planting," e-mail message to author, 22 September 2011, Korean Community of Philadelphia Church.

natural for a new believer to become a leader because a Ga-Jung church generally starts with a prototype *mok-jang* and sooner or later multiplies into two *mok-jangs*.

The success of the Ga-Jung church ministry depends on laypeople's dedication. The pastoral ministry of Ga-Jung church *mok-jas* and their spouses requires a large commitment. They should open their homes and prepare food for *mok-jang* gatherings. Moreover, they should make use of their money and time to win unbelieving individuals to Christ. How can planters help the members and *mok-jas* to dedicate? Planters initially should present to their church membership a clear vision and direction toward the church and the ministry. Additionally, they should demonstrate the example of sacrifice for members prior to requesting their commitment. Hence, planters should begin their new churches with a prototype *mok-jang*, through which they can serve and love members. Later, members who follow the pastor's example will become faithful *mok-jas* and serve and love their own members with a large commitment, as well.

Involved in Missions

Ga-Jung church planting is involved in missions from the beginning. Although a prototype *mok-jang* in the early stage of Ga-Jung church planting was a small group with fewer than about ten individuals, it committed itself to missions and evangelism. Planters reached lost individuals according to the church's existing purpose and gathered them into the prototype *mok-jang*. Moreover, the *mok-jang* supported a missionary. The members usually named their *mok-jang* in connection with cities or countries that missionaries serve. They prayed for their missionaries in *mok-jang* gatherings and during their personal prayer times, as well. Additionally, members collected donations for missionaries during *mok-jang* meetings. As their churches grew, they introduced a matching-fund system for church members to participate more in missions. When a *mok-jang* sent a certain amount of money to its missionary, the church made a matching gift.

In the New Testament, early believers aided other individuals or churches. The

Jerusalem church members helped one another (Acts 2:44-45). The church at Antioch contributed to the relief of Judean believers (Acts 11:28-30). Furthermore, Philippian believers patronized the missionary, Paul (Phil 4:15-18). Like the early churches, the new Ga-Jung churches sometimes reply to special needs, along with regular assistance, when missionaries request financial aid or when they themselves realize missionaries' necessities. The Philadelphia Church presented the total of \$2,085 that was contributed in its establishing service to a missionary in Mongolia in 2003. The church sent \$15,000 to a missionary in Tanzania for equipping electrical facilities in 2006, too. Ga-Jung church planters expect their churches to support others from the start.

Reproduction

The Lord wants all His followers to produce fruit. Christ is the vine, while His followers are the branches in the parable of the vine and the branches (John 15:1-11). A branch that abides in the vine must bear fruit that will not be cut away because the gardener expects that all branches will bear fruit. According to Robert Coleman, "Jesus intended for the disciples to produce his likeness in and through the church being gathered out of the world."³⁰ Hence, all followers of Christ must abide in Him and reproduce disciples who follow the Lord.

Ga-Jung church planting is based on the reproduction principle. Pastors understood three kinds of reproduction in the *mok-jang* ministry: disciples, *mok-jas*, and *mok-jangs*. First of all, Ga-Jung churches reproduced disciples. Church members reached, prayed for, loved, and served unbelieving individuals, so that they would have faith in Jesus. Each *mok-jang* sought to accomplish its objective of winning at least one soul to Him a year. The *mok-ja* and all members endeavored together to achieve this goal through *mok-jang* gatherings. Church members planed small goals. Many times, though,

³⁰Robert E. Coleman, *The Master Plan of Evangelism*, 30th anniversary ed. (Grand Rapids: Fleming H. Revell, 2005), 97.

the Lord would cause more nonbelievers to be saved than they planned because all members are faithful in evangelism.

Second, Ga-Jung churches reproduced *mok-jangs*. As the result of reaching lost individuals, they attended *mok-jang* gatherings one-by-one, and the *mok-jang* grew. When the number of members increased to about ten to twelve people, the *mok-jang* multiplied into two groups because of size. Most homes are suitable for accommodating ten through fifteen individuals. Moreover, if too many people meet in a *mok-jang*, the sharing time will last for too long, and some members will just go back without saying a word. In addition, the passion for evangelism of members will be gradually reduced. Therefore, a Ga-Jung church should expect and prepare its multiplication. Christian Schwarz contends that the primary principle of natural church growth is the multiplication of small groups.³¹ In other words, the reproduction of the *mok-jang* constitutes church growth. Such *mok-jang* multiplication motivates members to attract more unbelieving individuals.

Third, Ga-Jung churches reproduced *mok-jas*. Ga-Jung church pastors empowered *mok-jas* for ministering to a *mok-jang*. The *mok-jang* ministry included not only shepherding, trusting, and helping its members, but evangelizing lost souls and satisfying their needs. *Mok-jas* were responsible to pray for members—including believers and unbelievers—to prosper in their souls, bodies, and work. Furthermore, one of the *mok-jas*' essential roles was creating a new *mok-ja* among their own *mok-jang* members. As a *mok-jang* increased, its *mok-ja* first raised up a *yebi-mokja* (intern) to prepare for its multiplication. *Yebi-mokjas* were equipped by watching their *mok-jas* and by actually leading *mok-jang* gatherings once a month. It was vital to set up a new *mok-ja* in the *mok-jang* ministry because one *mok-jang* could reproduce another new *mok-jang*

³¹Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (St. Charles, IL: ChurchSmart Resources, Inc., 1996), 33.

after it had been established.

Above all, Ga-Jung church reproduction illustrates a holistic ministry. For the Ga-Jung church model, one is evangelized, disciplined, shepherded, and raised as a leader in a *mok-jang*. All these actions sometimes happen simultaneously or consecutively. Moreover, they are performed under the concern and love of *mok-ja*, as well as all members in the *mok-jang*.

Additionally, Ga-Jung church reproduction demonstrates that the church concentrates on people, not on the system or on the *mok-jang* itself. Members focus on lost individuals and help them to grow spiritually. They love and serve one another, too. As a result, a new leader is raised, and a new *mok-jang* is established.

Servant Leadership

According to the *Evangelical Dictionary of World Missions*, “Leadership is a process in which leaders influence followers in given contexts to achieve the purposes to which they were called.”³² Also, Oswald Sanders explains, “Leadership is influence, the ability of one person to influence others to follow his or her lead.”³³ Based on this definition, a leader is one who affects others. Such influence changes individuals’ lives and, as a result, they follow the leader who affects them. Therefore, spiritual leaders in the church are those who influence members to be devoted to the work of God. They should help members to meet the Lord, and to recognize and to obey His will through their leadership.

According to the Bible, Jesus came into the world to serve, not to be served (Matt 20:28). The Lord said, in fact, that He was among the disciples as “the one who serves” (Luke 22:27 NASB), and like He was with, served, and taught them. Moreover,

³²Moreau, Netland, and Van Engen, *Evangelical Dictionary of World Missions*, s.v. “Leadership.”

³³Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 27.

Jesus encouraged the disciples with the words that, “whoever wishes to become great among you shall be your servant and whoever wishes to be first among you shall be your slave” (Matt 20:26-27 NASB). In His ministry, a leadership position was a way to serve—not to rule. Furthermore, a leader should be a slave to others. In the world, though, people do not generally want to be in a lower place. They will want only to move up, especially, if they are already in a leadership position. Conversely, in Jesus’ teaching, being a “servant is His requirement for those who want to lead in His kingdom.”³⁴

The Ga-Jung church is established on, or demonstrates, this servant leadership. First of all, those who serve well become Ga-Jung church leaders. In order for one to become a *mok-ja*, for example, he or she must be the individual who, before anything else, serves. Biblical knowledge, a high social status, or higher education is not required. The roles of *mok-jas* in a Ga-Jung church are serving and loving *mok-jang* members. Consequently, their journey of faith must have at least already begun; they need to know the Bible, but do not have to be an expert level.³⁵ For the *mok-ja* position, a servant’s heart is more important than biblical knowledge or elevated social status. These elements assist *mok-jas* in serving their members, but are not necessary. Chai attests that, in SBCH, when a *mok-jang* divides into two groups, the new *mok-jang* members must select a new *mok-ja*. In this case, they usually choose the person who can serve them well. Likewise, when the church raises up a deacon, the congregation generally picks from among the existing *mok-jas* the individual who serves the best.³⁶ The best servants are positioned toward the top leadership of the Ga-Jung church. In SBCH, deacons are the most

³⁴Ibid., 22.

³⁵Chai, *Gajungkyohaero Seawergineun Pyeongsindo Mokhae* (Establish the Lay Ministry through the Ga-Jung Church), 191.

³⁶Young G. Chai, “What Is the Ga-Jung Church?” *MokheuywaShinhak*, November 2007, 60.

respected, in fact, and do all the hard work.³⁷

Second, Ga-Jung church leaders influence others. Pastors influence *mok-jas*, while *mok-jas* influence *mok-jang* members. Moreover, the congregations affect unbelievers around them. Most church members who are influenced by their pastors and *mok-jas* want to both learn from and model them. A young SBCH adult prayed, “Thank you, Lord, that you gave us good deacons who we can respect in our church. May you help us to imitate their virtues and be the ones who serve others like them.”³⁸ Leaders’ spiritual authority is derived from their influence, instead of from their titles. This influence is based on their service, and members follow the leaders. The apostle Peter encouraged elders among the early believers in some areas to be examples to those people in their care (1 Pet 5:3). If numerous church members confess that they want to be like their leaders, the leaders in turn are good shepherds who are recommended in the Scriptures. The church with such leaders is a healthy church, as well.

Third, the Ga-Jung church leadership helps others to be successful in their ministries. Pastors aid *mok-jas* in performing their *mok-jang* ministry well as shepherds. Pastors not only pray for *mok-jas* and their members when they have any problems that should be resolved by God, but provide them with everything that they need to accomplish their work in *mok-jangs*, too. *Mok-jas* also assist their members in successfully reaching unbelievers. They help members to grow spiritually, as well as to find, develop, and utilize their gifts. Greg Ogden notes, “They (servant leaders) enable others to develop their spiritual gifts in the context of ministry, and they publicly recognize the growth and contribution of others.”³⁹ Jesus sent His disciples the Helper to

³⁷Chai, *Kueok Jojikeul Gajungkyohaero Bakkura* (Change Your Zone Meeting Church to the Ga-Jung Church), 86.

³⁸Ibid.

³⁹Greg Ogden, “Servant Leadership,” in *Leadership Handbook of Management and Administration*, ed. James D. Berkley (Grand Rapids: Baker, 2007), 185.

fulfill the works entrusted to the church: “The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:26 NASB). Ga-Jung church leaders experience pleasure from encouraging and supporting their followers.

One insight gained from the servant leadership of the Ga-Jung church is that servant leaders should rely on the Lord. Oswald Sanders points out “dependence” as the first attitude of the spirit of servanthood.⁴⁰ The Lord is the head and master of the church. Therefore, church leaders should request and obey His will. Ga-Jung church pastors and *mok-jas* always identify what God wants in their ministries and search for His wisdom and power to accomplish this. A servant leader is dependent on the heavenly Father.

Church planters require a servant’s heart. Servant leadership is based on the leader’s love for his or her own individuals.⁴¹ It is difficult for people to serve others whom they do not love. It will be more so, especially for those who are in leadership positions. Even when leaders show the appearance of service, individuals soon realize that their leaders do not truly love them.⁴² People cannot love everyone, but believers possess a source of love, who is Christ. Leaders must initially comprehend the Lord’s love toward sinners. Jesus came among His creations and died without any sin for their salvation. Leaders additionally need to experience His infinite love as much as possible because those who receive a great deal generally give much. As it happens, servant leaders can genuinely serve others with His love. In particular, church planters should love and serve others with a passion for souls.

⁴⁰Sanders, *Spiritual Leadership*, 23-24.

⁴¹Henry and Richard Blackaby, *Spiritual Leadership*, trans. Jong Seok Yoon (Seoul: Durano, 2002), 197.

⁴²*Ibid.*, 198.

Conclusion

Ga-Jung church planting is built on the Great Commission of Jesus Christ. Church planters seek the Lord's guidance and the Holy Spirit's help for their new churches. The planters and church members encounter unbelieving individuals in their personal *oikoses* and invite them into their *mok-jang*. Furthermore, they seek those who require their assistance and satisfy the individuals' needs through *mok-jang* gatherings. Later, the nonbelievers become followers of Christ by attentively observing the sacrificial lives of their *mok-jas* and *mok-jang* members. The *mok-jas* of Ga-Jung churches, as lay pastors, minister to laypeople. In addition, each Ga-Jung church supports a missionary with prayer and money from its very beginning. Moreover, Ga-Jung churches reproduce other Ga-Jung churches. Church planters should wait for a long time, however, to develop a united church from a prototype *mok-jang* and raise up *mok-jas* from unbelievers. Also, they need to self-support their living expenses—or have financial backers—until their churches are able to fully maintain them.

CHAPTER 6

CONCLUSION

The purpose of this dissertation is examining, evaluating, and making contemporary applications of the Ga-Jung church model of the Seoul Baptist Church of Houston, Texas, for church planting. This dissertation first defined the church and church planting, and presented church planting principles. In addition, it described the Ga-Jung church of SBCH and its development process. Later, it introduced examples of three churches that utilized the model: the Jubaragi Church in Vancouver, Canada; the Korean Community Church in Philadelphia, USA; and the Chamsarang Church in Pyeong-tack, South Korea. Finally, the dissertation offered Ga-Jung church planting strengths that are based on the church planting principles provided earlier. This chapter summarizes the church, the Ga-Jung church, church planting, and Ga-Jung church planting. It then suggests Ga-Jung church planting models according to results obtained through this study, and finally proposes further research areas.

The church is the assembly of people who gathered to worship the Lord in the Old Testament. The people met before God to hear His Word. On the other hand, the church is the Lord's people who are chosen in Christ in the New Testament. The people also are the children of God with faith in Jesus. Moreover, the church is the body of Christ. Members must reside in the Lord and bear fruit in (and for) Him.

Consequently, the church is people who are called to follow Jesus. A calling always has at least a certain purpose. Christ's followers of must love and serve the Lord, as well as other believers and the world. One way to love and serve God and others is accomplishing the Great Commission, which Jesus Christ entrusted to His disciples: Go

into all the nations and share the gospel with them to expand the kingdom of the Lord (Matt 28:19-20; Mark 16:15; Luke 24:46-48; and John 20:21). According to the Matthean passage, in particular, followers must evangelize lost individuals and make them His disciples as they are.

Church planting is a way of achieving the Great Commission. J. D. Payne states, “Church planting is both a method and a strategy of fulfilling the Great Commission.”¹ It is a process of winning souls, making disciples, and gathering congregations, along with the guidance of the Holy Spirit. God searches for people who respond to His Word. He always works with individuals. The Lord works through and with the few people who want to join in His work. Church planters are those who respond in accordance with the Lord’s calling to fulfill the Great Commission. Furthermore, all Christians must answer the Great Commission in any way that they can.

A Ga-Jung church is both a house church—which is called as a *mok-jang*, shepherded by a lay leader—and a united church—which is composed of such Ga-Jung churches. The Ga-Jung church system is similar to the cell church model. The Ga-Jung church is an evangelism-focused community, which gathers together six to twelve believers and unbelievers in their homes once a week. As a result, more individuals attend *mok-jang* gatherings than they do the Sunday-worship service of the united church.

Numerous Korean pastors and missionaries are starting new churches in the world today through the Ga-Jung church model. Most of them follow unchanged the Ga-Jung church principles of SBCH as much as possible. First of all, a Ga-Jung church planting direction is evangelizing unbelievers. Many churches do not catch the direction of evangelism or missions, while most Ga-Jung churches think that their existing objectives are saving souls and making disciples. The early Christians were characterized

¹J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Colorado Springs, CO: Paternoster Publishing, 2009), 6.

by a gospel zeal and a commitment to God's kingdom expansion. The salvation of souls must be emphasized more than anything else in a church planting. A number of Ga-Jung church pastors possess a passion for souls, and so focus on the salvation of souls in their churches, rather than on church administration or growth. They thus discourage the registration of existing believers, so that they and their church members are more committed to the ministry of saving souls. Therefore, their churches win many unbelieving individuals to Christ, and increase as a result. Additionally, church members relinquish numerous prayer requests to the Lord because they are devoted to saving souls like their pastors.

Second, a small home group (a *mok-jang*) is a Ga-Jung church planting tool. A *mok-jang* is the center of evangelism, discipleship, and missions for the Ga-Jung church. In a *mok-jang*, its *mok-ja* and members resemble a missionary team that serves in a location where the gospel has not yet spread. They seek unbelieving individuals in their *oikoses* like missionaries. The missionary team creates relationships with lost people in the fellowship and brings them into its home gatherings. In the *mok-jang* gatherings, moreover, nonbelievers receive an introduction to the Lord's love and Word. Furthermore, new believers learn ways of living in heavenly ethics by observing their *mok-ja* and other members. In addition, the *mok-jangs* are specifically involved in missions when they sponsor a missionary in prayer and financially.

Third, relationship evangelism is a Ga-Jung church planting method. Numerous people come to Jesus through the personal relationships of family, relatives, friends, co-workers, and neighborhoods. The Ga-Jung church employs evangelism through relationships with unbelieving people. Church members first catch, rather than teach, unchurched individuals. They lead pre-Christians to the gospel and to Jesus after establishing relationships with them. John Finney presents the typical faith journey for modern people.

[1] X is introduced to the church through a family member, through friendship with some Christians, or through a minister;

[2] they begin to ask questions;

[3] they are invited to explore further and come to a knowledge and practice of the faith (often this is through a nurture group or some form of catechumenate); and

[4] they discover that they have become Christians, and mark it publicly through baptism, confirmation, or whatever manner is appropriate for their denomination.²

Finney furnishes details by two terms: “churchianity” and “Christianity.”³ The first term means bringing to church, and the second term means coming to Jesus. Ga-Jung church members initially invite unbelieving individuals to their fellowship in the Ga-Jung church. After that, they encourage unchurched people to believe in Christ. They spend a great amount of time while building relationships with nonbelievers.

Fourth, laypeople are the protagonists of Ga-Jung church planting. Ga-Jung church pastors’ role is providing church members with vision and direction, and teaching and assisting them in accomplishing their ministries well. *Mok-jas* of the Ga-Jung churches are lay pastors who shepherd their own *mok-jang* members. They not only help unbelievers come to belief in Christ, but also assist their members in growing spiritually and discovering their ministry gifts. The *mok-jas* reproduce other *mok-jas*, as they are, through the *mok-jang* ministry, too. In addition, laypeople are more effective than are pastors for reaching unbelieving individuals. They often experience more relationships with unbelieving individuals than do pastors; unbelievers feel more comfortable when they are with laypeople, rather than when they are with pastors, as well. Church members invite unchurched people to their *mok-jangs* as good relationships develop. Inviting them to the *mok-jang* gatherings for sharing food together and for talking with one another is good for forming relationships.

²John Finney, *Recovering the Past: Celtic and Roman Mission* (London: Darton, Longman, and Todd, 1996), 46.

³*Ibid.*, 47.

Fifth, prayer is a source of Ga-Jung church planting. Evangelism requires prayer. Ga-Jung church pastors and members conduct a time of contemplative prayer for their entire life and works, including missions. Furthermore, they pray for the salvation and needs of unbelieving individuals. Pertaining to relationships with unchurched people, Donald Whitney explains, “The best way I’ve found to turn the conversation toward spiritual matters is to ask the person how you can pray for him or her.”⁴ Praying to God means trusting Him; not doing so is derived from not trusting Him. Saving souls is His work, instead of our work. Christians are merely the Lord’s mission instruments. They must pray for the salvation of lost people, but God will actually save their souls.

In Korean churches, most ministers acknowledge that it is no longer possible to plant a church in the traditional way. Even if a planter establishes a church and raises up lay leaders through different methods of discipleship training, he or she will soon be disappointed. Many new believers will leave the new church because they want to transfer to a large church in the same area, with a good environment for their spiritual growth and for their children’s education. It is very difficult to begin churches under such circumstances.

These days, however, some Korean ministers and missionaries attempt to start Ga-Jung churches. Some pastors, such as the three individuals who are introduced in the fourth chapter of this dissertation, establish a new church with a *mok-jang*; others start a united Ga-Jung church with several *mok-jangs*. Additionally, a planter can begin a Ga-Jung church by receiving various means of support from a mother church. The four following suggested Ga-Jung church planting models are based on these church planting strategies.

A prototype *mok-jang* planting. The prototype *mok-jang* is a very important

⁴Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 1991), 109.

and basic element in Ga-Jung church planting. When a planter starts a prototype *mok-jang*, he or she becomes a *mok-ja* and his or her spouse becomes a *mok-yeo* (or a *mok-bu*). Along with *mok-jang* gatherings, other all church activities—such as Life Bible Studies and Sunday-worship services—are offered as well in the planter’s home; the members cannot meet to worship on Sunday for a few months. As the prototype *mok-jang* grows, it multiplies into two *mok-jangs* after a *mok-ja* is raised up. The church prepares a separate place for regular church activities, depending on later circumstances.

Planters can start a prototype *mok-jang* without the burden of an initial fund and members, while they and their family members require great sacrifice. Consequently, they need to seek unbelieving individuals together and open their homes. Furthermore, the planters and their spouses must have jobs to cover their living expenses—or receive financial assistances from a mother church or other individuals. As a planter actually serves a *mok-jang*, he or she can better understand the Ga-Jung church ministry and eventually concretely aid and coach *mok-jas*. For this reason, the next three listed models should meet the prototype *mok-jang* requirement.

A team planting with core members. This model can be applied when a planter has core members from those around him (or her) or from a mother church. One starts a prototype *mok-jang* with core members. The planter serves core members through *mok-jang* gatherings and reaches unbelieving individuals with them. The members learn the Ga-Jung church ministry by watching the planter and participating in the Living Bible Study Series. As the *mok-jang* grows, it multiplies into two *mok-jangs*. Unlike the prototype planting, though, the church can meet in a separate place for Sunday-worship services and Life Bible Studies from the beginning.

A united church planting with other planters. This model means that at least two planters jointly begin a united church. Each one of them plants his or her own

mok-jang, while more than two *mok-jangs* form a united church. In other words, although each *mok-jang* meets apart, all church members gather together in one place for Sunday-worship services. Moreover, the church offers cooperative Life Bible Studies. This concept is like multicongregations on a site. The united church constitutes more than two different churches from the beginning. Each planter cannot just overcome the difficulties of a prototype *mok-jang* planting, but can additionally retain his or her own denomination. This is feasible due to the fact that the Ga-Jung church ministry concentrates on saving lost souls and discourages existing believers' registration.⁵

One of this model's vital principles is that church members cannot change their own *mok-jang* arbitrarily, while they may leave the united church.⁶ The planters must trust one another, as well as discard competitive or jealous attitudes. Contributions that are collected during Sunday-worship services should be allocated to each church through the use of different offering envelopes. As the united church grows, the church splits into two churches like the multiplication of a *mok-jang*.

A planting from a mother church. According to this model, a planter begins by becoming a *mok-ja* in an existing Ga-Jung church. The planter seeks and serves lost individuals through *mok-jang* gatherings—equally with other *mok-jas*—as the mother church pastor offers him or her practical guidance and instructions. When the *mok-jang* has been multiplied two or three times, the planter starts a united church with the two or three *mok-jangs* that have been multiplied. The planter and members attend the mother church's Sunday-worship services and Life Bible Studies until the church multiplication

⁵Young G. Chai, "New Church Met the Ga-Jung Church's Three Axles" [online]; accessed 16 September 2011; available from http://www.housechurchministries.org/html/community/community07.htm?id=37&code=b38&cate=&start=0&category=&word=&category_id=&category_name=&gfile=view; Internet.

⁶Ibid.

occurs. By doing so, the planter can focus more on reaching unbelieving individuals, rather than on utilizing his or her time and energy to prepare and lead the Sunday service and the Life classes. The planter also can receive financial and prayer support from the mother church, or from other *mok-jangs*, during his or her *mok-jang* ministry or following the church's multiplication.

This model is possible as well because of Ga-Jung church principles—saving souls and discouraging registration of existing believers like the abovementioned united church planting with other planters. Pastors can help one another and additionally minister to different congregations in a church because the Ga-Jung church understands evangelism for expanding God's kingdom. In order to plant a church through this model, the pastor and all mother church members should know about the multiplication planting beforehand, and consider and care for the planter to minister well to his or her *mok-jang*. The planter likewise should concentrate just on evangelizing lost souls, without entertaining a desire for the mother church's members. As this model offers planters a *mok-jang* internship in an existing Ga-Jung church, they will establish their *mok-jangs* (or churches) based on the strength of the mother church.

This dissertation distinguished only the various characteristics of the Ga-Jung church ministry through SBCH and several benefits of Ga-Jung church planting through three case studies. Other areas that would be helpful for further research have come to light during the process of deriving these results. First, some Ga-Jung church principles that can bring up theological issues should be considered from different perspectives. The Ga-Jung church recognizes a *mok-jang* as a church. Most Ga-Jung church pastors employ cooperate evangelism. Moreover, the churches discourage registration of existing believers. It will be beneficial to use biblical, theological, ecclesiological, and historical research approaches to discover their problems and seek alternatives in the right direction.

Second, this dissertation employed interview projects that were obtained from limited areas: South Korea and North America. The Ga-Jung church movement, however, is now spreading to several nations that Korean missionaries serve: China, Japan, Indonesia, Kazakhstan, Kyrgyzstan, Uzbekistan, Mexico, Brazil, Peru, and some Middle Eastern countries. Hence, performing additional case studies with respect to such countries will be helpful for understanding Ga-Jung church planting on the mission fields.

Third, this dissertation introduced only missions methodology and mission-support methods for the Ga-Jung church. Evangelism and missions drive the Ga-Jung churches. Each *mok-jang* in a Ga-Jung church supports a missionary, with prayer and financial aid, with the united church's assistance and guidance. For Ga-Jung churches, small home groups and the united church directly support missionaries. Comparing this support method with that of other small group movements—such as the Celtic Monastic Communities and the Moravians—will be beneficial for developing the Ga-Jung church's missions support.

In conclusion, Ga-Jung churches challenge the recovery of the spirit of the New Testament church. They reach nonbelieving individuals by evangelism and equip them for ministry through discipleship. Ga-Jung church planting is a ministry of making disciples by saving souls. The Ga-Jung church ministry rediscovers the mission of the church for obeying the Great Commission. Ga-Jung churches encourage the laity to increase its involvement in ministry for accomplishing the church's existing purpose. Their powerful and fruitful ministry should continue in light of the affirmative prospects for Ga-Jung churches. Evangelism and discipleship are expected to reproduce disciples from lost souls, result in lay leaders, and establish churches.

APPENDIX 1
THE MISSION STATEMENT OF HOUSE CHURCH

The following mission statement is from Young G. Chai.¹

1. We pursue the recovery of the first century church's faith community.

We strive to reactivate structures, activities (Acts 2:42), ministry methods (Acts 2:46-47), and leadership styles (Matt 20:26-27) that model those found in the New Testament.

2. Our priorities center on saving the lost rather than church growth.

We believe that it is God's desire that all to be saved and that all come to a knowledge of the Truth (1 Tim 2:4).

3. We believe that the goal of the Church is to witness to unbelievers to make disciples.

We believe that is why the Lord established the church (Matt 28:19-20).

4. We use the following disciple training methods.

- Instead of the knowledge transfer, we focus on cultivating abilities.
- Instead of classroom education, we focus on practical life experience.
- Instead of teaching by words, we focus on showing by deeds.

5. We focus on recovering the original tasks of both pastor and layman.

A pastor focus on equipping the saints (Eph 4:11-12a), praying, preaching (Acts 6:2-4),

¹Young G. Chai, "The Mission Statement of House Church" [on-line]; accessed 26 April 2010; available from <http://www.housechurchministries.org>; Internet.

and being an effective leader (Acts 20:28). The layman focuses on shepherding the members and establishing the church (Eph 4:12b).

6. The house church is neither a cell group nor a small group, but it is a church.

In order for the house church to become a church, the following conditions must be fulfilled.

- It must meet weekly (Acts 20:7).
- Men and women meet together (Rom 16:3-5).
- Believers and unbelievers meet together (1 Cor 14:23-25).

7. We respect the individual pastor's biblical interpretation and his/her denominational heritage concerning the duty and church system, baptism and communion ceremonies, and preaching style/preferences.

APPENDIX 2

QUESTIONNAIRE FOR CHURCH PLANTERS WHO UTILIZED GA-JUNG CHURCH MODEL

I am conducting this survey to understand church planting that implemented the Ga-Jung church model of the Seoul Baptist Church of Houston (SBCH). Please complete the following questions. Mark N/A for any question that did not apply to you.

1. Planter (or Current Pastor) Name :
2. Church Name:
3. Address:
4. Phone:
5. E-mail:

Church Questions

6. Date When the Church Was Planted:
 - 6-1. Please, briefly describe the first Ga-Jung church gathering.

7. Number of Present Ga-Jung Churches:
8. Number of Present Church Members:

8-1. Membership requirements (circle all that required to be a church member):

Baptism Transfer of letter Statement of faith
Tithe New member class Ga-Jung church involvement
Ministry involvement Other:

9. Average Ga-Jung Church Attendance (in the past three months):

10. Average Sunday Worship Attendance (in the past three months):

11. Baptism Number for Each Year (since the beginning of the church):

11-1. Of the number, what are total baptisms from conversion?

11-2. Of the number, how many of those are still in your church?

Planter (or Pastor) Questions

12. Please, briefly provide your biographical information (birth, family, education, etc.).

13. Have you experienced any pastoral ministry before you planted the church?

13-1. If so, how many years pastoral experience did you have?

14. Have you planted any church before you planted the church?

14-1. If so, what church planting strategies did you use?

14-2. Did the approach you used contribute to the church's growth?

Why or why not?

15. Why did you decide to utilize the SBCH Ga-Jung church model for your church plant?

16. What is your pastoral vision?

17. What is your pastoral philosophy?

18. What are your pastoral principles?

Church-Planting Principle Questions

19. What is your definition of the local church?

20. What were strengths and limitations of the Ga-Jung church planting approach you used?

21. Did you undergo any church planting training before the church plant?

21-1. If so, what kind of training did you get?

21-2. What kind of studies or survey did you carry out before the church was planted?

22. How long did you pray each day for your church planting?

23. Do you agree with the following statement?: “The Ga-Jung church’s purpose is to save souls and make disciples of Jesus out of them.”

23-1. If so, how do you respond to them when believers visit your church?

24. What evangelism methods did you employ?
- 24-1. Have they been effective? Why or why not?
25. How did you conduct discipleship training from the beginning of the church planting?
26. Have your Ga-Jung churches been multiplied?
- 26-1. If so, at what time and how was a Ga-Jung church multiplied?
27. How are Ga-Jung church leaders (*Mok-jas*) being raised up? (steps, processes, etc.)
28. Is each Ga-Jung church named as a mission field connected with a missionary?
29. Is your church presently involved in supporting a church start in a regular and tangible way?
- 29-1. If so, briefly explain your church's involvement.

Church History Question

30. Please provide your church history in brief.

Thank you for participating in my study of the SBCH Ga-Jung church planting.

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ABSTRACT

AN ANALYSIS OF THE GA-JUNG CHURCH MODEL FOR CHURCH PLANTING

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This dissertation observes and evaluates the Ga-Jung church ministry of Seoul Baptist Church of Houston for church planting. The Ga-Jung church, which possesses small home groups, is similar to the cell church of Ralph W. Neighbour. In other words, a Ga-Jung church—or a *mok-jang*—is an evangelistic house church.

In Chapter 1 of the dissertation, I propose the Ga-Jung church as a church planting model being used by Seoul Baptist Church of Houston, Texas. In the process, I also offer background information to demonstrate my interest in the work and explain the study methodology.

Chapter 2 examines a biblical ecclesiology and church planting. I furnish the definition, nature, and functions of the church. I additionally study the definition, along with the biblical, theological, and missiological background of church planting. Moreover, I cover types and models of church planting and then suggest healthy church planting principles.

In Chapter 3, I provide a Ga-Jung church overview, including its definition, structure, and philosophy. I also searched for the Ga-Jung church's biblical background in the New Testament, with its ministry principles and examples that the early church utilized, as well as historical background in church history. Furthermore, I review Ga-Jung church strategies in evangelism, discipleship, worship, and missions.

Chapter 4 provides case studies of three recently planted churches that implement the Ga-Jung church model of Seoul Baptist Church of Houston: the Jubaragi Church in Vancouver, Canada; the Korean Community Church in Philadelphia, USA; and the Chamsarang Church in Pyeong-tack, South Korea.

Chapter 5 analyzes the SBCH Ga-Jung church model by employing healthy church planting principles to offer its critique.

Chapter 6 summarizes previous chapter findings and the Ga-Jung church system as a church planting model. Lastly, this chapter proposes four Ga-Jung church planting models and indentifies areas for further research.

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