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STRENGTHENING COMMUNITY IN DASOM MINISTRY OF
KOREAN CENTRAL PRESBYTERIAN CHURCH
IN CENTREVILLE, VIRGINIA

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STRENGTHENING COMMUNITY IN DASOM MINISTRY OF
KOREAN CENTRAL PRESBYTERIAN CHURCH
IN CENTREVILLE, VIRGINIA

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To Clare, Aaron, and Aiden,
with whom I will share my everything
for the rest of my life

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PREFACE

This project was completed by many encouragements, support and advices from many precious people. First, I want to thank Korean Central Presbyterian Church (KCPC). KCPC is healthy and growing church by the devotion of the small group leaders to small group members. Their passion and eagerness for the small group ministry impress and challenge my ministry and urge me to reflect it. I'm so grateful for the honor and privilege to have the chance to study KCPC and Dasom ministry.

Second, I want to thank Dr. Haste. Even though it was my first time to write a dissertation in the American school system, he has been eager to help my proposal with accurate advice. His pinpoint revisions helped me to set up the right direction to the conclusion.

I especially want to thank my wonderful wife, Clare Yunmi Lee, and two precious sons. My wife is my irreplaceable mentor and my lighthouse that help me find the way of God. This project could not have been completed without her support, encouragement, and advices. I have no doubt that she is my eternal co-worker and most influential person for the rest of my life. I could never live my life and grow as a pastor without her and even this project would never have been done without her sincere help.

Hyungil Park

Centreville, Virginia

December 2021

CHAPTER 1

INTRODUCTION

Korean Central Presbyterian Church (KCPC) has been growing as one of the healthiest Korean-American churches in Centreville, Virginia for forty-six years. However, KCPC currently faces the necessity of revitalization of small group ministries due to lack of small group leadership development. The leadership development of small group leaders is an effective and practical way to empower and catalyze small group ministries based on current situation of KCPC. This project aims to develop new curriculum for small group leadership that serve to equip small group leaders for more effective ministry at KCPC, Virginia.

Context

Korean Central Presbyterian Church (KCPC) is located in Centreville, a suburb of Washington D.C. in Northern Virginia, under the Presbyterian Church in America (PCA) denomination. KCPC was founded on November 4, 1973 and has become one of the most influential Korean-American churches in the northern Virginia area.

Approximately there are five thousand members who are being equipped to nurture our congregation in worship, fellowship, training and to reach our neighborhoods and the world through evangelism and missions with the help of the Word of God. KCPC emphasizes the spiritual education and training of children, youth, and young adults among their neighbors.

Every member of the KCPC is assigned to a small group by address, gender, and relationship status. All newcomers are introduced to small groups by Newcomer Teams. Small group distributions are made by those who serve each community. There

are several types of small group meetings: seniors who are seventy years or older, women only, a group consisting of male and female couples, and a bilingual group where the husband and wife are different from each other in their mother tongue. One of the big challenges for KCPC is that about 70 percent of small group meetings consists of those who are over fifty-five years old. Moreover, small groups of English-speaking members are not systematized, so newcomers are not easily able to get involved in the KCPC community. However, the greatest challenge is the lack of small group leaders compared to small groups. Sometimes, small group leaders are not biblically and spiritually well-trained. As a result, several small groups have suffered and have not fulfilled the church's vision for ministry and discipleship.

There are some challenges at KCPC, despite its many strengths. One of the challenges that KCPC faces is the cultural gap between first- and second-generation members. Conflicts and cultural differences tend to hurt second generation members in every ministry. In every ministry, there are conflicts and cultural differences, which sometimes hurt the second generation. Since KCPC is primarily made up of Korean the first-generation immigrants, Korean-American generation who was immigrated by their parents, and the second generation who speak English and are familiar with American culture, have left the church. Many young people also leave the Korean immigrant church when they go to college. The key to resolve this problem is nurturing spiritually-mature small group leaders to more effectively disciple the English congregation because small group leaders are the catalyst to strengthen the church overall.¹

Rationale

Korean-American generation members of KCPC, immigrated by their parents, had few chances to lead and to be trained for leading small groups. The Korean ministry

¹ Bill Donahue and Russ Robinson, *Building a Church of Small Groups: A Place Where Nobody Stands Alone* (Grand Rapids: Zondervan, 2001), 11-14.

has a discipleship training program from the Church of Love in Korea, but the Korean-American ministry has no leadership training to train leaders. Therefore, this project aims to address this problem and multiply small group leaders of the generation. Accordingly, this project targeted the leader group of college ministry of the generation named Dasom ministry including pastors, ministry leaders and small group leaders to understand the challenges we are facing. Ultimately, I facilitated all college ministries to provide more opportunities of both Korean and English discipleship training while respecting each other's diversity.

In addition, many leaders acknowledge that KCPC is now at the crossroads and strongly needs some momentum for new vision to awaken KCPC's small groups and to equip new small group leaders of the next generation. The main reason for this situation is that there are not many disciples who make disciples. In Matthew 28:19-20, Jesus commanded us to "make disciples," not churches. This mandate of the Great Commission emphasizes on the essence of discipleship for spiritual growth. For small group leaders, they should engage in discipling their small group members according to this biblical mandate. KCPC also should be diligent to equip and train disciples who make disciples of KCPC. Small group leaders should be eager to make another small group leader through their small group. Reinforcing leadership training is essential and effective to achieve the goal to catalyze equipped small group leaders who make other leaders.

Purpose

The purpose of this project was to strengthen community in Dasom ministry of Korean Central Presbyterian Church, in Centreville, Virginia, by training small group leaders using both biblical concept of community and leadership coaching model.

Goals

This project included the following goals:

1. The first goal was to assess the knowledge of small group leaders of Dasom ministry at KCPC of the importance and necessity of small group ministry.
2. The second goal was to develop eight-session curriculum for training small group leaders in biblical knowledge and leadership practice by using both biblical concept of community and coaching leadership model.
3. The third goal was to teach the eight-session curriculum to the small group leaders of Dasom ministry.
4. The fourth goal was to teach the sermon series on community and see 80 percent of Dasom ministry's active members join a small group meeting as a result.

Research Methodology

The first goal was to assess the knowledge of the leadership training of small group leaders at KCPC. This goal was measured by implementing a survey that analyze the current understanding of small group leadership. This goal was considered successful when 8 small group leaders, 80 percent of small group leaders, complete the survey and data is analyzed to produce a clearer picture of KCPC Dasom ministry's understanding of small group ministry.

The second goal was to develop an eight-session curriculum for training small group leaders of Dasom ministry by using coaching model. The first guiding objective is fostering leadership that is centered on biblical concepts of community. This was carried out by a biblical leadership training curriculum for first four weeks. The second objective is leadership training and practice by using coaching leadership model regarding small group ministries. To accomplish this goal, five pastors of KCPC as expert panels reviewed and evaluated the curriculum by post-survey after completing the teaching. The goals and methodology of this curriculum was first explained to pastors and analyzed to review the effectiveness and relevancy of overall curriculum according to the goals. This goal was considered successfully met when 80 percent of pastors evaluates this

curriculum to be helpful to the small group leaders by reviewing the biblical faithfulness, scope, methodology and practicability.

The third goal was to teach the eight-session curriculum to the small group leaders of Dasom ministry. This goal was measured by the survey that was provided at the beginning of this training. I had a meeting to provide another four weeks leadership training curriculum and train small group leaders once a week to strengthen the small group leaders to lead the small group members including healthy spirituality, church philosophy and leadership practice based on coaching leadership. Small group leaders gathered every week and reviewed the material to prepare to teach and biblically nurture their small group members. The Small group leaders gathered every Saturday at 12:30 p.m. to be biblically and practically nurtured. I utilized a rubric to evaluate the teaching methodology, biblical faithfulness, applicability of the curriculum. This goal was considered successfully met when 80 percent of small group leaders evaluated this curriculum to be helpful for their leadership or exceed the sufficient level.

The fourth goal was to teach the sermon series and see the increase of Dasom ministry's active members of joining a small group meeting as a result. I provided four weeks of sermon series focused on community and church because one of the ministry philosophies for small group ministry was consistent emphasis on community. This goal was considered met when 80 percent of 70 active members of Dasom ministry join a small group in spite of Covid-19 difficulties.

Definitions and Limitations/ Delimitations

It is significant to define several important terms correctly to avoid the confusion of my intention. It is required to define small group and small group leaders for this project.

Small groups. Defining small group is not clarified by the size, but the characteristics. A small group is the small-sized people group, who gather on a regular

basis for spiritual growth and multiplication for the purpose of the outreach. Small group members are willing to participate in as the part of the local church. Small groups are also defined as the definition from the Ed Stetzer and Thom Rainer's book, *Transformational Church*: "the lifeblood of the early church. Because life is an everyday occurrence, church should be as well."²

Small group leaders. Small group leaders are the people designated and recognized for leading the assigned group to facilitate the small group members to fulfill their goals or purposes to be a small group.³

Community. Community is the small entity that rejoices, mourns, and moves together like a body. This is the group of people who have made their commitment to have closer relationship such as having joy together, weeping for each other, challenging each other and love others.⁴

Coaching. Coaching was defined as the definition from John Whitmore: "working to unlock and maximize people's potential to help them fulfill their own purposes and achieve outstanding performance."⁵ Coaching is mutual interaction of forward-looking and mutually responsible relationship based on mutual trust between the coach and the coachee in the areas the coachee need to change.⁶

There is one primary limitation on duration of this project. The project was implemented in eight weeks from January to February. Throughout the eight weeks, all surveys, training curriculum and sermon series was implemented to the Korean-American

² Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B&H, 2010), 174-75.

³ Neal F. McBride, *How to Lead Small Groups* (Colorado Springs: NavPress, 1990), 31.

⁴ M. Scott Peck, *The Different Drum: Community Making and Peace* (New York: Simon & Schuster, 1987), 59.

⁵ John Whitmore, *Coaching for Performance: The Principles and Practice of Coaching and Leadership*, 5th ed. (Boston: Nicholas Brealey, 2017), 12-13.

⁶ Tony Stoltzfus, *Leadership Coaching: The Disciplines, Skills and Heart of a Christian Coach* (Scotts Valley, CA: CreateSpace Independent Publishing, 2005), 7.

college group small group leaders to evaluate the results within duration of pre-decide period. Also, there is one delimitation on target group of this project. Target group for this project is delimited to only the college student small groups of Dasom ministry. KCPC is huge church whose member is about five thousand active members. There are approximately one hundred eighty small groups as well. Due to short period of this project, survey and training program was targeted to only small group leaders of Dasom ministry.

Conclusion

The purpose of this project was to strengthen community in Dasom ministry of Korean Central Presbyterian Church, in Centreville, Virginia, by training small group leaders using both biblical concepts of community and leadership coaching model. Modern churches have been recently experiencing the challenge of small group movements, which caused by the lack of small group leaders and their leadership. Small groups are the key to revitalizing a church. Small group ministry also both disciple and grow leaders and members to multiply other leaders for church ministries. Small groups that try to build the disciple community require effective leaders.

Chapter 2 provided the biblical and theological foundation for small group ministry. This chapter was the foundation of my first four-week training of small group leaders for biblical concept of community. Chapter 3 mainly provided the process and principles of coaching. This chapter was turned into my last four-week training of small group leaders of Dasom ministry.

I feel so blessed that I completed this project in terms of the small group leaders and find the change before and after the project. Also, as small group leaders read this project, it will persuade them to be more trained in terms of biblical knowledge and leadership practices.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION FOR SMALL GROUP MINISTRY

What is community? Is community significant in the Bible? Multiple Bible passages such as Genesis 1:26 and Isaiah 6:8 show how much God emphasized community in the Old and New Testaments. The presence and restoration of God in the Bible was revealed through communities. From the beginning of Genesis to the early church, the Bible highlights the significance of community. Then, what is community? Scott Peck lays out his arguments regarding the definition and importance of community:

If we are to use the word [community] meaningfully, we must restrict it to a group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to “rejoice together, mourn together, and to “delight in each other make other, make others’ conditions our own.”¹

Community is a small entity that rejoices, mourns, and moves together like a body. One of the various basic forms of community in the church is the small group. Gareth Icenogle explains the definition of the small group by his writing:

The small group is a generic form of human community that is trans-cultural, trans-generational and even transcendent. The call to human gathering in groups is a God-created (ontological) and God-directed (theological) ministry, birthed out of the very nature and purpose of God’s being. God as Being exists in community. The natural and simple demonstration of God’s communal image for humanity is the gathering of the small group.²

¹ M. Scott Peck, *The Different Drum: Community Making and Peace* (New York: Simon & Schuster, 1987), 59.

² Gareth W. Icenogle, *Biblical Foundations for Small Group Ministry: An Integrational Approach* (Downers Grove, IL: InterVarsity Press, 1994), 21.

God exists within community in the relationship of Father, Son, and Holy Spirit and shows His communal nature. This chapter develops the biblical and theological basis for the human community by exploring the biblical evidence.

Community in the Triune God

The community within God himself through the Trinity provides the basis for human community. The essence of this Trinity is the relationship of the three Persons. Grudem explains the word “Trinity” means “tri-unity” or “three-in-oneness.” In four passages in the Old Testament, plural expressions are provided in divine dialogue: Genesis 1:26; 3:22; 11:7; and Isaiah 6:8.³

While it is impossible to fully understand the doctrine of the Trinity from a human perspective, according to various biblical texts, three statements can be made about the Trinity.⁴ First, there is only one God. This one God’s nature finds support in Deuteronomy 6:4-5, in Isaiah 45:5-6, 1 Timothy 2:5, Romans 8:30, 1 Corinthians 8:6, and James 2:19.⁵ Second, the Father, the Son, and the Holy Spirit are three Persons. It seems contradictory to find the Triune God existing in three distinct Persons who are completely distinguished from each other while they are one God. However, some texts in the Scripture speak of the three Persons in oneness.⁶ For example, in Matthew 28:19-20 mentions these three Persons explicitly but shows them as having one name. Moreover, Paul’s benediction in 2 Corinthians 13:14, as well as Luke 1:35 and Matthew 3:16-17, speaks of the unity and the equality among the three Persons.⁷ Lastly, each

³ Icenogle, *Small Group Ministry*, 161.

⁴ Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 2000), 231.

⁵ Grudem, *Systematic Theology*, 238-39.

⁶ James L. Garrett Jr, *Systematic Theology*, vol. 1, *Biblical, Historical, and Evangelical* (Richland Hills, TX: BIBAL Press, 2011), 229.

⁷ Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids: Baker Academic, 2009), 355.

person of the Trinity is fully God. Jesus' own self-consciousness of being God and some passages implying the Holy Spirit's deity also lend support to the argument that each person is fully God.⁸ Significant scriptural evidence is found in Genesis 1:1-3, John 1:1-4, John 20:28 and Matthew 28:19 stating each person's full deity.⁹ For example, in Genesis 1:1, the word for God in Hebrew is "Elohim," which is used as a singular noun but is plural in form. Mathews notes that the Hebrew Scriptures use three words for God: "El," "Eloah," and "Elohim." The reason for the plural form is uncertain. However, it is considered to be a "special convention" used to show special respect and awe for God.¹⁰

The three persons in the Trinitarian Godhead are never in conflict with God's purpose.¹¹ Their works, roles, and activities are totally distinct, not redundant but in harmony. Similarly, there is both unity and diversity in the church because there are "many members" yet "one body" (1 Cor 12:12). God who exists in community, made people (plural) in his image and likeness, demonstrating that people are also communal beings. God, who exists in community, created humans to exist in human community as well.¹²

Community in the Old Testament

Genesis 2:7, 18

The Old Testament provides multiple examples of biblical support for the importance of small groups. The Hebrew used for the verb "form" when God makes man in Genesis 2:7 is *yāšar*, which is also the word used for making pottery. This word

⁸ Erickson, *Christian Theology*, 350-52.

⁹ Grudem, *Systematic Theology*, 233-36.

¹⁰ Kenneth A. Mathews, *Genesis 1-11:26*, New American Commentary, vol. 1A (Nashville: Broadman & Holman, 1996), 127-28.

¹¹ Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, IL: Crossway Books, 2005), 19-20.

¹² Grudem, *Systematic Theology*, 257.

conveys that God himself created man. Also, the term “living being” means that man was created a spiritual being. God desires something in common with man in order to have a relationship with him, and that commonality comes through the giving of the Spirit. Therefore, God created a man to start a spiritual fellowship with him.¹³ The interest of God towards the creation of people now appears again with God’s creation of man and woman in Genesis 2:18. After God created man, Adam was in perfect relationship with God. However, God noticed a fundamental human difficulty: even though Adam completely enjoyed his life in Eden. Genesis 2:18 says, “The LORD God said, it is not good for the man to be alone. I will make a helper suitable for him.” God wanted man to be in relationship with other human beings. God created a woman named Eve who could have a beautiful fellowship with the man together with God. Mathews explains,

God has made the man and provided a beautiful environment with honorable work, a setting man may sometimes consider idyllic, but God announces that more is to be done to achieve the ideal for the man. God’s concern is that man is “alone.” Whether the man felt his aloneness at first is not stated; only the divine viewpoint is given. God has created human life to have fellowship with him but also to be a social entity, building relationships with other human beings. “[Man] will not live until he loves, giving himself away to another on his own level.” Isolation is not the divine norm for human beings; community is the creation of God.¹⁴

Therefore, in the original creation, community is a small group of people brought together by God, in which they are able to live in harmony.

However, after sin, man began to turn away from the original design of God’s creation. Accordingly, men and women began to hide from God. Before sin entered the world, human beings were not ashamed of their nakedness. Humanity enjoyed the presence of God without fear. However, sin cracked the relationship between God and

¹³ Grudem, *Systematic Theology*, 195-96.

¹⁴ Mathews, *Genesis 1-11:26*, 213.

humanity. Hans Walter states, “Shame in the form of embarrassment and inhibition only penetrates the duality of man and woman as the result of their mistrust toward God.”¹⁵

The Community of Covenant in the Old Testament

Covenant is fundamental to the biblical view of history. In the Old Testament, God’s covenants were gradually fulfilled from the creation of God to the days of the prophets. Covenant is the key to explain the relationship between God and Israel. When established in God’s law-based covenant, individuals as well as the whole Israelite community were strengthened and established.¹⁶

Icenogle explains that a covenant “is a binding and solemn agreement made by two or more individuals to do or not to do specific things. The gathering of persons into a small group carries the immediate implication of covenant.”¹⁷ God made a promise with God’s people, sharing His communal character and plan by the covenants.

Covenant with Noah. God made covenants with Noah, who was righteous and faithful at that time. Under God’s direction, Noah spent 120 years building an ark on the mountain. The Bible affirms Noah’s faithfulness in Genesis 6:9: “This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.” The words “righteous and perfect” do not mean he was sinless. Noah was also born after the fall of humanity. This means that he retained the sinful nature of ordinary people. As Romans 3:10 reveals, no person is righteous or sinless, but Noah had an obedient attitude toward God.¹⁸ Mathews explains,

¹⁵ Hans W. Wolff, *Anthropology of the Old Testament* (Grand Rapids: Zondervan, 2000), 226.

¹⁶ William Dyrness, *Themes in Old Testament Theology* (Downers Grove, IL: InterVarsity Press, 1979), 113-14.

¹⁷ Icenogle, *Small Group Ministry*, 38.

¹⁸ Victor P. Hamilton, *The Book of Genesis Chapters 1-17*, New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1990), 277.

“Righteous (*ṣaddîq*)” occurs here for the first time in the Bible. Its significance for our narrative is conveyed in 7:1, where “righteous” occurs again; the Lord explains that Noah’s moral conduct is the reason he and his family are preserved. The word group “righteous” (*ṣaddîq*) often conveys a forensic nuance in which the “righteous” person or “just one” meets a standard of right conduct (e.g., 15:6).¹⁹

Mathews’s explanation shows that the Hebrew word “righteous” (*ṣaddîq*) means that Noah met God’s established standards. The words “his time” indicate that he was relatively righteous and pure, compared to his contemporaries at that time. He walked, obeyed, and lived according to God’s Word. Genesis 6:18, “I will make my covenant with you,” reveals the basis of the covenant as a solemn promise throughout the Bible. God revealed the next stage of redemptive history through Noah’s family. William Dyrness points out this covenant was renewed after the flood. God showed his faithfulness and the eternity of his covenant through the rainbow. This promise applies not only to Noah and his descendants but to all mankind, indicating that God will take the initiative and accomplish God’s work.²⁰

Covenant with Abraham. God’s promise is revealed to an unknown man named Abraham, who lived along the Arabian Peninsula. In Genesis 12:1-3, God said, “Go from your country, your people and your father’s household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” One of the most repeated words in Genesis 12:2-3 is “bless.” Kenneth Mathews comments on the meaning of “bless”:

“Bless” (*bārak*) in Genesis describes primarily two benefits: progeny and material wealth (see vol. 1A, pp. 55–56, 158 and nn. 165–166). Here “bless” indicates material wealth for Abram, since the promise of a populous nation had already been made. This is the understanding of “blessing” given to Isaac’s remarkable

¹⁹ Mathews, *Genesis 1-11:26*, 357-58.

²⁰ Dyrness, *Old Testament Theology*, 116-17.

agricultural success; both the narrator and Isaac's neighbors attribute it to the Lord who "blessed him" (26:12, 29; cf. 32:9).²¹

God chose a man named Abraham first, promising that not only his descendants but also all nations would be abundantly blessed by him.²² The clear difference between God's orders and God's covenants is helpful for understanding the reliability of the covenants. Orders focus more on the recipient than the commander, since the person who hears is the subject that will take action. On the other hand, covenants place more emphasis on the person who makes the covenant rather than on the person who receives it.²³ Accordingly, God's covenants show the invariable fact that God is the promise keeper who will finally fulfill what he promises. Genesis 15:18-20 says, "On that day the Lord made a covenant with Abram and said, 'To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates—the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites.'" This verse shows that the covenant between God and Abraham had been established. Genesis 17:10-14 shows that God's plan to accomplish His covenant is revealed by the law that all people should be circumcised as a sign of covenant. This covenant should be valid even to those descendants of Abraham who were not born when God made the covenant. The "group" of Israel proves that they have a relationship with God and form the covenant community through this covenant. Therefore, the blessings received by this covenant were achieved by all the Israelites' obedience.²⁴

²¹ Kenneth A. Mathews, *Genesis 11:27-50:26*, New American Commentary, vol. 1B (Nashville: Broadman & Holman, 2005), 113-15.

²² Mathews, *Genesis 11:27-50:26*, 115-16.

²³ Dyrness, *Old Testament Theology*, 117-18.

²⁴ Dyrness, *Old Testament Theology*, 118.

Covenant with Moses. According to Exodus 19:4-6, God’s sovereignty to choose Israel as the people of God showed His faithfulness throughout redemptive history. God faithfully fulfilled the covenant with their ancestors, indicating that God’s love provides the foundation of this covenant.²⁵ This covenant is not a new covenant, but the continuous covenant with the ancestors of the Israelites. The ultimate purpose of this covenant should be to bless the “group” of Israel, who were designated to the kingdom of priests and a holy nation.²⁶

Psalm 67:1 emphasizes the identity of the Israelites as the blessing for all nations. Just as Psalm 67:2 says, they wished God could shine the light of His face upon them. They were willing to seek the glory of God upon them. After all, the key to the blessing promised to Abraham was the abundance of God’s glory upon them to send them to bring this light to all nations. Hence, Psalm 67:2 shows what happens when the glory of God was present: the Israelites could become a kingdom of priests when the presence of God’s glory was overflowing.²⁷ After all, the promises made in the Abrahamic covenant and the Moses covenant were in the same line. The Israelites as a kingdom of priests and holy nation were also to follow God’s covenant.²⁸ Stuart K.

Douglas explains:

Priests stand between God and humans to help bring the humans closer to God and to help dispense God’s truth, justice, favor, discipline, and holiness to humans. Israel was called to such a function. How? The answer is not spelled out in the present context, but it surely was to take place in four ways: (1) Israel would be an example to the people of other nations, who would see its holy beliefs and actions and be impressed enough to want to know personally the same God the Israelites knew. (2) Israel would proclaim the truth of God and invite people from other nations to accept him in faith as shown by confession of belief in him and

²⁵ Dyrness, *Old Testament Theology*, 118-19.

²⁶ Peter Enns, *Exodus*, NIV Application Commentary (Grand Rapids: Zondervan, 2001), 392-93.

²⁷ Derek Kidner, *Psalms 1-72*, Tyndale Old Testament Commentary (Downers Grove, IL: InterVarsity Press, 1973), 255-56.

²⁸ John Goldingay, *Psalms*, Baker Commentary on the Old Testament Wisdom and Psalms (Grand Rapids: Baker Academics), 301-2.

acceptance of his covenant, as Jethro had already done. (3) Israel would intercede for the rest of the world by offering acceptable offerings to God (both sacrifices and right behavior) and thus ameliorate the general distance between God and humankind. (4) Israel would keep the promises of God, preserving his word already spoken and recording his word as it was revealed to them so that once the fullness of time had come, anyone in the whole world could promptly benefit from that great body of divinely revealed truth, that is, the Scriptures.²⁹

Therefore, God called the community to form the kingdom of God through the covenant ratified by God. Deuteronomy 5:1-3 was part of the Mosaic covenant for the entire community of Israel.³⁰ It is critical that Moses emphasized God's voice as present and active for the Israelites. The purpose of the book of Deuteronomy was for Moses to share the miracles of God with those who had not yet experienced such awe, through preaching to the next generation. Moses acted as the covenantal mediator between God and the Israelites. Deuteronomy 5:1-3 shows how God's promises to occupy the land of Canaan were fulfilled.³¹ As a result of his covenantal commitment, God's promises will always be fulfilled; however, He requires consistent obedience from His people. With the Mosaic covenant, God required faithfulness and steadfastness from his people in obeying his commands, just as He did with the preceding ancestors like Noah, Abraham, and Moses.³²

New covenant. “‘The days are coming,’ declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah” (Jer 31:3). Jeremiah calls God's continuation in the promise made to David is called a “new covenant.”³³ God's steadfast character is demonstrated by his continuation of the

²⁹ Stuart K. Douglas, *Exodus*, New American Commentary, vol. 2 (Nashville: B&H, 2006), 421-24.

³⁰ Icenogle, *Small Group Ministry*, 42-44

³¹ Eugene H. Merrill, *Deuteronomy*, New American Commentary, vol. 4 (Nashville: Broadman & Holman, 1994), 141-42.

³² Dyrness, *Old Testament Theology*, 119-20.

³³ Andrew J. Dearman, *Jeremiah and Lamentations*, NIV Application Commentary (Grand Rapids: Zondervan, 2002), 283-84.

covenant made with the ancestors of the Israelites. Jeremiah emphasizes God keeping the relationship between Him and His people intact, despite the imperfect faith the Israelites showed. Jeremiah states that this covenant will contrast with the preceding covenant made with the Israelites' ancestors: "It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them" (Jer 31:32).³⁴ In contrast with the previously made covenants, God declares that the people of Israel and the people of Judah will see him as their God—this truth being inscribed upon their hearts—and that they will view themselves as belonging to Him, to advance the promises stated by His covenant. "No longer will they teach their neighbor, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest, declares the Lord. For I will forgive their wickedness and will remember their sins no more" (Jer 31:34).³⁵ F. B. Huey adds to the importance of inner transformation of the new covenant:

What was needed, as God revealed through Jeremiah in this passage, was not another covenant renewal but an internal transformation of the people based upon the divine provision of complete forgiveness. These would be the provisions of what the Lord referred to here as a "new covenant," which he promised to institute with Israel and Judah in days to come to replace the one made at Sinai (11:1–17). This new covenant relationship would not be "skin-deep" and subject to the waywardness of the people but "heart-deep" and permanently enduring.³⁶

The internal inscription written upon the hearts of His people is how God effectively transforms the minds of his people. This new covenant can be validated in accordance with the power of the Word.³⁷

From the first community between Adam and God, God has established His community in the Old Testament that is connected to the new covenant, which was

³⁴ Dyrness, *Old Testament Theology*, 122-23.

³⁵ Dearman, *Jeremiah and Lamentations*, 287.

³⁶ F. B. Huey Jr., *Jeremiah, Lamentations*, New American Commentary, vol. 16 (Nashville: Holman Reference, 1993), 280-81.

³⁷ Dyrness, *Old Testament Theology*, 122.

completed in Jesus Christ. The covenant with Noah, Abraham and Moses shows the intention of God, who set aside the Israelite as His specific group based on His covenant. His covenant community would be guided by their obedience to God and a new covenant will be final covenant to complete His plan to form His community through Jesus Christ.

Community in the New Testament

The teaching regarding God's community is not only shown in the Old Testament. The New Testament's grounds for small group work are demonstrated by Jesus' calling of the disciples and his ministering in community. The community of the early church also demonstrates the biblical foundation for small groups by providing four main principles for the church.

Jesus' Establishment of Community

When Jesus chose his disciples, he prayed to the Lord all night before finally calling Peter, Andrew, James, John, and the other disciples from the Sea of Galilee (Matt 4:18-22). Many people were willing to follow Jesus; however, Jesus deliberately chose a small group to equip them to expand the kingdom of God through discipleship.³⁸ Neal McBride emphasizes that this was Jesus' first official step when He began His public ministry. Jesus in a Triune relationship carried out "Representation of the Divine Relationship" even though Jesus did not need the disciples in ministry.³⁹ Before Jesus explained the Beatitudes to disciples, he went up to the mountain, even though many people were crowded around him (Matt 5:1). The important message in this verse is that Jesus chose a small group of twelve disciples, rather than the masses, to hear this

³⁸ James A. Brooks, *Mark*, New American Commentary, vol. 23 (Nashville: Broadman & Holman Publishers 1991), 71.

³⁹ Neal F. McBride, *How to Lead Small Groups* (Colorado Springs: NavPress, 1990), 16.

teaching.⁴⁰ James Edwards comments on the situation, “Mountains are often in Mark sites of revelation or significant junctures in Jesus’ ministry (3:13; 6:46; 9:2; 11:1; 13:3; 14:26), as they are sites of revelation in the OT.” The first thing Jesus did after he distinguished His disciples from the crowd was to go up on the mountain. Calling disciples was crucial for His ministry. Why then did Jesus call a small group of twelve specific disciples? Neal McBride highlights several reasons for Jesus to choose a small group:

Having formed His group, Jesus taught and modeled spiritual truth by simply drawing them close to Himself. It was not a formal or academic experience. The small group members simply participated with Christ in whatever He did. They saw and experienced the attitudes and actions He was admonishing others to adopt. The small group was their living-learning laboratory.⁴¹

The standard of Jesus’ discipleship was not the qualifications or talents of the person but Jesus’ sovereignty. Therefore, Mark clearly states that Jesus called the ones he wanted (Mark 3:15). The work of the Lord could only begin if the Lord desired it. He called, lived, traveled, experienced, trained and sacrificed together with those who would go on to establish the new gatherings called “church.”⁴²

Jesus’ purpose for discipleship is evident. The first reason Jesus called His disciples was to be with them (Mark 3:13). The number one priority for discipleship was to have fellowship for a certain period of time, rather than to send out the disciples. Jesus did indeed call them to give them a commission to work together; however, his main reason was for them to have relationships and fellowship in his presence. Since only those who have been transformed through a relationship with him can transform others, Jesus first sought to meet with and change the disciples personally.⁴³ Second, He wanted

⁴⁰ R. T. France, *The Gospel of Matthew*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2007), 156-57.

⁴¹ McBride, *How to Lead Small Groups*, 17.

⁴² Brooks, *Mark*, 71.

⁴³ France, *The Gospel of Mark*, 160.

to send His disciples out to evangelize (Mark 3:14). One of the main purposes for Jesus to come into the world was to preach the gospel of the kingdom of God. Jesus' mission of evangelism was then delegated to the disciples (Mark 1:38).⁴⁴ Therefore, whenever the disciples went from place to place to preach the gospel, they never went alone, but with the authority of Jesus. As the Gospel was preached by the disciples to whom Jesus entrusted the authority of heaven, the multitudes repented.⁴⁵

The Early Church's Establishment of the Community

One of the New Testament models for small-group ministry is the small groups of the early church. The church in Jerusalem was organized into house church gatherings and focused on fellowship and training in small groups (Acts 12:12, 16:15, Col 4:15). Acts 2:42-27 provides the basic activities of the early church led by the apostles. Who were the apostles, and what role did they have in the church? Furthermore, in Acts 2:42, believers of the early church devoted themselves to learning by the apostles, communing with one another, breaking bread, and praying. Thus, it is clear that the early church was mainly revived by four activities.

Community for teaching. Acts 2:42 shows that teaching in the church relied on the apostles. While the subject is plural, the noun, *διδασκαλία* (*didache*), translated as "instructed," is a singular form.⁴⁶ This shows that apostles together taught the many disciples who came to believe in Jesus after Peter's sermon. Thus, the teachings of the

⁴⁴ France *The Gospel of Mark*, 112-13.

⁴⁵ William L. Lane, *The Gospel of Mark*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1974), 132.

⁴⁶ Darrell L. Bock, *Acts*, Baker Exegetical Commentary of the New Testament (Grand Rapids: Baker Academic, 2007), 150.

various apostles were united in one idea, the gospel that Jesus gave for the kingdom of God.⁴⁷ Darrell Bock describes the term *διδασχῆ*:

Reference to teaching using the term *διδασχῆ* (didache) appears thirty times in NT, five of which are in Luke-Acts (Luke 4:32; Acts 2:42; 5:28; 13:12 [of Paul and Barnabas's teaching]; 17:19 [of Paul's teaching at Athens]) Instruction is an important part of the new community. The centrality of Jesus and the preparation of members to share in the new life and witness are key community concerns. It likely would have included all kinds of instruction like what we see in the Gospels and Epistles: ethical and practical teaching and a grounding in the central promise God had given in Jesus.⁴⁸

Lee Martin McDonald provides an argument that there would be little difference between the *διδασχῆ*, meaning teaching, and the *κήρυγμα*, meaning sermons. The scenes in which the disciples speak in public places use “*διδασχῆ*”(didache) rather than *κήρυγμα* (kerygma). Their teaching seems to have been regarded with the authority of preaching and was the most important factor in spiritual training and discipleship. The apostles taught community of disciples about the resurrection of Jesus and what he taught about kingdom of God in order to build the spiritual foundation of the early church (Acts 4:33).⁴⁹ The early church was a church that lived out their faith according to the apostles' teachings as the followers focused on the words of Jesus.⁵⁰

Community for fellowship. After Pentecost, the saints who formed the early church came together in fellowship to share their lives together spiritually, as well as to share any material goods they had. The word “fellowship” is translated from the Greek word *κοινωνία*, and Darrell Bock highlights that this term is used one time in Acts and

⁴⁷ William Arndt, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 241.

⁴⁸ Bock, *Acts*, 150-51.

⁴⁹ Lee Martin McDonald, *Acts*, in *The Bible Knowledge Background Commentary*, vol. 2, *Acts-Philemon*, ed. Craig A. Evans (Colorado Springs: Cook Communications Ministries, 2004), 35.

⁵⁰ Bock, *Acts*, 150-51.

fourteen out of nineteen times by Paul where the term “fellowship” is used in the English New Testament.⁵¹

Gareth Icenogle defines *κοινωνία*:

The word community is one way to translate the Greek term “*κοινωνία*”. The context of Acts suggests that *κοινωνία* (Koinonia) was a general descriptive word for the gospel’s impact on all aspects of human relationships. In Christ every human activity and intention was guided by the law of love: love God, love neighbor, love self. The apostles understood that the essence of life “in the name of Jesus” was the emerging reality of reconciled relationships.⁵²

Polhill comments that the word *κοινωνία*’s basic meaning is “association, communion, fellowship, and close relationship.” In secular Greek language, it could involve the sharing of goods, and Paul seems to have used it this way in 2 Corinthians 9:13. It was also used to mean communion with a god, especially in the context of a sacred meal—and Paul used it in that sense in 1 Corinthians 10:16.⁵³ The early church Christians formed small groups and shared in fellowship in accordance with the example of Jesus’ community. Acts 2:44-45 states, “All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need.” The sale of one’s own land or property to help a poor member was not by any direction of the apostles but was a voluntary act under the guidance of the Holy Spirit.⁵⁴

Community for breaking bread. One of the hallmarks of the early church was breaking bread together. Early Christian seems to eat meals together and practiced the Lord’s Supper. The act of breaking bread was significant for community activity. Icenogle highlights the importance of breaking bread, stating, “for the groups of early

⁵¹ Bock, *Acts*, 150.

⁵² Icenogle, *Small Group Ministry*, 259-60.

⁵³ John B. Polhill, *Acts*, New American Commentary, vol. 26 (Nashville: Broadman & Holman, 1992), 119.

⁵⁴ F. F. Bruce, *The Book of the Acts*, New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans, 1988), 74.

Christian community, the intentional discipline and practice of breaking bread was foundational. The definition and purpose of the breaking of bread had to do with the very nature and being of their human community.”⁵⁵ It is clear that the believers of the early church try to have a chance to have a good fellowship together in home and remind the love and sacrifice of Jesus Christ in the small-group as well.

Community for prayer. The last activity of the early church was prayer. The early church was dynamic because their ministries were supported by spiritual power from prayer. Acts 4:31 says, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly." The early church members fervently prayed before preaching the gospel and God allowed the saints to be filled with the Holy Spirit. The phrase “the prayers” is in plural form in Acts 2:42. Darrell Bock explains,

The plural with the article (“the prayers”) could suggest that some set prayers were used. Another option is that the expression refers to an entire range of praying, both set and more spontaneous. The use of set prayer on occasion is likely in light of the fact that (1) set prayers existed in Judaism, (2) a tie to the temple where set prayers were made is expressed in 2:46 and 3:1, and (3) the Lord taught the disciples such a fixed prayer (Luke 11:2-4). The setting here of the community functioning by itself apart from a temple rite suggests, however, that the reference to prayer is broad, although it may well have included such set features.⁵⁶

Polhill points out (referring to “the prayers”):

The presence of the article in the Greek text before prayers has led some interpreters to see this as a reference to their keeping the formal prayer hours of Judaism in the temple. They may well have done so to some extent, for their faithfulness in attending temple worship is noted in 2:46 and 3:1. The reference, however, is probably much broader and involves primarily their sharing in prayer together in their private house worship.⁵⁷

⁵⁵ Icenogle, *Small Group Ministry*, 261.

⁵⁶ Icenogle, *Small Group Ministry*, 151.

⁵⁷ Polhill, *Acts*, 119-20.

Their prayers seem to be an important role to make the church the one in spirit (Acts 1:14; 2:46; 4:24). Prayer was a significant catalyst to form community for the new-born church. Another critical event that demonstrates prayers of the early church was the critical part of their community is in the text of Acts 6:1-7. Conflict arose over the list of daily distribution for widows among Hebraic Jews and the Hellenistic Jews. The apostles of the early church interpreted this situation as a spiritual problem. Rather than focusing on the consequences of the problem, they focused on the cause of the problem.⁵⁸ Thus, in Acts 6:2, Luke says, “The twelve apostles gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God in order to wait on tables.’” Acts 6:4 states, “and will give our attention to prayer and the ministry of the word.” When this difficulty occurred, the apostles and the early church had the power and strength to return to their spiritual foundation.⁵⁹

The early church, with these four main activities, not only glorified God but was also a witness to those around them. Moreover, more and more people were saved by hearing the gospel because of the godly lives of the early church members. Acts 2:47 describes the reputation in the world of the early church that was born after Peter’s sermon and baptism: “praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”⁶⁰ As a whole, we can see that the early Church was not a church led by human nature but rather a church that was led by the power of the Holy Spirit. The early church in Acts became a model community for the world by following Jesus.⁶¹

⁵⁸ Bruce, *The Book of the Acts*, 119-21.

⁵⁹ Bruce, *The Book of the Acts*, 120-22.

⁶⁰ Bock, *Acts*, 154.

⁶¹ Polhill, *Acts*, 121-22.

Conclusion

The word “small group” is not present in the Bible. But God shows His communal nature and forms community throughout the Old and New Testaments. Since many churches currently have their own small groups, a biblical basis to support this ministry is strongly required. The types of community mentioned in the Old and New Testaments could be a good guideline for understanding the importance of small group in today’s church. These passages reveal God’s intention to create community that reflects the community of the Triune relationship. The early church believers worshiped, trained, prayed and spiritually grew up in small groups. Even though the early church began with a small group of twelve disciples, their lives transformed the world as they lived out their faith. Small groups should not only be a community for learning the Word of God, but should go on to influence others through the changed lives of their members.

CHAPTER 3

COACHING AND THE SMALL GROUP LEADERSHIP

Small group ministries are increasingly popular among Korean-American churches in my opinion; however, a lack of training for small group leaders has resulted in ineffective small group ministries because the leaders lack a vision or philosophy for these ministries. Coaching leadership for small group leaders could open a new path for small group ministry in Korean churches because a good small group leader trained as a good coach could lead a small group effectively. Coaching is now recognized beyond the business world as an excellent tool for the growth of individuals. It has been established as a powerful means of bringing people closer to the target in each field of their lives. Likewise, the importance of coaching is now increasing within local church ministry. As the importance of coaching increases as an aspect of small group leadership in church ministry, small group leaders need to be equipped to understand and apply the principles and process of coaching in order for small group ministry to be effective.

Therefore, this chapter first seeks to explore the definition and importance of coaching. This chapter also develops the five-step process of coaching in order for small group leaders to understand and apply the principles to small group ministry. Finally, the last section of this chapter looks at examples of coaching among God's people in the Bible to apply the coaching principles the Bible provides to small group leaders.

The Definition and Importance of the Coaching

First of all, what is coaching? Gary Collins explains the original meaning of coaching:

In the 1500s the word coach described a horse-drawn vehicle that would get people from where they were to where they wanted to be. Many years later, in the 1880s,

coach was given an athletic meaning, identifying the person who tutored university students in their rowing on the Cam River in Cambridge. That use of the word stuck, and coaches became known as people who help athletes move from one place to another.¹

Joel Comiskey also explains the original meaning of *coaching*:

The word “coach” comes from an old Hungarian term which meant cart from Kocs, a village where carriages were made. On the American Western frontier, the large horse-drawn carriage was called a stagecoach. The use of the term evolved in the 19th century as a part of university slang to mean an instructor or trainer, “the notion being that the student was conveyed through the exam by the tutor as if he were riding in a carriage.”²

Tony Stoltzfus states that coaches should be experts in understanding their coachees’ lives and potential in order to help them achieve common goals.³ John Whitmore defines coaching as working to unlock and maximize people’s potential to help them fulfill their own purposes and achieve outstanding performance.⁴

Therefore, the essence of coaching begins with mutual trust. Coaching is inclusive, holistic, and forward-looking, so that the coach influences the coachee by mutual interactions in all areas of human life. The relationship of a coach and coachee is meaningful if their relationship is trusting, dependent, and mutually responsible.⁵ Through coaching, the coachee has a proven way to realize the gifts and visions God has given, because the coach provides fundamentally necessary preparations and active support for spiritual realization. Learning to coach means learning how to establish relationships that give leaders the precise support they need to fundamentally pursue their

¹ Gary R. Collins, *Christian Coaching: Helping Others Turn Potential into Reality* (Colorado Springs: NavPress, 2001), 6-7.

² John Ayot, *Dictionary of Word Origins* (New York: Arcade, 1990), s.v. “coach.”

³ Tony Stoltzfus, *Leadership Coaching: The Disciplines, Skills and Heart of a Christian Coach* (Scotts Valley, CA: CreateSpace Independent Publishing, 2005), 6.

⁴ John Whitmore, *Coaching for Performance: The Principles and Practice of Coaching and Leadership*, 5th ed. (Boston: Nicholas Brealey, 2017), 12-13.

⁵ Stoltzfus, *Leadership Coaching*, 7.

God-given purpose. Therefore, coaching is the practical act of influencing people in order to maximizing the coachees' enormous potential.

Stoltzfus highlights the importance of a mutual trusting relationship between coach and coachee:

Coaching is a conscious imitation of the way that Christ looks at us and the way that God develops leaders. It's a relationship centered on helping people discover and fulfill their destiny, which uses goals and action steps to move strategically toward that end. In summary, coaching is Relationship-Based, Goal-Driven and Client-Centered.⁶

Accordingly, the coach and coachee should have a common goal, with a focus on change, and share good values through establishing a personal relationship.⁷ Hence, coaching can be highly important in that coaches play a huge role in achieving common goals with their coachees. Comiskey also makes the following comment about the importance of coaching:

First, coaching keeps a group leader's motivation strong. Consistent coaching can keep a leader inspired and sharp. Second, coaching can improve a group leader's ability to lead. Small differences in strategy (along with little mistakes) make the differences between winning and losing. Third, coaching can prevent disasters before they occur. Discouragement can be dealt with before it becomes deadly. Fourth, coaching helps leaders work together as a team. Cooperation prevents unhealthy isolation and promotes unity. Lastly, coaching can foster the discovery and development of new leaders. A group system grows when potential new leaders are discovered on existing healthy groups.⁸

In this way, the role of coaches is significant. Coaches should help and guide leaders rather than providing solutions for them. The coach ought to be a helper who continuously motivates and leads another leader's self-action. By reminding them of possible risks and continuing to support and encourage leaders, coaches can help them eventually achieve their goals and solve problems. Therefore, coaching constantly keeps

⁶ Stoltzfus, *Leadership Coaching*, 8.

⁷ Stoltzfus, *Leadership Coaching*, 6.

⁸ Joel Comiskey, *How to Be a Great Cell Group Coach: Practical Insight for Supporting and Mentoring Cell Group Leaders* (Houston: Cell Group Resource, 2003), 12.

leaders thinking through what they hear and questions and stimulates them to find answers. Since it is hard to do many of these processes on one's own without a coach, the role of a coach is fundamental for the development, growth, and achievement of a leader.⁹

Coaching is generally different from counseling, mentoring, or consulting. In some respects, coaching seems to overlap each other across boundaries. However, there are obvious differences in terms of goals and perspectives.¹⁰ Counseling often focuses on emotional state of a person, whereas coaching focuses on maturing behavior of a person. Counseling also typically focuses on recovering from past problems or wounds, while coaching focuses on future-oriented thinking and goals. Collins explains the difference between counseling and coaching in the following comment:

Whereas counseling deals with negative psychology and helps people move from their problem areas to a point of stability, coaching deals with positive psychology and helps people move to higher levels of fulfillment. Counseling focuses on problems and frequently considers the past. Coaching focuses on possibilities and looks at where people want to go in the future.¹¹

On other hand, mentoring is quite similar to coaching because it is future-oriented and the main purpose is the change and growth of clients. Both mentoring and coaching are influenced by a consistent one-to-one relationship formed consistently such as coach and coachee, mentor and mentee.¹² However, mentoring focuses on providing insight and perspective to solve problems, whereas coaching focuses on how to apply change to life.¹³ Consulting and coaching take fundamentally different directions. Consulting is all

⁹ Bill Donahue and Russ Robinson, *The Seven Deadly Sins of Small Group Ministry: A Troubleshooting Guide for Church Leaders* (Grand Rapids: Zondervan, 2005), 129.

¹⁰ Frank Bresser and Carol Wilson, "What Is Coaching?," in *Excellence in Coaching: The Industry Guide*, ed. Jonathan Passmore, 3rd ed. (Philadelphia: KoganPage, 2016), 26-27.

¹¹ Collins, *Christian Coaching*, 16.

¹² Jonathan Passmore, ed., introduction to *Excellence in Coaching*, 3-4.

¹³ Cathy A. Toll, *Educational Coaching: A Partnership for Problem Solving* (Alexandria, VA: ASCD, 2018), 8-9.

about recognizing problems and giving clients new information to help them work effectively, while coaching is all about maximizing coachees' ability to help them develop problem-solving skills. In consulting, the consultant analyzes the situation and suggests alternatives at the request of the customer, while coaches help coachees find their own solutions.¹⁴

To sum up, the goal and perspective of coaching is forward-looking. Coaching focuses not on healing wounds but on discovering new ways to help coachees maximize their potential.¹⁵ Therefore, coaching is not just about technology or methodology but about a relationship and a specific way of thinking. Coachees are able to develop through a consistent relationship that stimulates them to become aware of their life's problems so that they can change the way they view their lives. The purpose of small group leader is also for small group members to recognize their spiritual problems and find answers by themselves just as a coach. Therefore, applying these principles of coaching to small group leaders is able to be a good training tool to maximize spiritual leadership of the small group leaders.¹⁶

Process and Principles of Coaching

Building a Relationship

Coaches and coachees are partners who work toward the same goal. Their relationships can be formed and developed by mutual trust.¹⁷ Collins emphasizes the importance of the coach's role in building the coaching relationship. At first, neither the coach nor the coachee is sure what to expect of each other as they create a relationship. Therefore, coaches should lead the way in forming rapport, building a strong relationship,

¹⁴ Collins, *Christian Coaching*, 16-18.

¹⁵ Bresser and Wilson, "What Is Coaching?," 27.

¹⁶ Stoltzfus, *Leadership Coaching*, 8-9.

¹⁷ Stoltzfus, *Leadership Coaching*, 88.

and continuing intimacy with the coachee.¹⁸ Whitmore also gives a good definition of coaching in terms of partnership and collaboration:

The main characteristics of a coaching style are partnership and collaboration as opposed to command and control. Coaching is a conversation between equals. The ICF defines it as “partnering in a thought-provoking and creative process to maximize personal and professional potential.” In this way, the coaching mindset immediately creates a culture of interdependence as opposed to the one of dependence created by traditional management.¹⁹

Collins stresses that listening is a fundamental technique for coaching.²⁰ Stoltzfus also focuses on the importance of developing relationship between a coach and coachee: “It’s more than being able to relate: it’s relating in a way that empowers, energizes and challenges everyone you meet. Learning to consistently develop these great relationships is the first step toward becoming a coach.”²¹

Listening. Robert Logan and Sherilyn Carlton define this relationship with explaining the importance of listening for a good relationship between a coach and coachee:

Although there are many ingredients to a successful coaching partnership, the most important one by far is listening. It’s the essential cornerstone of every relationship. How do you get to know someone? By listening. How do you build trust? By listening. How do you help people think through their goals, their options, their feelings? By listening. People want to know they are being heard.²²

In fact, most people are used to listening based on their own needs. However, people want a coach who sincerely listens to them and helps out with concerns or problems. Listening is more than simply not speaking. It is a series of activities that help coachees solve their own problems by sympathizing with their feelings, listening carefully to them.

¹⁸ Collins, *Christian Coaching*, 83.

¹⁹ Whitmore, *Coaching for Performance*, 55.

²⁰ Collins, *Christian Coaching*, 100.

²¹ Stoltzfus, *Leadership Coaching*, 88.

²² Robert E. Logan and Sherilyn Carlton, *Coaching 101: Discover the Power of Coaching* (St. Charles, IL: ChurchSmart Resource, 2003), 33.

This kind of listening includes being well aware of the sharing of subtle emotions through things such as body language and voice tone.²³

However, it is not simple for coaches to listen to their coachees. Collins points out the difficulty of listening:

But listening can be demanding work because the listener's mind has to be active and focused enough to absorb the content and implications of what the client is communicating. In addition to hearing words, effective listeners also try to hear what is below the surface: the person's feelings, insecurities, self-doubt, conflicts, and discouragement. Coaches listen, as well, for things that are positive, such as the client's hopes, strengths, values, passions, competencies, excitements, and dreams. And in listening to what is being said, there is value in listening for what is being left unsaid. The overall goal is to hear the content of what the person is saying and pick up the attitudes, frustrations, and dreams more implied than stated.²⁴

In order to deepen the relationship between coaches and coachees, the coach should focus on listening. However, some coaches are not able to concentrate on the coachee because they are thinking about the next question. This conversation does not have a single purpose of deriving one answer, and coachees want to build a relationship through mutual interaction. Therefore, it is difficult to establish a deep relationship if coaches cannot fully focus on the conversation of coachee. Furthermore, a coach's personal circumstances or problems may prevent him from focusing on the conversation of coachee. In addition, they may have some prejudices or biases toward a coachee, which results in a key obstacle to their building relationship because honest conversation becomes difficult without mutual trust. Maintaining interest in the relationship and the conversation is also significant. In the case of boring conversations or an inconsistent relationship, the coachee becomes less interested and maintaining their relationship is more difficult.²⁵ Comiskey explains three levels of effective listening:

²³ Whitmore, *Coaching for Performance*, 89-92.

²⁴ Collins, *Christian Coaching*, 101.

²⁵ Collins, *Christian Coaching*, 104-5.

People listen on three different levels. Level 1 listening is minimum listening. The listener might be shuffling her own thoughts while someone else is talking. Level 1 listening takes place while listening to the radio and paying attention to rush hour traffic. Level 2 listening, on the other hand, involves hearing every word. An example of level 2 listening takes place when a student passed an exam based on a professor's lecture. Level 3 listening goes beyond hearing the words by also capturing the gestures, the emotions, and what the Spirit of God is saying through the situation.²⁶

Level 1 listening is the state that occurs when a relationship has not yet been strongly built up. The coach focuses more on what the coachee is going to say than on their intention or the conversation. Comiskey defines this listening as “consulting listening” and explains that this type of listening is important for achieving the coach’s thoughts or goals. This listening is a superficial listening to solve problems regardless of whether the coachee is conveying good information.²⁷ At Level 2 listening, the coachee’s thoughts and conversations are more central than the coach’s. Without the coach’s immediate advice or intervention, the coachee leads the conversation according to his or her question or intention. Unlike Level 1 listening, a coach does not have to think in advance about what to say next and only plays a role in revealing common goals and issues to present through consistent and careful listening.²⁸ In Level 3 listening, the coach should approach his or her coachee from various angles of view. Unlike Level 2 listening, the coach takes the lead in the over-all direction of the conversation, even focusing on various non-verbal elements including body language.²⁹

The coach needs to actively listen to his or her coachee through Level 3 listening to build a good relationship. The biggest area in coaching is mutual communication. The coach should not just listen, but listen actively and carefully.³⁰

²⁶ Comiskey, *How to Be a Great Cell Group Coach*, 32-33.

²⁷ Comiskey, *How to Be a Great Cell Group Coach*, 33.

²⁸ Comiskey, *How to Be a Great Cell Group Coach*, 34.

²⁹ Comiskey, *How to Be a Great Cell Group Coach*, 34-35.

³⁰ Lisa Haneberg, *Coaching Basics*, 2nd ed. (Alexandria: ATD Press, 2016), 7.

Asking questions. Most conversations begin with questions and proceed through answers. Questions also play a key role in the relationship between coaches and coachees. Therefore, asking good questions is as important as good listening. A good question makes the coachee aware of the current situation and which agenda to focus on. The reason good questions are important for the relationship between coach and coachee is the coachee starts to contemplate the answer to the problem and share thoughts with the coach through the coach's questions. Asking each other questions establishes mutual trust between the coach and the coachee.³¹

Dorothy Leeds provides the following argument regarding the power of questions to solve problems:

Knowing how to ask the right questions can help you solve problems faster (“Are we looking for the right solution or just any solution?”), make better decisions, and get more out of life. It will help you understand yourself, comprehend why you do some of things you do (“Is this really worth my effort at this time?”), and focus on what you can do to change the things you want to change. It will help you learn what's important to those around you (“Can you share with me why this particular issue bothers you so much?”) and how you can help them get what they need as well.³²

Whitmore also presents the importance of a question between the coach and coachee:

Questions are most commonly asked in order to elicit information. You may require information to resolve an issue for yourself, or if you are proffering advice or a solution to someone else. If you are a coach, however, the information in the answers is generally not for your benefit, and may not have to be complete. You only need to know that the coachee has the necessary information. The answers the coachee gives indicate to you, the coach, the line to follow with subsequent questions, while at the same time enabling you to monitor whether the coachee is following a productive track, in line with the purpose of the conversation or the coachee's agenda and the organization's objectives.³³

³¹ Comiskey, *How to Be a Great Cell Group Coach*, 34-35.

³² Dorothy Leeds, *The Seven Powers of Questions: Secrets to Successful Communication in Life and at Work* (New York: Penguin Group, 2000), 8-9.

³³ Whitmore, *Coaching for Performance*, 83-84.

Asking questions is the first foundation to get information. Another reason that the question is important because it allows you to gauge how much coaches and coachees expect of each other. Until the relationship between the coach and the coachee is strongly established, they are not sure how much they can expect from each other. If the coachee's expectations for the coach are too high, it can lead to difficulties in forming the relationship or misunderstandings in helping to solve problems. The question is one of the most significant tools for clearing up expectations. They all need to understand that the coach is not an all-round specialist but a mentor and a helper of the coachee.³⁴ Questions also have the ability to move or control the coachee's emotions. Questions can stabilize or relax the coachee and create a state of mind that can lead to good conversation. Questions also play a key role in obtaining information. With necessary questions, the coach can obtain essential and specific information to assist the coachee. Furthermore, good questions are the key to good conversation. Asking good questions leads to concern about what is the most important topic in solving the current problem or achieving a goal.³⁵ Therefore, strategic and powerful questions, not weak questions, are very important in forming a coaching relationship. Just as the first step is important in all situations, the first button in coaching is building a relationship. Through listening and asking questions, the relationship between coach and coachee is able to be deep and wide. Careful listening and powerful asking are key stages for build a strong relationship between the coach and coachee.

Setting the Goal and Agenda

Once the coach-to-coachee relationship has been established, the next step is to set goals and agendas. In many ways, the coachee does not know what kind of problems he or she wants to solve and what goals he or she should pursue. Coaches need to be

³⁴ Logan and Carlton, *Coaching 101*, 38.

³⁵ Leeds, *Seven Powers of Questions*, 10.

trained to help coachees understand the essence of the problem and shape his or her goals. However, when setting goals, it is important that the coachee chooses them by himself, not by the coach.³⁶ Stoltzfus suggests that goal setting should be done by the coachee, and the boundaries between coach and coachee are accurately divided by this goal:

It's the client's job to choose the goal (set the agenda) for the coaching relationship. That decisive choice focuses the client's efforts and sets things in motion. Your job as a coach is to focus the coaching conversation around that goal so that the client develops and carries out the kinds of action steps that bring the person to the goal. In essence, the goal provides both a mandate and a set of boundaries for the coach.³⁷

To set goals and agendas, the coach needs to ask the coachee powerful questions. John Whitmore introduces GROW, which allows the coach to ask strategic questions:

Whether in a formal coaching session or when having an informal coaching conversation, the sequence of questions I suggest follows four distinct stages: Goal setting for the session as well as the short and long term. Reality checking to explore the current situation. Options and alternative strategies or courses of action. What is to be done, When, by Whom, and the Will to do it. The sequence conveniently forms the mnemonic GROW, to which I will refer frequently. And since choice and self-motivation are critical to success, I like to emphasize the Will element in the final stage because it is here that intention turns into action and it is for this reason that I call it transformational: Goal, Reality, Options, and Will.³⁸

In the goal stage of the GROW model, the coach's role is to help the coachee set specific goals. This stage needs to clarify the ultimate goals, targets, and specific aspirations in detail. The coach should ask powerful questions such as, "What are your goals? What should you do to achieve the goals? What do you want to achieve? What is really important to you?"³⁹ The goal is to deliver results is the direction that enables the action of coaching and the strongest motivation to bear fruit. For setting goals, actionable goals should be set taking into account the coachee's abilities, possibilities, obstacles, and

³⁶ Stoltzfus, *Leadership Coaching*, 120-22.

³⁷ Stoltzfus, *Leadership Coaching*, 128.

³⁸ Whitmore, *Coaching for Performance*, 96.

³⁹ Whitmore, *Coaching for Performance*, 100-2.

interests. Thus, the goal stage of the GROW Model is an essential foundation for the subsequent process.⁴⁰ When setting goals, actionable goals should be set that take into account the coachee’s abilities, possibilities, obstacles, and interests. Collins provides SMART format for attainable goal setting: “Goals that are specific, measurable, attainable, realistic, and within a time frame that the coaching client can accept.”⁴¹ Table 1 shows the questions the coach needs to ask for each stage of the SMART model.

Table 1: Example questions of the coach to ask for each stage of the SMART model

Each stage of the SMART model	Example of questions of the coach
Specific	Have you ever thought more about what you want to achieve? Can you tell me what outcome you want to achieve in the end in terms of quality and quantity?
Measurable	If you quantify this goal, how much do you expect? Can you measure your progress toward achieving it? ⁴²
Attainable	Do you have anyone or any resources to help you with this goal? Do you have a second plan ready when this goal is not achieved? Why do you think you can achieve this goal?
Realistic	Do you think this goal is relevant to what you think is the outcome? How well does this goal fit the purpose of your life? Why is this goal so important, and why did you think so?
Time frame	How long will it be a deadline to achieve this goal? How often do you plan to work and act on this goal? When will you start this project and with what timeline? ⁴³

⁴⁰ Graham Alexander, “Behavioural Coaching – The GROW Model,” in Passmore, *Excellence in Coaching*, 101.

⁴¹ Collins, *Christian Coaching*, 207.

⁴² Stoltzfus, *Leadership Coaching*, 135-36.

⁴³ Haneberg, *Coaching Basics*, 19.

Through goal checks and the establishment of action plans, coaches can promote continuous change and development by allowing coachees to select goals and focus on ways to achieve actual goals.⁴⁴

Recognizing Reality

The priority of the “Reality” stage is to recognize the current situation and check for any obstacles. If there are obstacles, the coach must continue to help the coachee accurately recognize reality and find the right alternative. Logan and Carlton define this stage as “reflect,” making the following statement:

The reflect stage serves to give people a picture of where they are and how far they have come. Only once they’ve gained that perspective are they positioned to make informed choices about directions for the future. The coach’s goal is to guide people through the process of exploring key issues, developing a better understanding of the current situation, and recognizing areas most in need of change.⁴⁵

The reflect step is an important step to prepare before taking any action. The important role of coach is to ask key questions to help the coachee to approach the core of the problem. The higher the quality of the question, the better the coachee can recognize the problem and get closer to the essence of the problem.⁴⁶ The coach is able to ask questions regarding the Reality stage of the previously mentioned GROW model.

In the reality stage of the GROW model, the coach should accurately evaluate the methods coachees need to achieve their goals and collect concrete cases without any assumptions or guesses.⁴⁷ It is important for the coach to examine the coachee’s current situation from various angles and perspectives. The coachee needs time to identify and organize his own limitations and resources. The coach also needs to empathize with the frustration or embarrassment that the coachee may feel at this point and give a positive

⁴⁴ Stoltzfus, *Leadership Coaching*, 135-38.

⁴⁵ Logan and Carlton, *Coaching 101*, 57.

⁴⁶ Whitmore, *Coaching for Performance*, 100-2.

⁴⁷ Alexander, “Behavioural Coaching,” 101.

response. In addition, it is important to identify the link that is making it difficult to achieve the goal.⁴⁸ The coachee should not rationalize away his or her own failures or difficulties but must face the current reality. He or she should be honest to tell his or her situation to the coach in mutual trust. The coach should ask questions such as “What is happening now? What is the frequency or instances of this happening? What have you done to fix this situation?”⁴⁹ Furthermore, it is very important to recognize the extent and degree of obstacles and take countermeasures to achieve the goal. Logan and Carlton also comment that the coach and coachee are getting closer and more focused on achieving their ultimate goal by recognizing and coping with their obstacles: “Reflecting is about shifting our focus onto what’s really important, then making adjustments to our life accordingly.”⁵⁰

On the other hand, identifying obstacles is another key point for recognizing reality. Obstacles happens in every part of the coaching circle. Some are common and easily identified, while others are unique and hidden, not appearing until later in the coaching process. Some of the obstacles come from outside the coachee; however, internal obstacles are less visible. These are the more subtle fears, attitudes, habits, insecurities, and distractions that drain away energy and threaten to scuttle the coaching.⁵¹ Collins provides questions to help coachees recognize and overcome obstacles:

All of this begins by recognizing that obstacles exist and by trying to size up the situation as best we can. What specifically are the fears, inner gremlins, attitudes, pressures, and events that slow progress? When are these barriers most likely to appear? What triggers their emergence? How might clients be sabotaging themselves so progress stalls? What might be done to stop this? What has worked in the past when similar situations arose? What did not work and how does that relate

⁴⁸ Collins, *Christian Coaching*, 198-99.

⁴⁹ Whitmore, *Coaching for Performance*, 119.

⁵⁰ Logan and Carlton, *Coaching 101*, 47.

⁵¹ Collins, *Christian Coaching*, 219-20.

to the present? What additional information might be valuable and how might one get this? What are the resources and who are the people who might help? What are ways to move forward even though money or time is limited? What things might need to be accepted because they cannot change? How can the client work within these realities? Notice that these are all questions that can stimulate discussion and action possibilities.⁵²

Through these questions, the coachee can contemplate how to overcome and recognize obstacles.

Taking Action

The “Taking Action” stage requires that selected alternatives are put into action, once goals have been set, the current situation recognized, and the obstacles removed. What is more important than the actual plan or goal is execution. The steps that took place before taking action are the process to achieve the goal.⁵³ Stoltzfus explains the importance of the action stage:

Action is one of the four fundamentals of the coaching conversation, along with listening, asking and support. The role of the coach is to manage the coaching conversation, walking the client through each step of the process to ensure that the client comes out the other end committed to concrete action steps. Listening and asking are used to explore the situation and develop a strategy for change. Action and support are where that strategy is implemented.⁵⁴

However, establishing an action plan is the number one priority for effective action before the actual action of the coachee. The effectiveness of the action will be much greater if there is a detailed and strategic action plan. Once the action plan is complete, the coach needs to focus on helping the coachee implement a small action plan first and lead them to avoid losing the direction of the goal.⁵⁵ Coaches also need to call the coachees to action following the actual plan. In addition, even though the predicted obstacles have been removed, any new obstacles must be actively removed in order for

⁵² Collins, *Christian Coaching*, 230-31.

⁵³ Logan and Carlton, *Coaching 101*, 45-47.

⁵⁴ Stoltzfus, *Leadership Coaching*, 229.

⁵⁵ Haneberg, *Coaching Basics*, 22-23.

coachee to continue to take action without any difficulty. Relevant encouragement and motivation help keep coachees from becoming too burdened or frustrated in taking action.⁵⁶

In order to take action, the coach needs the final questions of the “Will” stage of GROW model. This is the stage in which the chosen alternatives are actually implemented and acted upon. The coach is able to ask: “When are you going to finalize the selected alternatives? What is the outline or plan for the action plan you want to act on? How long are you going to commit to real action? What kind of support do you need and when do you plan to use it?” The coach is able to support the coachee to take an actual action through those questions.⁵⁷ Stoltzfus introduces the steps of GET to take action effectively:

These smaller side issues don’t usually need to be processed through the whole coaching funnel. Often you can dive right into the G.E.T. model and solve them one by one. Since this same process also works as part of the coaching funnel for bigger issues, it’s a very useful tool. The G.E.T. model is: “Generate Options, Establish Solution, and Take Action”. To use GET, first help the client generate multiple potential options for solving the problem. Second, help the client evaluate those options and establish the best solution. Third, develop and commit to the action steps needed to implement that solution.⁵⁸

One of the biggest roles of the coach at this stage is to motivate the coachee when he or she is stuck in the execution of the plan or on moving on to the next level. The coach needs to help the coachee recognize the current situation and encourage his or her actions in the process.⁵⁹

⁵⁶ Collins, *Christian Coaching*, 210.

⁵⁷ Whitmore, *Coaching for Performance*, 100-1.

⁵⁸ Stoltzfus, *Leadership Coaching*, 230.

⁵⁹ Collins, *Christian Coaching*, 214-15.

Reviewing and Evaluating

In this stage, the coach and coachee should look back at the results of their actions and evaluate whether they have achieved their goals. When the goal is reached, the coach needs to both encourage and congratulate the job accomplished. The coach should also comfort his coachee and revise the plan according to an analysis of failure if the goal is not achieved.⁶⁰ Logan and Carlton provide the significance of the reviewing stage:

It provides the accountability and encouragement to stay on track. It's about celebrating the past and looking forward the future. Reviewing successes builds the strength and courage to take another step of faith. Never underestimate the power of taking the time to look back over past accomplishments and celebrate them. That process brings about the maturity that comes with honest self-evaluation, gives us much needed encouragement for the road ahead, and provides a sense of satisfaction over a job well done.⁶¹

For the reviewing stage, the coach is able to ask the following questions by looking back at the coaching relationship: “What do you think is the reason you have achieved or failed to achieve? What would you like to do differently if you go back to the past? What do you want more or suggest from the coach?”⁶² With these questions, the coach can give an accurate assessment of the coaching progress. The coach should evaluate how the coachee's life or attitude has changed compared to the outcome. In addition, the coach needs to continuously give coachees feedback for development and growth through measurable charts rather than through vague evaluations.

Coaching evaluation may not always be successful. However, accurate evaluation provides an opportunity for coachees to improve their abilities and lays a good foundation to grow one step further. The coach should ensure that the evaluation is accurate and balanced. Accurate evaluation provides the best tool to help the coachee set

⁶⁰ Logan and Carlton, *Coaching 101*, 111.

⁶¹ Logan and Carlton, *Coaching 101*, 85.

⁶² Collins, *Christian Coaching*, 215-17.

his or her next goals and reflect on the skills that he or she lacks.⁶³ At this stage, Collins mentions two kinds of feedback, insisting that feedback is significant for both coach and coachee:

Feedback can be of two types: positive and corrective. Positive feedback points to what has been done well and often is accompanied by affirmation and praise. This maintains motivation and encourages an employee or client to keep moving in the same or a similar direction. Corrective feedback points to what may have gone wrong and involves coaching about ways in which things could be done differently in the future. Corrective feedback is not intended to blame or criticize. It is given in a respectful manner that focuses on the problem and not on the individual or his or her perceived faults. Often there can be affirmation for what did go well, along with encouragement about what can be improved.⁶⁴

For coachees, receiving feedback means receiving accurate information about themselves. This is a shortcut to learning through experiences with others. Feedback can be specific, ambiguous, direct, implicit, aggressive, or passive; however, what is clear is that receiving any form of feedback well is very helpful to the coachee.⁶⁵

These coaching processes and principles are also able to be applied to small group ministry. By applying the principle of coaching to the small members, and trying to find the timeline and action plan to build the mutual relationship that leads spiritual growth of small group members, church will be able to bear much fruit for more effective small group ministry.

Examples of Coaching by God's People in the Bible

There is no word for coaching in the Bible. However, the principles of coaching are represented in the relationship between many of God's people in the Bible, providing an example that can be applied to the current small group. Through the relationship of coaching in the Old Testament and the New Testament, we find the

⁶³ Comiskey, *How to Be a Great Cell Group Coach*, 111-16.

⁶⁴ Collins, *Christian Coaching*, 215.

⁶⁵ Douglas Stone and Sheila Heen, *Thanks for the Feedback: The Science and Art of Receiving Feedback Well* (New York: Penguin Group, 2015), 4.

principles and theological foundations of coaching between a small group leader and a member.

Coaching of Moses by Jethro

Jethro was Moses's excellent coach. Jethro suggested a model for building up all of Israel's troops using four types of leaders: commanders of tens, commanders of fifties, commanders of centuries, and commanders of thousands. All the leaders delegated authority to the unique functions of other leaders, contributing to the successful implementation of the vision.⁶⁶ Jethro first analyzed the current situation of the Israelites and made a very detailed proposals to resolve the situation. This proposal was a tailored strategy to reorganize the current Israelite situation and to ensure that trials and work were conducted efficiently. Peter Enns explains:

Jethro's advice (18:17–23) is fairly detailed and may indicate that he had experience in these matters, being a priest. (1) Moses is to have superiority over his chosen helpers in that he is the "people's representative before God" and is to "teach" the people God's laws (vv. 19–20). (2) Moses is to "select capable men," each of whom is to act as judge over an assigned group of people for the "simple" cases (vv. 21–22); Moses will get only the "difficult" ones (v. 22). Separating the difficult from simple cases presumes a standard by which to make such a decision. What that standard is we are not told, but this lends further credence to the fact that Israel's legal self-consciousness must have developed somewhat before Sinai.⁶⁷

Jethro coached Moses, who was struggling while leading the people. Jethro's method was to organize the Israelites in a different way than Moses had been doing. His coaching emphasized selecting and training candidates for leadership, teaching them how they should work, and taking only complex cases without judging simple cases.⁶⁸ Peter Enns provides an interpretation of this advice from another perspective. This advice is

⁶⁶ Maxie D. Dunnam, *Exodus*, The Preacher's Commentary, vol. 2 (Nashville: Thomas Nelson Publishers, 1987), 298-301.

⁶⁷ Peter Enns, *Exodus*, NIV Application Commentary (Grand Rapids: Zondervan, 2001), 371-72.

⁶⁸ Bruce Wells, *Exodus*, Zondervan Illustrated Bible Background Commentary (Grand Rapids: Zondervan, 2009), 246-47.

accompanied by Exodus 2:16-20, where Moses drove the shepherds away from a well and watered Jethro's sheep. He emphasizes that shepherding in Exodus 2 and the problem solving in Exodus 18 were both aimed at more effective relationship. The former focused on shepherding the flock, while the latter focused on shepherding the people of God.⁶⁹ Through Jethro's advice, Moses was able to fill the distance between leaders and become a model for establishing people. Jethro did not criticize Moses's leadership and character, but only asked Moses to act. Jethro urged Moses to present and choose better models. The excellence of Jethro's coaching is reflected in Stuart K. Douglas's comment:

Jethro did not suggest that Moses discontinue judging, or that he stop serving as a representative of the people's problems to God, or that he leave off being God's spokesperson to teach the people God's decrees and laws. The people surely needed someone "to show them the way to live and the duties they are to perform," and Moses was indeed that person. Moreover, Jethro did not arrogate to himself divine wisdom but was careful to couch his words as suggestions subject to God's confirmation (the implication of the words "and may God be with you" in the first sentence of v. 19 and "if you do this and God so commands" in v. 23).⁷⁰

Because of excellent advice of Jethro, those who came to Moses were able to return home with the answer for their problems.

Coaching of Joshua by Moses

Moses and Joshua provide one of the most successful coaching relationships in the Bible. Together, they led a group of people on a journey in the wilderness that lasted forty years. Joshua, who grew up under the coaching of Moses, was a leader who followed Moses. In many ways, Joshua inherited the leadership of Moses. Just as God was always with Moses, he was with Joshua (Josh 1:5), and the Israelites obeyed Joshua as they had obeyed Moses (Josh 1:17). Joshua was the wonderful successor of Moses and

⁶⁹ Enns, *Exodus*, 371.

⁷⁰ Stuart K. Douglas, *Exodus*, New American Commentary, vol. 2 (Nashville: B&H, 2006), 417.

fulfilled his mission of leading the Israelites to Canaan.⁷¹ The first chapter of the book of Joshua emphasizes that Joshua's work is the succession of God's promises confirmed to Moses, and that God has fulfilled them. David Howard provides insight into the term "the servant of the Lord" to explain the succession of God's promise to Moses:

As we noted in the Introduction, Moses was the great lawgiver and leader par excellence. He is here called the "servant of the LORD." This title for Moses is found far more often in the Book of Joshua than in the rest of the Old Testament combined (fourteen of eighteen times. This is a special title used in the Old Testament only of Moses (fourteen times), Joshua (Josh 24:29; Judge 2:8), David (Psalms 18:1; 36:1), and, pejoratively, of the nation of Israel (Isa 42:19). This labeling of Moses as the Lord's servant is important in the Book of Joshua, since Joshua, for whom the book is named, is only called the "servant of the LORD" once, at the end of the book (24:29). The Book of Joshua is concerned with showing how God's earlier promises were now in process of being fulfilled and with how God's commands were being carried out. Many of these promises and commands were spoken by Moses, who is depicted in this book as the Lord's special servant.⁷²

Marten also explains, "Moses' death is recorded in Deut 34. Joshua was designated as Moses' successor in Num 27:15-23 and in Deut 3:21-22; 31:1-18. He was the one to complete Moses' unfinished mission and lead Israel into the promised land. Thus, the continuity of leadership is assured."⁷³ In Joshua 1:1, God confirmed that Joshua would be the successor after Moses, his excellent coach. Joshua 1:3 reaffirms that the land of Canaan was a gift that God had already predestined for his people, and that Joshua was the person to succeed Moses, who was his coach, to accomplish his mission.

Marten Woudstra provides the meaning of Joshua 1:3: "This verse repeats the notion that the land will be God's gift. Equally significant is the emphasis on the Lord's promise to Moses. Joshua is Moses' successor and will complete his mission. God's work

⁷¹ John A. Huffman Jr., *Joshua*, The Preacher's Commentary, vol. 6 (Nashville: Thomas Nelson Publishers, 1986), 24-27.

⁷² David M. Howard Jr., *Joshua*, New American Commentary, vol. 5 (Nashville: Broadman & Holman, 1998), 72.

⁷³ Marten H. Woudstra, *The Book of Joshua*, New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1981), 56.

is continuous.”⁷⁴ When Moses died and there was a gap in leadership, Israel accepted him as Moses’s successor and their new leader because Moses’s hand gave him the “spirit of wisdom” (Deut 34:9). God also established a personal relationship with Joshua and empowered him with spiritual leadership. Moses’s words and decisions were the clear blueprint for the history of the Israelites that continued through Joshua. Robert Hubbard describes the relationship between Joshua and Moses: “Joshua may erect a new nation on the promised soil, but its architect remains Moses.”⁷⁵ God would support Joshua with all His heart just as God supported and guided Moses with His whole heart (Josh 1:5, 17; 3:7). To assure this, God promised Joshua that he would completely triumph in the war, that God would give Israel the land Joshua would tread on, and that God would never forsake him (Josh 1:3-5). He repeated, “Be strong and courageous,” three times to comfort Joshua by helping him to realize that His promise to be with Joshua just as He was with Moses was guaranteed more than any other promise (Josh 1:5, 6, 9).⁷⁶

The leadership of Joshua was the result of the personal coaching of Moses. Moses’ coaching was an effective form of leadership that stimulated Joshua’s vision and moved him forward. Joshua’s excellence was a testament to the excellence of Moses, the coach who raised him as a leader, and this can be said to be a representative example of coaching in the Old Testament.⁷⁷

⁷⁴ Woudstra, *The Book of Joshua*, 59.

⁷⁵ Robert L. Hubbard Jr., *Joshua*, NIV Application Commentary (Grand Rapids: Zondervan, 2009), 76-77.

⁷⁶ Woudstra, *The Book of Joshua*, 61-64.

⁷⁷ Hubbard, *Joshua*, 75.

Coaching of Paul by Barnabas

Acts 11:23-24 says this of Barnabas: “When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.” Acts 4:36 also says that he was such a good coach that the apostles gave him the name Barnabas, meaning a “son of comfort,” or someone called to help.⁷⁸ The apostles seem to have called him Barnabas instead of Joseph because it was common for people to have two names at that time. The meaning of the common name “son of encouragement” showed that Barnabas was a good coach in accepting and encouraging Paul’s conversion, ministering together with Paul, and building up other ministers.⁷⁹ Walter Elwell provides clear insight on his name:

It was common in Semitic languages to use “son” (bar) to indicate a person’s character. The exact meaning of Barnabas, however, is not easy to arrive at. It seems to mean “son of prophecy” (bar means “son of” and nabi means “prophet”). The NIV translates the Greek word *paraklesis* as “encouragement,” a word that can mean encouragement but also consolation or exhortation. Perhaps we should translate Luke’s definition as “Son of Exhortation.” Barnabas “probably earned his new name through effective preaching and teaching.”⁸⁰

Based on the interpretations of Barnabas’s name, he was not only encouraging and benevolent but also excelled in teaching and preaching. He was sent to Antioch as an apostle of the mother church and played a wonderful role.⁸¹

In addition, Barnabas played a role in building a bridge between people when Paul tried to make disciples in Jerusalem after his conversion, when everyone was on guard against him. Knowing the plan of God and seeing the potential of Paul, Barnabas

⁷⁸ John B. Polhill, *Acts*, New American Commentary, vol. 26 (Nashville: Broadman & Holman, 1992), 154.

⁷⁹ Darrell L. Bock, *Acts*, Baker Exegetical Commentary of the New Testament (Grand Rapids: Baker Academic, 2007), 216.

⁸⁰ Walter A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Academics, 1998), 264.

⁸¹ F. F. Bruce, *The Book of the Acts*, New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans, 1988), 227.

helped him become a good spiritual leader for the kingdom of God. He brought Paul back to Tarsus, one hundred miles away from Jerusalem in order to help the education ministry that continued for a year.⁸² In addition, Barnabas invited Paul to Antioch, revitalizing the church while working together with him there, and became a companion for Paul's missionary trips.⁸³ James Robertson comments on the role Barnabas as a coach for Paul: "It was Barnabas who, true to his name, acted as Saul's sponsor and encouraged them to receive him. It is possible that Barnabas was already acquainted with Saul, knew his integrity of character, and was convinced of the genuineness of his conversion."⁸⁴

Robert Logan and Sherilyn Carlton provides a good summary of the role of Barnabas as a good coach:

That's a great description of a coach: one who is called alongside to encourage, prepare, equip, and help others succeed. Coaching is a biblical role. Barnabas often acted as a liaison between people, building bridges to bring them together. After Paul's conversion, Paul tried to join the disciples in Jerusalem, but they were afraid of him. After all, Paul had a reputation for killing Christians. But Barnabas took Paul and brought him before the disciples, testifying to the genuineness of Paul's conversion.⁸⁵

Barnabas encouraged the poor, welcomed Paul's conversion when others were skeptical, encouraged them to work with him, and supported Paul as much as he could. Within the community, Barnabas was also the trouble-shooter of conflict, suggesting solutions in various situations.⁸⁶ A good coach represents servant leadership just as Jesus set an example of encouraging action rather than governing people. Luke demonstrates that Barnabas showed great servant leadership to the community that lead to his being

⁸² Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 354.

⁸³ Polhill, *Acts*, 242-43.

⁸⁴ James A. Robertson, *The Hidden Romance of the New Testament* (London: Pilgrim Press, 1920), 46-61.

⁸⁵ Logan and Carlton, *Coaching 101*, 16.

⁸⁶ Bock, *Acts*, 218.

respected by many believers in Jerusalem.⁸⁷ Howard Marshall points out: “To sum up, when Luke uses ‘good’ to describe Barnabas, he is describing someone with true Christian character, a man of integrity and wholesomeness. That goodness was specially mentioned suggests that Barnabas ‘was outstanding for the Christian quality of his life.’”⁸⁸ He also served as intercessor, comforter and encourager for the Antiochene Christians (Acts 11:20–23). Indeed, 11:24 describes his gracious work in the Antioch church: “He was a good man, full of the Holy Spirit and faith.”⁸⁹ Polhill also mentions his influence: “He was chosen as their delegate to Antioch. Barnabas was a ‘bridge-builder’, one who was able to see the positive aspects in both sides of an issue and to mediate between perspectives.”⁹⁰

Furthermore, Barnabas also played a role in bringing Mark back to the team after Mark gave up on the mission trip with Paul. Paul was disappointed with Mark’s character and did not want to be on the same team with him, but Barnabas, as a good coach, welcomed Mark’s potential for excellent ministry for the kingdom of God. The fact that coach Barnabas trusted him in spite of past failures started to transform Mark.⁹¹ He later wrote a Gospel and became a remarkable leader of the early church. Barnabas was a good coach who, like his nickname “Son of Encouragement,” raised up many people through his encouraging and trusted leadership.⁹² Barnabas is a model for biblical Christian coaching. People can be equipped by a coach who is encouraging, respected,

⁸⁷ Polhill, *Acts*, 242-45.

⁸⁸ I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries (Downers Grove, IL: IVP Academic, 2008), 202, citing Everett F. Harrison, *Interpreting Acts* (Grand Rapids: Zondervan, 1993), 194.

⁸⁹ Polhill, *Acts*, 154.

⁹⁰ Polhill, *Acts*, 272.

⁹¹ Logan and Carlton, *Coaching 101*, 16.

⁹² Ajith Fernando, *Acts*, NIV Application Commentary (Grand Rapids: Zondervan, 1998), 430-36.

motivated, and filled with the Spirit. He was an excellent coach who believed in people like Paul, listened to them, asked questions, and helped them clarify where God wanted them to go.⁹³

Conclusion

Coaching is not merely teaching, mentoring, or consulting. Coaching is a mutually responsible and interdependent relationship in which coaches focus on the changes needed by coachees. Coaching is currently used in many areas. Some define coaching as the support of coach for the self-realization of coachee, and it is also defined as maximizing the coachee's ability and performance to change. The important thing is that the stages of coaching are good steps that can be applied deeply in the ministry of the current church, especially in training small group members.

The inter-relationship between the coach and the coachee is both fundamental and significant in the coaching process. Thus, establishing a relationship is the most important key for successful coaching. Listening and asking questions are essential for establishing this relationship. Once a mutual relationship has been established, a common goal can be set together within a relationship based on trust in one another. To achieve this goal, the coachee should be aware of his or her reality in order to complete his or her goal. Also, the coachee should be aware that there are obstacles that could keep him or her from achieving his or her goals. Before the actual execution, the coach should help the coachee to take action. In addition, by sharing and evaluating feedback after implementation, the coach is able to help the coachee to develop further, encouraging and motivating him or her while having time to celebrate the process together.

The starting point for Christian coaching is the Bible. The principles of coaching demonstrated by God's people in the Bible provide good examples. Though the

⁹³ Logan and Carlton, *Coaching 101*, 15-16.

specific word “coaching” does not appear in the Bible, God’s people modeled principles of coaching that still apply to current churches today. The principles of coaching can be found in the relationships and events of many people of God in the Bible. For example, Jethro asked Moses some questions to help him see the problems with the current judicial system. He suggested a good alternative, and as an excellent coach, organized the Israelite community more effectively. Joshua grew up as a successor to inherit Moses’s promise through Moses’s constant training and coaching during the forty-year journey in the wilderness, while Barnabas defended Paul, who had persecuted Jesus before he was converted. Barnabas set an example many other people in his community as well and was a good coach who helped and trusted the weak to maximize the potential of other people, as shown by his nickname, “the son of encouragement.” These biblical principles of coaching, shown by the people of God, provide a good foundation for churches today. Applying these biblical principles to small groups according to the group’s respective circumstances may be a good resource to help solve the problems Korean-American churches face.

To sum up, the coaching process this chapter explores is a guide that actively helps the coach understand outline of coaching. If the principles and processes of coaching, an essential form of leadership in the twenty-first century, are applied to small groups, the coaching leadership can be a new alternative within church ministry. In addition, coaching will be a powerful leadership practice tool that opens the way for Christians to be used as powerful tools of service and enables small group members to reach their potential.

CHAPTER 4

STRENGTHNING COMMUNITY IN DASOM MINISTRY OF KOREAN CENTRAL PRESBYTERIAN CHURCH IN CENTREVILLE, VIRGINIA

In October 2020, in the midst of a pandemic, the Dasom ministry, made up of college students, experienced a downturn. In the end, to facilitate the community, I became a pastor of Dasom ministry. This project started the first week of January 2021 and lasted 8 weeks. Before starting the project, I met with ten new small group leaders to share the goal for this project and the fruits to be expected. Since the Dasom ministry was very stagnant and worship was only taking place online, the meeting with them was important for the overall direction for this year's goals, managing the community, and leading the small groups. Also, I heard about their current community situations and the spiritual difficulties of small group members. I explained the expectations and suggestions for this project. Also, I heard about the current state of spiritual training through a survey I conducted among the small group leaders. The most focused part of the discussion was about how the goals for this project could be achieved effectively. We decided that for eight weeks we would hold a weekly meeting to study the materials for the small group questions and to focus intensively on spiritual training for the small group leaders. We met every Saturday at 12:30 pm for two hours. In addition, we decided to pray together every week for this project and the spiritual renewal of the community. What I continued to explain to the small group leaders was that this project goes beyond curriculum for the Dasom ministry and is closely related to Dasom's spiritual direction and destiny. As the small group leaders were not well trained, the small group leaders

meeting was also focused on how to manage a small group and demonstrate leadership and methods to achieve the goals for the year.

Project Outline

Sermon Series

The Dasom ministry has been experiencing a spiritual crisis during the recent pandemic. Most members did not concentrate on a Sunday online service. Even if there was a small group meeting every Sunday, most did not join the online small group. It was important for members to realize the importance of community and of small groups every week, especially in situations where small groups are not well managed. Therefore, I planned four weeks of sermon series focused on community and church in January. I wanted to remind members again of the definition and necessity of community and show that the Dasom ministry would be activated only when this community was activated. It was especially necessary to interpret the way never walked before due to the Covid-19 situation and to train the community to break through this spiritual difficulty. In addition, I emphasized that spiritual training, fellowship, and recovery through small group community are the catalysts for revival within Dasom. Table 2 shows outline of the sermon series focused on community including sermon title and main points in January.

Table 2: Sermon series and main points focusing on community in January 2021

Sermon title	Main points of each sermon
1. Church, Community	<ol style="list-style-type: none"> 1. The church is a people, not a building. 2. The church is the body of Jesus. 3. The church is one diverse body.
2. Breaking the Bread	<ol style="list-style-type: none"> 1. Break the bread is the first step to form a community. 2. Church is the gathering of the Called out. 3. The oneness of hearts of the community makes power. 4. Community is significant for the spiritual growth.

Table 2 continued

3. The Church’s Reason for Existence	<ol style="list-style-type: none"> 1. The church exists first of all for God. 2. The church exists for the world. 3. The church exists for the church itself.
4. Four Principles of community growth	<ol style="list-style-type: none"> 1. Spiritual Training 2. Prayer 3. Evangelism 4. The way of the cross

The first sermon was a time to think deeply about the community called the church. It focused on the definition of the church and the spiritual connection as “one body” by focusing on *organism* within the two aspects of the church, *organism* and *organization*. Therefore, as the first point, I affirmed that “the church is people, not a building.” 1 Corinthians 1:2 shows precisely what the church is: “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours.”

The church’s starting point is “those sanctified in Christ Jesus and called to be his holy people.” When Jesus asked his disciples who they said that he was, “Simon Peter answered, ‘You are the Messiah, the Son of the living God.’” And Jesus Christ made the first declaration about the church in Matthew 16:18. “And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it.” I focused on the fact that to interpret the rock as meaning Peter is not correct. If the rock is interpreted as referring to Peter, the text should use the same Greek word for both. However, in Greek, the word “Peter” is a masculine noun, Πέτρος. However, “rock” is a feminine noun, πέτρα. Jesus would build the church on a “rock,” not on Peter. I explained that the rock is Peter’s confession in verse 16: “Simon Peter answered, you are the Messiah, the Son of the living God.” Jesus established the church on the confession that

the Lord is the Christ and the Son of the living God. And the church is a gathering of people who believe in this confession. After all, a church is not a building, but a gathering of people.

The second point was that the church is the body of Jesus. 1 Corinthians 12:27 says, “Now you are the body of Christ, and each one of you is a part of it.” The Apostle Paul says that the church is the body of Jesus. Jesus sees the church as part of himself. The text that shows this appears in Acts 9, where the Apostle Paul meets Jesus on the way to Damascus. Luke describes the scene when the Apostle Paul first met Jesus as the light. Acts 9:4 says, “He fell to the ground and heard a voice say to him, ‘Saul, Saul, why do you persecute me?’” The Apostle Paul did not persecute Jesus himself, but the church that believed in Jesus Christ. But Jesus said to Saul, “Why do you persecute me?” This means that Jesus regards the church as his own body. In Matthew 25, Jesus speaks of himself, of those who believe in Christ, and of the church as the same. Jesus speaks to the righteous, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.” Then the righteous ask, “When did we do that?” Then Jesus says in 25:40: “The king answered and said to them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’” Therefore, Paul emphasized that the reason we should love the members of the community is that the community is the body of Jesus.

The third point is that the church is one diverse body. 1 Corinthians 12:27 says, “You are the body of Christ, each part of it.” Paul’s description of each part of the body means that each one of us is Jesus’ arm, leg, nose, or shoulder. For the Dasom ministry, it was important to explain that each individual is a part of the body of Jesus. The church is the people the Lord has called, so every person is needed. 1 Corinthians 12:26 says, “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” When our stomach hurts, our whole body hurts. During the sermon, I kept trying to

show that the community that rejoices and weeps together is a good representation of the body of Christ. Therefore, I emphasized the importance of loving the community more and making the body of Jesus together.

The second week's sermon emphasized the importance of community fellowship under the topic "Breaking the Bread." Based on Acts 2, I stressed the importance of community through four questions about the early church. The first question was "How did the early church become a community?" Acts 2:42 says, "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." What happened when the early church was full of God's grace? They started to break bread, which means having fellowship among the church members. The second question was, "What is a community?" Community means those who are called to be saints in Christ Jesus. A church is not a building but the people who are called by Jesus Christ.

The Greek word is *ekklesia* is combination of *ek* (out of) and *klesia* (calling). That means church is "a gathering of the called out." After all, the church does come together by itself to become one; it is the Lord who has brought us together.

The third question was, "Why are we strong in community?" In Acts 2:46, Luke says, "Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts." Day by day, the people of the early church made every effort to gather together in the temple together, to break bread at home, and to eat with joy and sincerity of heart. Acts 4:32 also says, "All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had." I asked the congregation a fundamental question. What do you do before God's explosive power comes into the community? All the believers were one in heart and mind. God made the heart and mind of the community one for the sake of the kingdom of the God. I emphasized that the

community has magnificent strength and power when the heart of the community becomes one.

The last question was, “What is the greatest spiritual benefit enjoyed in the community?” When did the early church begin? Acts 2:5 says, “Now there were staying in Jerusalem God-fearing Jews from every nation under heaven.” Acts 2:5 states that the gathering was from all regions, countries, environments, and families. After all, what is a church? The church is not a place where the same kind of people gather. It is a community where people from diverse backgrounds, personalities, thoughts, environments, families, and jobs come together to form one, similar to Dasom ministry.

The third sermon was preached under the title, “The Church’s Reason for Existence.” The first point was that the church exists first of all for God. The head of the church is Christ, and it is founded on the conviction that the Spirit of the risen Christ continues to guide the church. The church is a community established by God, existing for God, and led by God. Therefore, since God is the one who establishes the church, it is a community that exists for God, and it is a good community when there are the fruits and ministries that God wants.

The second point emphasized that the church exists for the world. In Matthew 5:13-14, Jesus Christ clearly states who we are. He says “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden.” Our actions are determined by our identity, and Jesus says we are the salt of the world, not the salt of the church. Jesus’ directions speak of extending out into the world. I mentioned throughout the sermon that we should do ministries to share love and compassion for the world after the Dasom ministry is restored.

The third point is the church exists for the church itself. In response to the question of the necessity of the church, the church is the assembly of God’s covenant

people, whom God foreordained, justified and glorified. And because of our weakness, the believer needs leave the community of the church for the rest of his life. Knowing the purpose of the church's existence leads to a deeper understanding of the church and the direction it should go. After this sermon, there were many questions and much interest about the church, even among the small group leaders. I had time to share deeply about the church and establish the doctrine of the church.

The fourth sermon was delivered under the title "Four Principles of Community Growth." Since the community is a spiritual community, it grows when it is led in the right direction in the eyes of God. According to the four principles of a growing community, I stressed that the Dasom ministry should follow these four principles and prepare for the pandemic era. In particular, each Gospel presents different principles for community growth; therefore, the principles for community growth suggested by the Gospels of Matthew, Mark, Luke, and John made up the sermon's four points. The four Gospels provide the four principles of church growth spiritual training, evangelism, prayer, and sacrifice.

Small Group Leader Training about Community

Eight weeks of training for the spiritual growth of small group leaders began in the first week of January. The first four weeks included training about understanding the idea of community more deeply. I tried to help small group leaders understand the overall outline of the community step-by-step through four themes: what community is, the history of community, the first community of Adam and Eve, and the early church community in Acts. During every week of leader training, small group leaders tried to apply what they learned together and give feedback in order to create good solutions. Table 3 shows outline of small group leader training focused on community held for first four weeks.

Table 3: Small group leader training focusing on community

Training title	Main points of each training
1. Definition of Community	<ol style="list-style-type: none"> 1. Definition of Community 2. Biblical Evidence of Community
2. History of Community	<ol style="list-style-type: none"> 1. The Origin of Community in the Old Testament 2. Abraham's Community in the Old Testament 3. Israel's Wilderness Community Beginning with the Exodus
3. The First Community	<ol style="list-style-type: none"> 1. The First Community, Adam and Eve 2. The Purpose of the First Community 3. Cause and Consequences of the Destruction of the First Community
4. The Early Community in Acts	<ol style="list-style-type: none"> 1. Establishment of the Early Church 2. Members of the Early Church 3. The Appearance of the Church 4. Ecclesiology of the Gospel of Matthew

The first small group leader training was focused on thinking deeply about what a community is. "Community" can be defined as a group of people who achieve a specific goal through organic interaction between members. Also, Ephesians 4:11-16 wonderfully explain the characteristics of the church community. According to the characteristics of the organizational structure of community in Ephesians, small group leaders suggested good structure of the Dasom community compared to current structure.

The second small group leader training focused on the history of the community from three aspects. By examining the community led by Abraham that started in the Old Testament, the wilderness community that began with the Exodus, and some communities that appeared in the history of the church, we shared footsteps of the community that appeared in the Bible and history. As history is a mirror, we first agreed with the small group leaders that understanding the history of the community is an important basis for understanding the church community. Every small group leader agreed that it was a meaningful training, and there was deep sharing among the leaders.

The third small group leader training focused on learning about the family community of Adam and Eve, the first human community. The focus was on discovering the will of God that was first planted in the community that God created. God created Adam and Eve and made them into one family and established a family community in the Garden of Eden. In conclusion, the point was emphasized that the meaning of Adam and Eve becoming one body is not only physically becoming one, but also being one in the body of Christ communally. The purpose of this community begins with Genesis 1:28. `

In the end, we are reminded that the purpose of this community was to obey God's commands and expand the kingdom of God. We shared that the purpose and relationship of this original community changed when it was destroyed. In the current pandemic situation, the Dasom ministry looked back to see if there was any break in this purpose and relationship, and shared suggestions for growing as a great community.

The fourth small group leader training was all about deeply understanding the ecclesiology shown in the book of Acts, the Gospel of Matthew. Acts seems to continue the story of the operation of the Holy Spirit, but there is a deep ecclesiology behind the book of Acts. I thought it was important to examine what the church was in the book of Acts, which actually shows the beginning of the church. To this end, first, Acts defines the church by what it is, and we studied the functions of the church appearing in the book of Acts. In addition, by examining what Jesus was talking about in the Gospel of Matthew, where the church was first proclaimed, small group leaders had a good opportunity to think deeply about the meaning of the church and realize the importance of the restoration of the community.

Small Group Leader Training Regarding Small Group Leadership and Small Group Meetings

The last four weeks of the eight-week training period focused on the leadership of the small group leader and how to conduct a small group according to the leadership

coaching model. I also tried to apply the training to a small group meeting. Table 4 shows outline of small group leader training focused on small group leadership and small group meeting based on leadership coaching model held for last four weeks.

Table 4: Small group leader training focusing on small group leadership and small group meeting based on leadership coaching model

Training title	Main points of each training
1. Leadership of Small Group Leader	<ol style="list-style-type: none"> 1. What is Small Group Leadership? 2. Required Leadership Characteristics for Small Group Leadership
2. Being a Good Small Group Leader	<ol style="list-style-type: none"> 1. Identity of a Small Group Leader 2. Three Core Values of Small Group Ministry 3. Seven Habits of Good Small Group Leaders
3. Strategies for Vitalizing a Small Group	<ol style="list-style-type: none"> 1. Three Essentials for a Successful Small Group Meeting 2. Active Participation of Small Group Members 3. Word-Centered Sharing 4. Focus on Life Change, not Knowledge Exchange 5. Asking Good Questions 6. The Art of Listening 7. Small Group Prayer Meeting
4. Preparation for Small Group Meetings	<ol style="list-style-type: none"> 1. Self-Preparation 2. Overall Tips for Leading Small Group Meetings

Session 1 focuses on “The Leadership of a Small Group Leader.” I suggested five principles for small group leadership based on coaching principles. The first is a skilled leader, the second is a leader who serves, the third is a leader with spiritual influence, the fourth is a leader who is a model for blessings, and finally, the fifth is a leader who continuously develops. Since everyone has the talents and potentials that God has entrusted to them, a leader always needs to develop as a person in order to use his or

her potential in the ministry of God. This chapter suggested some advice such as paying attention to the tone of voice and giving advice with love.

Session 2 shared how to become a good small group leader from God's point of view under the theme of "Being a Good Small Group Leader." First, the three core values that a small group leader must hold were explained. The first is the father's heart, one of the most important points for a small group leader. I emphasized that when small group ministry has a spiritual responsibility, a heart to serve each person with love and sacrifice is required for the calling of God (1 Cor 4:15). The second is taking on the cross and self-denial. Thinking of the cross of the Lord, we should live a life of self-denial. To live for Christ is to deny myself, and to take on the cross is a confirmation. Confessing my weaknesses and sins in a small group gathering is an aspect of a life of self-denial that a small group leader should practice (Gal 2:20). The third is the power of the Holy Spirit. A small group leader should believe that the Holy Spirit comes into our lives today to perform His powers. I mentioned that if they believe that the power of the Holy Spirit is revealed when they surrender to God and obey the Lord, small group leader should pray and look forward to every small group meeting. In addition, seven habits and checklists of good small group leaders were presented, and tools to check themselves were presented to each small group leader.

Session 1 and 2 focused on individual small group leaders, while Session 3 and 4 focused on how to manage and facilitate small group meetings by applying the foundation of leadership coaching model. Session 3 shares the topic of "Strategies for Vitalizing a Small Group." First, I provided three essential elements that are indispensable for a successful small group meeting. We kept mentioning the purpose of our small group and that the active participation of our small group members is the secret to success. It also emphasized the focus on life change, not knowledge exchange. In order for the Holy Spirit to work in small group meetings, small group members must be able to communicate honestly, and it must be a sincere meeting where they can open

themselves up and especially bring up the problem of sin. The small group is not just a social gathering or a meeting for hobbies, but a group of healing growth where people learn to pursue a changed life. For this deep sharing, the necessary attitudes were also taught to the small group leaders. Five strategies for good sharing were presented: considering the flow of questions and which application questions to focus on, adjusting the conversation time for each problem to be completed on time, limiting sharing time to keep a single member from monopolizing the conversation, and summarizing the flow of the conversation. In addition, in Session 2.5, “Asking Good Questions,” and Session 2.6, “The Art of Listening,” the operation and activation methods of small groups through listening and asking dialogue, the fundamentals of coaching relationship, were explained in detail. In addition, the goal of the small group is not to simply share the Bible, but to become a small group in which the fruits of prayer, evangelism, and ministry are abundantly produced.

In Session 4, the “Preparation for a Small Group Meeting” was explained and a guideline was presented so that a final inspection can be done in detail before entering the small group meeting. So, first, through “General Tips,” I presented the items as a final checklist when preparing for a small group meeting. For example, chapter 4 provides having the habit of listening, and when there is a conflict or dispute, adjusting appropriately. “General Tips Not to Do” presents a list of things not to do in small group meetings, such as avoiding excessive self-confession or long questions, and observing the meeting time. Also, the small group leader needs to keep the start and end time of the meeting accurately and allocate the meeting time well. Through specific guidelines, I provided continuous training for practical preparation and after applying the training contents, small group leaders gave specific feedback at the small group leader meeting. They shared about their process of trial and error and checked the small group leader to-do lists by sharing the situation of each small group.

Conclusion

This project strengthened Dasom ministry in many ways.

First, leaders have begun to recognize the importance of community. In order to strengthen the community, first of all, its leaders must recognize the importance of the community, and their heart for the community must grow. Small group leaders at Dasom ministry have realized the importance of transparently sharing the current situation of the community with its members, of emphasizing the community, and of being trained.

Second, small group leadership was strongly strengthened through small group leader training, and this growth led to the activation of small groups. Previously, the Dasom community had no leadership training focused on small group leaders. The newly developed intensive training for small group leaders, which included four weeks of biblical training and four weeks of practical leadership content, was balanced and effective. Through this training the attitudes of small group leaders toward their ministry changed remarkably, and this change resulted in the vitalization of the small group ministry as a whole.

Third, most of the members of Dasom ministry heard a series of sermons on community, as well as a consistent emphasis on community through every sermon and the small group gathering. The Dasom community had experienced a community downturn amid the Covid-19 situation. But as leaders continued to emphasize that community has the power to break through this situation, small group leaders experienced weekly increases in the number of people attending their small groups, and more small group members began attending worship services. As a result, this project has brought not only a revival among the worshipers attending Dasom ministry but also the spiritual growth of the whole community.

CHAPTER 5

EVALUATION OF THE PROJECT

I began planning this project while the COVID-19 pandemic was rampant. At a time when many ministries were shrinking, activating Dasom ministry seemed difficult at first. There were only 30-40 active members, and the leaders were not well trained in ministry or in leadership. There were many young members who did not participate actively both in the worship and online small groups. Young people participating in online small groups also had superficial conversations and had no effectiveness as a community. This project has resulted in a new and reproducible process for revitalizing small groups in the Dasom ministry of the Korean Central Presbyterian Church. Through this study, not only did I create and implement a curriculum for systematically training small group leaders but I also established strategic plans by applying their feedback to the ministry every week. The project played a successful role in improving their biblical knowledge and leadership practice as well as their understanding of guidelines for small group ministry. Also, sermon series and consistent emphasis on community resulted in a large number of members actively participating in the small group.

Evaluation of the Purpose of the Project

The purpose of this project was to strengthen community in Dasom ministry of Korean Central Presbyterian Church, in Centreville, Virginia by training small group leaders using both biblical concept of community and leadership coaching model. This purpose included learning theological knowledge about community in order to recognize the deep importance of community through the first four weeks of training, leading to spiritual maturity, and preparing practically for small group ministry through a training

curriculum designed based on leadership coaching model for the last four weeks of training. Also, I provided four week of sermon series focused on community and church to emphasize the importance of community. This purpose has been successfully achieved through consistent training and emphasis on community. In addition, the project not only provided guidelines for successful small group ministry, but also increased the small group involvement of active members.

Evaluation of the Goals of the Project

The evaluation of the three goals of this project was carried out according to the three goals presented in Chapter 1.

Evaluation of Goal 1

The first goal was to assess the knowledge of small group leaders of Dasom ministry at KCPC of the importance and necessity of small group ministry. As mentioned in the methodology for this project, this goal was measured by implementing a survey that analyzed the current understanding of small group leadership. This goal was considered successful when 80 percent of small group leaders completed the survey and the data was analyzed to produce a clearer picture of KCPC Dasom ministry's understanding of small group ministry. To achieve this goal, we surveyed newly formed small group leaders about the current state of spiritual training and their understanding of the Dasom ministry's vision. The subject of the survey was ten small group leaders, including a coordinator helping with small groups. All ten small group leaders participated in the survey, and nine small group leaders, 90 percent of small group leaders, chose "strongly agree" or "agree." on every question. According to these small group leaders, I consistently shared the vision for the Dasom ministry and understood the vision well, and they understood that the difficulties of the current community can be addressed through small group ministry. Continuous vision casting and emphasis on the importance of small group ministry led to the conclusion that small group leaders had a

good understanding of the importance of small group ministry. For leaders who had no specific knowledge or vision for small group ministry, having this understanding alone was an important first step for activating the Dasom ministry.

Evaluation of Goal 2

The second goal was to develop eight-session curriculum for training small group leaders in biblical knowledge and leadership practice by using both the biblical concepts of community and the coaching leadership model. This goal was considered successfully met when 80 percent of pastors evaluated this curriculum to be helpful to the small group leaders by reviewing the biblical faithfulness, scope, methodology and practicability.

As mentioned in the methodology, the first guiding objective was fostering leadership that is centered on biblical concepts of community. The second objective was leadership training and practice based on coaching principles regarding small group ministry.

To achieve this goal, I surveyed the five pastors after completing the teaching of this curriculum due to difficulty of meeting together by Covid-19. All five pastors participated in the survey as referenced in Appendix 3. A number scale from 1 to 4 was used to evaluate the four criteria of biblical faithfulness, scope, methodology and practicality. A score of 1 indicates that an item was insufficient, 2 that attention is needed, while 3 means sufficient and 4 exemplary, respectively.

Four pastors, 80 percent of expert panels, chose “sufficient” or “exemplary” on every question in terms of biblical relevancy, methodology and applicability of this curriculum. Especially, a pastor of five pastors chose “exemplary” on every question of the survey and ask me to apply this training curriculum to his young adult ministry. This result indicates that this curriculum is helpful and sufficient to the small group leaders for their discipleship and leadership.

Evaluation of Goal 3

The third goal was to teach the eight-session curriculum to the small group leaders of Dasom ministry. This goal was measured by post-survey that was provided at the beginning of this training. This goal was considered successfully met when 80 percent of small group leaders evaluated this curriculum to be helpful for their leadership or exceed the sufficient level. To achieve the goal, I had meetings with the small group leaders to go through the eight-week leadership training curriculum and equip them to lead the small group members according to the sermon series and leadership training.

At the beginning of the project, we met to share the current community situation and emphasize the need to activate small groups, but in the middle of the project, we continued to share the current status of small groups and focused on how the leadership training could be applied to actual small group ministry. After the eight-week project, a meeting was held to evaluate the project and check on the small group ministry. During the eight-week project period, most small group leaders attended every Saturday, and we held a two-hour meeting. As mentioned, the first four weeks focused on providing biblical knowledge on the topic of community and understanding the importance of community and small groups. The last four weeks provided leadership practice and overall guidelines to remember when working in small groups as a small group leader.

After eight weeks of training, all of the small group leaders completed all of the surveys to determine whether this training curriculum was helpful. Ten small group leaders completed the survey, using the training small group leader curriculum evaluation rubric in Appendix 3. All small group leaders who responded to the survey gave 3-4 points for each item, proving that this small group leader training was helpful for small group ministry. This result of the survey led to the conclusion that this curriculum not only provided successful training guidelines of small group ministry, but also produced a leadership framework for training small group leaders practically.

Evaluation of Goal 4

The fourth goal was to teach the sermon series and see 80 percent of Dasom ministry's active members join a small group meeting as a result. As mentioned above, this goal was measured met when 80 percent of active members of the Dasom ministry joined a small group in spite of Covid-19 difficulties. In 2020, when I took over the Dasom Ministry, the Sunday Worship attendance was close 40 college students, both online and offline. The worship service was very stagnant, and I received a report that the members were not doing the online worship well. Moreover, due to the Covid-19 situation, newcomers were not coming, and the online small groups had also stagnated, so many members did not participate. There was not even any biblical training or leadership training. In October 2020, average 20 members attended a small group, and there were many cases of people leaving the zoom chat room in the midst of the meeting. In the past, the percentage of members attending small groups had not been investigated, but I had the percentage reported to me every week. In addition, when the project began in January 2021, active members' small group participation rate continued to be shared while the sermon series and small group leadership training were conducted. This project aims not only to achieve short-term goals but for the Dasom ministry to become a small group-centered community.

First of all, in the first week of March 2021, the number of people attending worship services had increased close to 70 members combined offline and online. Many college students, who had been de-churched in the meantime, came back to the community and participated in offline worship. Therefore, in 2020, the attendance rate for online worship was much higher than that for offline worship, but in March 2021, online attendance was significantly smaller than offline worship. Virginia, especially Fairfax County, where KCPC is located, had a lower number of Covid-19 cases compared to other states.

In addition, after face-to-face small groups reopened in December 2020, the participation rate of small groups began to steadily increase. In January 2021, as small group leaders in particular received training and the emphasis on small groups through sermons continued, the rate of small group membership began to rise rapidly. Small group participation rate in first week of January was 39. By the end of the project in the first week of March 2021, the small group participation rate among the worshipers was 60, meaning the increase of 30 percent. In conclusion, the percentage of active members who consistently joined a small group would rise to 85 percent. As each small group was revitalized, more members registered for the Bible study, attended a prayer group started by the intercession prayer team, and brought their de-churched friends who did not go to church. I have come to realize once again that the importance of small groups is significantly greater in college group ministry than in adult ministry. As the small group leaders realized their mission, understood the importance of community, and performed ministry, they were able to directly observe the many fruits of this ministry.

Strengths of the Project

The project showed several strengths through the process and the results. The first strength of this project was that it was a small group leader training that had never been attempted before at the Dasom ministry. Previously, there had been Bible study but no small group leader training. So, when small group leaders took on the role of small group ministry, they experienced a lot of confusion and trial and error because they did not know what to do or how to take care of the people God had given them. However, even in a situation where small group ministry was difficult to recover due to the pandemic, believing that small groups are the key to revitalizing the community and trying small group leader training has produced good results. Such systematic leader training can promote the spiritual growth of small group leaders and result in small group growth.

The second strength is the harmony of biblical knowledge and leadership practice. Out of a total of eight weeks, the first four weeks considered the biblical foundation for community and continuously focused on the purpose and importance of community. As the biblical background was created, the small group leaders felt a lot of gratitude to and a sense of calling from God for entrusting them with a small group community. After deep contemplation on the community, the last four weeks provided leadership training and guidelines for leading the community. As a result, many participants evaluated it as helpful because it was faithful in content.

Third, the training applied well to the ministry. The first four weeks of training in the biblical background of the community did not stop with the understanding of small group leaders, but the training content was also shared with small group members, resulting in reproduction. In particular, since the content of the sermon series was about community, even at small group meetings, leaders were able to apply the content they had been trained in. In addition, the guidelines provided for small group leaders over the next four weeks could be applied specifically to leading small group. By sharing the specific case of each small group, the guidelines could be applied to actual ministry. It was even helpful for other small group leaders to hear through the leaders meeting how other small group leaders led their small group meetings and cared for their members.

The final strength is the detailed definition of the role of the small group leader. Some small group leaders did not know the role of a small group leader before this project. Some small group leaders thought that fellowship with small group members was the main ministry, while other leaders thought that they were simply Bible study leaders. Therefore, I see how much this training has helped me personally to more deeply understand the mission and importance of a small group leader. The small group leaders confessed they made many mistakes. For example, when the small group leader talks too much during a meeting, other members have difficulty sharing, or the leaders may ask

yes- no questions because they are not good at asking questions. Through specific guidelines and tips, the small group leaders were better equipped for ministry.

Weaknesses of the Project

The first weakness of this project was an effect of the pandemic that began in 2020, which resulted in limitations in activating small groups. Nearly ninety percent of active members participated in small groups, but they wanted more intimate relationship or activities such as meals after the meeting. As a result, it was difficult for the small group to become a family community and a co-worker group. The small group leaders also confessed these difficulties.

The second weakness was that there was no choice but for the eight-week training held at 12:30 pm on Saturdays to be conducted online rather than in person. We met on Zoom and trained online, but there were limitations in organically asking and answering questions. Online, there were difficulties in concentrating if the meeting lasted for more than one hour, and there were small group leaders who could hardly concentrate by the end. Also, as the community was activated, many ministries began to proceed. As a result, small group leaders participated in community events and trainings and even took on the role of team leader. Therefore, there was a meeting for another ministry before 12:30 on Saturday, so that some small group leaders in the middle of the training did not have the chance to participate fully in the training.

The final weakness was the limitation of the survey results. The second goal of the project was to be considered successfully met when 80 percent of five pastors of KCPC evaluated the eight-session curriculum for training small group leaders as helpful for their leadership. However, under the special circumstances of Covid-19, I was unable to receive surveys from the pastors before teaching this curriculum. The results of the survey after the teaching process included the limited evaluation results, meaning that the

conclusion of the second goal was not verified by the feedbacks of intended panel of experts before the teaching of this curriculum.

Theological Reflection

Prior to starting this project, I had not studied community from a theological perspective, even though I had been a pastor for a long time. While studying the biblical foundation for small group ministry, I realized how important community was to God throughout the Bible. First of all, God, Jesus, and the Holy Spirit exist in the most perfect community as the Trinity. The truth that God exists in community demonstrates that people are also communal beings. God created humans to exist in human community just as He exists in divine community. I realized once again that it is very important for the church try to form a community just as God has formed. Also, I realized that our community is restored, renewed, and revived when we achieve true community.

As He promised to Abraham, God made his descendants prosper like the sand on the seashore and the stars in the sky, and ruled over them in the theocracy of Israel. God then set up a king from the tribe of Judah to rule the nation of Israel as a model and shadow of Jesus Christ. In the Old Testament, man did not form a perfect community like that in which God exists. People kept failing, but God did not give up. God wanted to continue to seek a community that resembles His own community.

All God's plans for the creation of a new community were fulfilled through Christ. Through the future holy city of the new Jerusalem, God will achieve complete restoration of the community (Rev 21:2-3). So, the promise made to Adam and Eve, the first community of mankind through Genesis, was fulfilled through Christ. The church is a model and shadow of the eternal heavenly community to be established by the blood of Christ in the new heaven and new earth. The many times community is mentioned in the Old and New Testaments reveals its significance. These many passages reveal the intention of God to create a community that reflects the community of the Triune

relationship. Through this insight, I realized that the consistent establishment of community throughout the Bible shows that God is constantly working to build true community. Just as the communities of the Old Testament were built up and destroyed, churches in the New Testament were built up and broken down again. The church reveals God's providence to show that He is constantly building up a community. God still calls the members of the church, the body of the Christ, to do His work of establishing community. As a result, small groups are important gatherings that play a part in God's plan for community restoration. Dasom ministry must strive to be a community centered on small groups, not a church that simply has small groups. In addition, we will do our best to show the model of the new heaven and new earth on this earth through the restoration of true community.

Conclusion

This project showed good results as small group leaders were trained and small groups were continuously emphasized through sermons and training. Even during Covid-19, where stagnation could cause a great crisis for the community, the emphasis on small groups and small group leader training had a direct effect on revitalizing small groups. What I am certain of through the recovery of a small community called Dasom is that restoring the original form of the church is a short-cut for the Korean church to come back to life. Small groups are the most effective form of meeting. This is because personality and intimacy, which cannot be achieved through large group gatherings, can arise based on the dynamism of a small group. Pastors and leaders need to know that small groups should be the center of the community. These things do not happen automatically. It must be supported by the leader's dedicated leadership and leadership. So, like this project, the training of small group leaders should be done systematically.

Through this project, I realized once again the importance of small group leader training and of small groups. As a shepherd, I want to spend personal time with

small group leaders and put effort into growing as a leader. In addition, we want to create a more systematic training system with a mid- to long-term vision, not a short-term vision, for small group leader training. Therefore, we want to provide a curriculum that can systematically grow effective leaders not only in the church but also in the world through biblical training and leadership training, and continue to provide for the Dasom ministry and the adult ministry of the Korean Central Presbyterian Church. In addition, the preparation process of this project and the effective results through the project will be of great help to these readers, and it will be a good transition opportunity for pastors and small group leaders who have the same concerns.

APPENDIX 1

LEADERSHIP DEVELOPMENT CURRICULUM SURVEY

AGREEMENT TO PARTICIPATE

The research in which you are about to participate is designed to identify your current understanding in leadership development. This research is being conducted for the purpose of collecting data for a ministry project. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completing this survey, you are giving informed consent for the use of your responses in this project.

Date: _____

Name: _____

Section I

Directions: Please mark the appropriate answer. Some questions may ask you to give your opinions using the following scale:

SD = strongly disagree
D = disagree
DS = disagree somewhat
AS = agree somewhat
A = agree
SA = strongly agree

1. I understand the process of leadership of small group leaders.	SD	D	DS	AS	A	SA
2. I am confident I can lead a small group.	SD	D	DS	AS	A	SA
3. I know the order of the steps needed to carry out a small group ministry	SD	D	DS	AS	A	SA
	SD	D	DS	AS	A	SA

4. I know the main passages from Scripture that will be used to train a small group.	SD	D	DS	AS	A	SA
5. I can communicate the vision for small group members.	SD	D	DS	AS	A	SA
6. I feel competent to shepherd people through change in the small group leadership.	SD	D	DS	AS	A	SA
7. I have the skills to lovingly communicate change to those involved in the ministry.	SD	D	DS	AS	A	SA
8. I know how to incorporate disciple-making principles for training the small group members.	SD	D	DS	AS	A	SA
9. I know how often I should follow up with people to make sure their ministry stays on course in the small group process.	SD	D	DS	AS	A	SA

APPENDIX 2
SERMON SERIES

Sermon 1 Manuscript: “Church, Community”

We love church, but don’t know about the church.

We will try to unpack the A-Zs of the church today. First of all, what is the church?

1. The church is a people, not a building.

Paul defines the church by saying that the church is a people, not a building. 1 Corinthians 1:2 says, “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours.” The words “those who are called to be saints in Christ Jesus” means a church is not a building, but people of God. This community of people here is the church.

Is a praise team a church? It is also a church because it is a gathering of people who have been called by God.

In fact, in the Old Testament times, the Holy Spirit did not dwell in people. The Holy Spirit dwelled in only a few people and only stayed until His mission was over. But after Jesus Christ died for us, we are now a temple where the Holy Spirit resides within us, according to 1 Corinthians 3:16, which says, “Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?” We are the church and the temple, showing that the church is a people, not a building.

Then, how does Jesus Christ view this church? The answer can be seen by looking at the conversation between Jesus and Peter in today's text. In Matthew 16:15,

Jesus is with his disciples and asks, “Who do you say I am?” Peter gave a good answer to His question. Matthew 16:16 says, “Simon Peter answered, you are the Messiah, the Son of the living God.”

Jesus makes his first declarations about the church after Peter’s confession in Matthew 16:18: “And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it.”

In the Old Testament era, gatherings for religious purposes were called churches. Therefore, for Jews, church was not a brand-new word. But Jesus is talking about something completely different from these gatherings now.

He says, “On this rock I will build my church.” What does this rock mean? “Peter” and “rock” in Matthew 16:18 have the same meaning, the same etymology. But Peter is a man, Πέτρος, ου, ό (Petros) in Greek, while rock is πέτρα, ας, ή (Petra), a feminine noun. Peter and the rock are different from each other. The Lord will build the church on the “rock,” but that rock is not Peter.

Then, what was in the previous verse? Do you remember Peter’s confession? Matthew 16:16 says, Simon Peter answered, “You are the Messiah, the Son of the living God.”

“You are the Christ, the Son of the living God.”

What does “I will build the church on the rock” mean, then? The rock is Peter’s confession.

Therefore, what is a church? The church is a gathering of people confessing that the Lord is the Christ, the Son of the living God.

Then, how much does Jesus love His church? The phrase “my church” clearly shows how much Jesus loves His church. Matthew 16:18 says, “And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it.” He said I will build “my own church,” not just any church. We use “my”

for things we really value such as “my friend,” “my girlfriend,” “my parents.” That He called the church “my church” shows how much He cherishes it.

2. The church is the body of Jesus.

1 Corinthians 12:27: “Now you are the body of Christ, and each one of you is a part of it.” What Paul said regarding the church is that we are the body of Christ and each one of us is a part of it.

This community is the body of Jesus. When the Apostle Paul persecuted people who believed in Jesus and went to Damascus, Jesus asked Paul why he persecuted him.

The apostle Paul persecuted the people who believed in Jesus, the church community. However, Jesus didn’t say Paul persecuted “my church,” but used the word “me”! Because the church is the body of Jesus! He regards His church as His body.

Who should be the head of a healthy church? Only Jesus Christ. Some are His arms; some are His legs. It’s not all separate; it’s a body. The body is governed by the head, Jesus Christ. And the person next to you is also the body of Jesus as well. I am the church and you are the church!

In Matthew 25:41, Jesus says, "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me."

He says, “as you did it to the least of your brothers, you did it to me.” Because the person next to you is Jesus’ body.

Therefore, what should we do? I believe that we should always love the body of Jesus, this community.

3. The church is one diverse body.

What do you say when you say you are a church?

1 Corinthians 12:27 “You are the body of Christ, each part of it.” Each one in the community is part of the body, which means each one of you is Jesus’ arm, leg, nose, or shoulder. We are body of Christ.

When the brain gives commands, the hands move and the feet move, because they are connected. Once Jesus Christ, the head of the church, commands it to go, the whole body starts to move. 1 Corinthians 12:20 explain this: “As it is, there are many parts, but one body.”

Also, this church includes a variety of people. 1 Corinthians 12:12 says, “Just as a body, though one, has many parts, but all its many parts forms one body, so it is with Christ.” The church is diverse, but it is one body. Therefore, we should love, share, and pray for each other, because we are all connected to one body.

1 Corinthians 12:26 says, “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” When our stomach hurts, our whole body hurts. The community that rejoices and weeps together is a good body of Christ. Recently, Korean churches have had big struggles in Korea. But we have hope that the world doesn’t hate Jesus but the people who believe in Jesus. If we, the church, are transformed to show the light of Jesus, we have hope of a coming revival.

Jesus says in Matthew 16:18, “And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it.”

Sermon 2 Manuscript: “Breaking the Bread”

You have many friends, then what is a friend? Friends are the ones who have fellowship by continuous sharing their hearts in Jesus. Today’s text shows the background of Jesus’ first creation of the early church. I try to unpack some answers regarding this wonderful community by asking a few questions.

First Question: How did the early church become a community?

Acts 2:42 says, “They devoted themselves to the apostles’ teaching and to fellowship to the breaking of bread and to prayer.” What happened when the early church received grace?

They started to have fellowship among the church members. They didn’t all go back to their own houses, but they started to have fellowship. The Greek for the word “fellowship” here is *koinonia*...What is *koinonia*? It’s not just playing or having fun together, but a fellowship where people share their hearts.

Acts 2:42 says, “They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” The early Christians broke bread and hung out. Breaking bread has two meanings here. The first meaning is just eating. Jews tear bread when they eat, therefore, breaking bread meant the same to them as eating rice means to Koreans. What is the second meaning of breaking bread? It’s a communion service. It was not the end of the meal, but the beginning of spiritual fellowship.

What did the early church do after being taught? They tried to have close connection with their community. They tried to be connected to the body of Christ.

1 Corinthians 12:27 says, “Now you are the body of Christ, and each one of you is a part of it.” If we are the body of Christ, we are attached to the community.

Throughout the pandemic era, we have realized some precious things: “I need community. I need the people who help each other, share with one another, and recover together.” My faith is able to be maximized when we give and take spiritual influence among church members.

I’ve been to Cambodia before for a mission trip with college ministry students when I was in Korea. There was a woman on the mission team who had Mysophobia because she hated dirty things. As you know, Cambodian is not that clean because they lack water and a sanitization system. Therefore, when the kids came up to the woman, she kept going backwards to avoid touching them. But, every person on the mission team

except for her hugged, cried, and prayed for them. At that time, she felt like God was speaking directly to her, saying, “ I love you so much and the child before you as well.”

She started to hug, cry, and pray for the children, just as the whole community, the mission team were doing.

Later, she decided to be a missionary for these people for a year. Being in the community makes you bear good fruit for the kingdom of God.

Second Question: What is Community?

Community means those who are called to be saints in Christ Jesus. A church is not a building, but the people who are called by Jesus Christ. A gathering of people who have been called by God is the church, which is a community.

The Greek word for church is *ekklesia*. It’s a combination of *ek* (out of) and *klesia* (calling). That means the church is a “gathering of the Called Out.”

We don’t come together in order to become one. The Lord has already brought us together.

Third Question: Why are We Strong in Community?

In Acts 2:46, Luke says, “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts.” Day by day, the people of the early church made every effort to gather together in the temple, to break bread at home, and to eat with joy and sincerity of heart. Acts 4:32 also says, “All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.” What do you do before God’s explosive power comes into the community? All the believers were one in heart and mind. God made the community one in heart and mind for the sake of the kingdom of the God. A community has magnificent strength and power when the hearts of the community become one.

Last Question: What is the Greatest Spiritual Benefit Enjoyed in the Community?

Where did the early church begin? Acts 2:5: “Now there were staying in Jerusalem God-fearing Jews from every nation under heaven.” The gathering of all regions, countries, environments, and families became the church after Peter’s sermon.

What is the church? It’s not just a gathering with the same people, but with various people from different backgrounds. That’s why there is often conflict in community because community consists of many people who are different from each other. However, I still believe this is the church. I say this whenever I officiate for the marrying couples. Some people say that once you get married, you get three rings: an engagement ring, a wedding ring, and suffering. Why do some people say marriage is suffering? Because they don’t know marriage is not just happiness, but a sacrifice for your spouse.

When you realize that you live with a person who has lived in a completely different environment and has a different personality, you are able to grow to become one with your spouse.

Growth! We grow when different people start to become one. Community is basic, fundamental, and significant for your spiritual growth and journey.

Sermon 3 Outline “The Church’s Reason for Existence”

The most basic definition of the church in the New Testament is that it is the people of God who are called in Christ (Matt 16:18). Then, what are the three reasons for the existence of the church?

First, the church exists first of all for God.

The head of the church is Christ and that the risen, living Spirit continues to guide it. The church is the organic, institutional, and worldly expression of God’s reign realized by the coming of Jesus. If the kingdom of God means the more comprehensive

domain of God's rule, the church can be said to be a transitional institution that belongs to that domain for God.

Second, the church exists for the world.

Preaching the gospel to the ends of the earth is the most important duty of the church for the world. The whole church, pastors and laity alike, are called to this mission. As members of the church, everyone in the church has a gift to carry out this mission. No one is an exception to this, according to Acts 1:8. "The greatest service ministry to which lay people are called is to evangelize, especially to be witnesses of Christ."

Third, the church exists for the church itself.

The believer is not able to leave the church community for the rest of his life. Jesus sent his apostles into the world (John 20:21) and built his body, the church, on their foundation (Eph 2:20). It started with His resurrection.

Sermon 4 Manuscript: "Four Principles of Community Growth"

Every church and community want to grow. Church community is also a spiritual community, so it is a growing community. The community that fellowships with the explosive power of God's Word and prayer has always grown, and that revival and growth continues in the church today. The Dasom ministry is also significant community for the spiritual growth and revival in the Washington, DC, area.

1. Spiritual Training

At the end of the Gospel of Matthew, Jesus left his will. In Matthew 28:20, Jesus says, "and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." This means to keep spiritually training without ceasing. The purpose of spiritual training in a long-term plan and perspective is to become a person who keeps what the Lord has commanded. This is discipleship

training. The results of this training can only be implemented when we have the authority in heaven and on earth of the resurrected Lord.

2. Prayer

Luke 24:49 says, “I am going to send you what my father has promised; but stay in the city until you have been clothed with power from on high.” The apostles gathered in the upper room and prayed to receive the Holy Spirit, and they began to preach the gospel boldly. In this way, prayer is directly connected with the Holy Spirit. Prayer is the principle of the church’s spiritual growth. Only through prayer can we receive the power to practice proper Bible training and the power to evangelize. Small groups need to be equipped by the power of prayer. Growth has the meaning of “to grow up” or “to grow taller.” Entering the New Testament, the word growth appears frequently in the Gospels. For example, in Luke 2:40, “And the child grew and became strong; he was filled with wisdom, and the grace of God was on him” and in Luke 2:52, “And Jesus grew in wisdom and stature, and in favor with God and man”

The growth of Jesus is of great interest because it has a great meaning for the whole community to gain salvation and have hope. The growth of the church has the same meaning and purpose, so it is also of great interest to God and people. That is, the church is the body and the members of Christ. This is because only when this body grows can we accomplish the will of our Heavenly Father in the whole world and the great work of saving mankind who will perish. Even in small groups, we are able to experience special spiritual growth through prayer. When you are done sharing the Word of God, try to pray all together! When you share prayer requests among small group members, start to pray fervently for the prayer requests! That could be the starting point of spiritual growth of your small group.

3. Evangelism

The principle of the church’s mission is evangelism according to Mark 16:15.

Mark 16:15 says, “Go into all the world and preach the gospel to all creation.” These words are directly related to the resurrected Lord, ascending into heaven and sitting at the right hand of God. The faith of believers who do not evangelize will inevitably go down. Evangelism is a strong weapon that can subdue Satan who has seized the power of the air. The evangelizing church is improving and growing day by day.

4. The way of the cross

Jesus said to Peter, “Follow me” (John 21:22). This means to follow the path that Jesus walked. Jesus, who said, “I am the way and the truth,” also “suffered for you, leaving you an example, that you should follow in His steps” (1 Pet 2:21), which is the way of the cross. Although modern churches seem to be growing at an amazing speed, the reason why they cannot overcome the forces of evil is because they do not take up their cross and follow the Lord (Matt 16:34).

The four principles of church growth specified in the four gospels are spiritual training, prayer, evangelism, and sacrifice, the way of the Cross.

Acts 2:47 gives the principle for biblical community growth: “Praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.” The Holy Spirit, who appeared on the Day of Pentecost, is the executor of missions and put into practice the Gentile missions commanded by Jesus as the spirit of mission. The Holy Spirit, as the executor of the mission, started the church and evangelism in order to achieve the purpose of mission through the church. And the mission of Acts was the mission of the lay community. According to the book of Acts, the gospel was spread not through professional evangelism, but through Jewish lay people who were scattered because of the diaspora. The layman Philip preached the gospel to Samaria (Acts 8), Peter to Judea (Acts 9), and Paul and his companions to the eastern half of the Roman Empire (Rom 15:19).

We are the Korean-American spiritual Diaspora. And now we are people who should pray together for the growth and revival of the community. Let's pray together for the spiritual recovery of the Dasom ministry and a new revival of the community in the pandemic era. The spiritual strength of community seen through the book of Acts is by no means a strategy of human means. Before Pentecost, the disciples were incompetent and cowardly disciples, who had been trained for three-and-a-half years yet were defeated in the face of death. However, while there was no prayer in Mark's upper room, they received the power of the Holy Spirit and accomplished a remarkable work of revival.

If the Dasom ministry and all small group try to be filled by the Holy Spirit, we will grow into a victorious church.

APPENDIX 3
TRAINING SMALL GROUP LEADER CURRICULUM
EVALUATION RUBRIC

The following evaluation will be sent to five pastors of KCPC and ten small group leaders who will evaluate the course material to ensure it is biblically faithful, adequately thorough, and applicable to ministry settings.

Name of Evaluator: _____

Date: _____

Training Small Group Leadership Curriculum Evaluation					
Lessons to be Evaluated:					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness					
The curriculum is biblically and theologically sound. All Scripture is properly interpreted and explained.					
The material is clearly relevant to the issue of training small group leadership.					
Scope					
The curriculum sufficiently covers each issue it is designed to address.					
The curriculum covers the basics of training small group leadership.					
Methodology					
The curriculum sufficiently addresses the steps of training small group leadership.					
The curriculum makes use of various learning styles, such as lecture, discussion, case study, reading, writing, and homework.					
Practicality					
The curriculum includes opportunities to practice training small group leadership.					
At the end of the course, participants will be able to train small group leadership.					

APPENDIX 4
SMALL GROUP LEADER TRAINING
REGARDING COMMUNITY

Session 1: The Definition of Community

1. Definition of Community

The definition of community has been systematically developed within the discipline of sociology. The argument that a concept developed in sociology cannot be used theologically is too narrow. Although the word “community” does not appear in the Bible, many concepts that indicate community are present. Therefore, if the concept of community is theologically re-established and used well, it can be a very useful analytical tool to explain the Christian church.

Then what is community? Community can be defined as a gathering or group of people who profess Jesus Christ as their Savior to have fellowship and achieve God’s will.

2. Biblical Evidence of Community

Ephesians 4:11-16 explain the nature of the church’s communal organization. Centering on the verse, the characteristics of the organizational structure of community will be extracted. Ephesians 4:11-16 gives a good description of the relationship between Christ and the saints and between saints and saints in the church.

The epistle of Ephesians explains the communal nature of the church through the analogy of the human body. Christ is the head of the church, and the saints are the body attached to the head, and each is connected through each joint. Closely examining

the words of this metaphor reveals the characteristics of the organizational structure of the community.

First, the owner of the church community is not man but Jesus. Verse 15 says, “Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.” A church organization is not an anarchist structure because it has an owner. There is also a clear order in the sense that Christ is the absolute Lord and that the community is constituted so that his will is fully accomplished. Therefore, the church as a community prioritizes the will of God, the Master, rather than the will of man.

The second thing to look at is the relationship between the owner and the members of the church. Verse 12 says, “to equip his people for works of service, so that the body of Christ may be built up.” Christ is the head of the church and the saints are the body of Christ. The head has the function of giving orders, and it also has the function of hearing reports from the body and giving instructions again. The relationship between the head and the body is a vertical relationship with a clear up and down. The body cannot give orders to the head. Therefore, each member of the body, the members of the church, must completely obey the will of Jesus Christ, the head. Because Jesus is the perfect Creator God, no protest or resistance is allowed. In this way, the vertical relationship with God is the most important aspect of the church community.

However, this vertical relationship is a little different from the vertical relationship found in the world’s organizations. It is different in that the head (Christ) and the body (saints) are united with each other within the vertical relationship in. No worldly vertical structure exists with such a united relationship. As a result, many conflicts and quarrels occur in worldly organizations. The system of total obedience to the will of Christ in the context of union with Christ is a very unique characteristic of the church community.

Third, each member is said to be connected. Ephesians 4:16 says, “From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” The whole body is not a structure made of a single cast, but an assembled structure connected by nodes. Being connected by nodes indicates the organicity of the relationship. The relationship between people within the community of the church is like an organic connection between nodes. Therefore, the church community is not a hierarchical or vertical structure like those in bureaucratic organizations. It is a form in which members are horizontally and organically combined with each other. Being organically united refers to a structure that allows autonomy but does not allow members to deviate from the goals of the whole community. Giving autonomy to the hands and feet does not allow the hands and feet to go beyond the control of the head.

Fourth, each member has a portion assigned to it. The fact that each member has a measure according to Ephesians 4:16 means that each member has their own work to do. This concept also defines the limits of human beings. Each member has his or her own work to do, which means his or her own expertise. Each member must work according to the talents received from God. Verse 11 says, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers,” This verse tells us that each member should work according to his or her area of expertise. However, a division of labor is required here. For example, the fact that I have been called to be a teacher does not mean that I should exclusively do a teacher’s work. I have to share the work with other teachers. This concept shows that there are human limits. Therefore, each member in the community must adhere to the principles of specialization and division of labor.

Session 2: The History of Community

The Dasom ministry has faced spiritual stagnation in the era of Covid-19. But history reveals the answer to this challenge. We believe that the answer for Dasom ministry in an unprecedented pandemic era lies in the appearance of community in history. This section will consider this history of community.

1. The Origin of Community in the Old Testament

The origin of begins with the descendants of Adam and Eve, who were the first community God created. A group together with God can be said to be a true community centered on God. When Adam and Eve rejected God and left their community with Him, a new part of the history of mankind apart from God began and the world was divided into different races. Even in the events of Noah's Ark and the Tower of Babel, mankind accepted communal tasks as a means of living. However, after the Tower of Babel incident, mankind was scattered and had to face the challenge of different languages in order to live together in a community way.

2. Abraham's Community in the Old Testament

The Hebrew community started with Abraham, a descendant of Noah who lived in the discord created by these different languages. In the midst of this, God called the descendants of Abraham and the nation of Israel to depend on God as a community with God in the fellowship of God's people.

Canaan was the area where the descendants of Ham lived, and it was a very backward and remote place. It was a place where not many people lived, although a small number of nomads lived in villages. God called Abram, who was living in such an environment. "Leave your country and your relatives, and go to the land I will show you." At that time, he took their elderly father, Terah, along with their brothers and nephews to join him in his journey.

After Abram and Sarai separated from Lot, God changed Abram's name to "Abraham," and on that day He gave his descendants the border of Egypt to the south and the valley of the Euphrates to the north. This is the standard of vigilance that Israel is trying to recover today. From that point onward, the Abrahamic community grew in number. His son Isaac, not his servant, was born, and Abraham became an important figure in the Old Testament who walked with God as the father of faith. This is indeed a great communal secret. The community itself develops and grows according to the promises God has given.

3. Israel's Wilderness Community Beginning with the Exodus

The clearest example of a faith community in biblical history was the Israelites in the wilderness led by Moses. Through their life in Egypt, the family that started with Jacob's twelve children increased. There must have been many problems as a result, and the Egyptian leaders' trouble meant they had to deal with the Jews, the uneasy element found within their territory, rather than expanding their territory.

At that time, Moses had already become Jethro's son-in-law on the other side of the wilderness. While shepherding the sheep, he heard the voice of God from Mount Horeb. He returned to Egypt and shared the voice of God with the chieftains of each tribe of Israel. At that time, Israel began to come together as a community. And as the Israeli community watched the process of bringing down the ten plagues on Egypt, they became convinced of how much God loved them. That is how the Exodus began.

Israel's wilderness life, which began with the Exodus, became a concrete expression of God's kingdom, and his people became a community in the wilderness. In the wilderness, the Israelites realized that they were God's people. Those who had lived in Egypt had to end their lives in this wilderness community life. And only those who were born and survived purely in the wilderness community could enter the land of Canaan, where milk and honey flowed. They could form the aspect of a theocracy in the

wilderness. That became the most characteristic feature of community life in the wilderness. Israel became the nation that served God as their king. When Israel faced other pagan nations, they saw God victorious. God insisted on a unique religious life style for them. Thus, God's community, Israel, were transformed into a God-centered community. Israel became proud that their national community was the theocracy of God.

Session 3: The First Community

1. The First Community, Adam and Eve

The first community of mankind was the family community of Adam and Eve. God created Adam and Eve, made them into a family, and established a family community in the Garden of Eden. The first members of the family community were Adam and Eve. Two people united to form one body, forming a community. Being one body means that the relationship between the two people (components) is very close and organic. It is a relationship sufficient to form a community.

The term "body of Christ" is often used to emphasize the ecclesial community. The meaning of Adam and Eve becoming one flesh means not only being physically one, but also becoming one in the body of Christ communally. This means that the union of Adam and Eve has the communal character of union with Christ. Genesis says that these two people married and became one body physically and spiritually, forming the most perfect community.

2. The Purpose of the First Community

The family community of Adam and Eve had a purpose to pursue. Its purpose can be found in Genesis 1 and 2.

"God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground" (Gen 1:28).

Adam and Eve had to fulfill God's cultural mandate. This means that community should not be exclusive or closed off to the world. The purpose of the community is to actively establish and expand the kingdom of God in the world. This is the purpose of the community.

“And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die” (Gen 2:16,17).

The purpose of Adam and Eve's family community was to fend off Satan and to enjoy koinonia in the Lord. Obedience to God's word and fellowship among members is an important purpose of the community.

3. Causes and Consequences of the Destruction of the First Community

The cause of the destruction of the first family community was that Adam and Eve fell because they disobeyed God's Word. The purpose of the community was lost from the point of view of community.

First, Adam and Eve allowed Satan to invade the Garden of Eden. Second, they allowed Satan's temptation, and the third is that they fell into that temptation. Looking at this shows that in order for the community to be fully maintained, the purpose of the community must be right and be upheld. In this way, the destructiveness of community can be investigated. For example, you can investigate the goals of the community when a church is divided or conflicted. Here we need to look at the destruction of Adam's community.

First, the purpose of the community was changed. Before the Fall, the purpose of the community was to follow God's commands vertically, keep the Garden of Eden, and live in a happy family with Eve. But after the Fall this purpose was lost. Now, what to eat and what to drink, survival, became the purpose of the community. The loss of the sense of community also meant the loss of the purpose of the community.

Second, the relationship between the constituents of the community was changed. Adam and Eve had a relationship of mutual love. After the Fall, the relationship of love turned into a relationship of power. They turned into people who wanted to dominate each other. In this way, when the communality of the church is lost, the relationship between the members of the community changes into a power relationship. It changes from an attitude of love and service to an attitude of self-assertion and domination. As a result, cooperation does not take place, and conflicts and antagonism intensify.

Third, the relationship between the community and the environment was also destroyed. Before the Fall, the relationship between the community and the environment was literally one of unity. It was a relationship of living with nature, protecting nature, and living with nature's help. However, after the fall, the ground produced thorns and thistles, and humans had to live in fierce competition in such an environment. The environment sometimes took the lives of humans through natural disasters, and humans polluted and destroyed nature in the name of development. When the church's communality is lost, the relationship with the environment deteriorates.

Session 4: The Early Community in Acts

1. Establishment of the Early Church

The birth of the early church, the Jerusalem Church, began with the coming of the Holy Spirit. Just as Jesus began his public life by being filled with the Holy Spirit, so the disciples also began their public activities by being baptized with the Holy Spirit. Through the work of the Holy Spirit, the weak disciples became servants with power, and the first church grew explosively.

2. Members of the Early Church

There were two groups with different languages within the church of Israel, the Hebrews and the Greeks. Because the Hebrews lived in Palestine, they primarily spoke Aramaic and belonged to the mainstream within the Jerusalem church. The Hellenists were people who had lived in the diaspora and had recently come to Palestine. They mainly spoke Greek. A typical place for them to gather was the synagogue composed of “free people” who had returned from the diaspora. Although this Hellenistic group belonged to a minority within the Jerusalem church, it became a bridge for the globalization of the gospel. They played an important role in the expansion of the gospel and missions to the Gentiles in the book of Acts.

3. The Appearance of the Church

In Acts 2:37-47, we can look at the content of the meetings of the early church. Here, we find evangelism, baptism, the teachings of the apostles, miracles and signs, fellowship, sharing possessions, the Lord’s Supper, praise, recitation of hymns, and prayer meetings.

i. A church with the work of the Holy Spirit. From the day of Pentecost in the book of Acts, the work of the Holy Spirit was the dominant reality in the life of the early Christian community, and the Holy Spirit was the source of all leadership. The early Christian community in the book of Acts never made an important decision without the guidance of the Holy Spirit. Without the help of the Holy Spirit, they never began the work of ministry and evangelism for the church community. In view of this, the early church in the book of Acts was a community that was thoroughly guided by the Holy Spirit. It can also be seen that all the leaders of the early Christian community in Jerusalem in the book of Acts were filled with the Holy Spirit.

Therefore, they were a multicultural/multi-polarized community, but they were rubbed and mixed by the Holy Spirit to form one holy church in beautiful harmony. And

the church that appeared in the book of Acts was able to live day-by-day and in every moment of life with courage and power through the Holy Spirit. Because of this work of the Holy Spirit, the early Christian communities were able to sell all their possessions and share with each other, living together and eating and living together as a community.

ii. A church where the Word was alive. The early church, the Jerusalem church, was a church committed to the Word and a church established through apostolic tradition. Therefore, the early Christians in the book of Acts did their best to listen to the apostles' teachings and live by their words after experiencing the Holy Spirit. In other words, they devotedly participated in the teachings of the apostles. Teaching the Word and listening to the Word were the most important things in the life of the early community. Therefore, the early Christians preached the Word wherever they went. By doing this, they did the work of making disciples through the Word of God. As a result, the number of disciples increased and the number of churches increased.

iii. A church where the fellowship of saints developed. These early communities developed the "communion of saints." Fellowship here is not simply brotherly or sisterly love that comes from any kind of warmth or humanity, but *koinonia* fellowship that creates wonders and signs. At the same time, it involved the whole act of collecting and distributing donations along with the offerings and articles offered during worship. This *koinonia* was accomplished from the religious aspect, from the socio-political aspect, and from the economic aspect. In this way, the range of meanings implied by the word *koinonia*, which expresses the fellowship of the early house church, is very large.

Although this word is not related to the family, it was used to express the relationship between members of the house church as if it were the intimacy between family members. The noun *koinonia* stands out in the sense of participating in some common thing or activity, that is, participation in the Holy Spirit, faith, Christ and his

sufferings, the ministry of the gospel, and financial support, meaning that people had a direct relationship with each other. It was used in the sense of participating.

iv. A church that shared bread. Early communities frequently “shared bread together.” Sharing this bread could mean a community meal, or it may have been a reference to the sacrament. This communal meal was a sacred love feast in which people in the society of the time shared fraternal and sisterly love, encouraging, comforting, and loving each other. In addition, the Lord’s Supper was an important table sharing as Christians faithfully recalled and commemorated the crucifixion and resurrection of Jesus Christ and participated in the redemptive acts of love of Jesus Christ. Therefore, whether it was a communal supper of love at the breaking of bread or a sacrament commemorating the redemptive death of Jesus Christ on the cross, it provided at least one meal a day for the poor. Therefore, it was a joyous, joyful, and blessed day to break bread for them.

v. A praying church. Another characteristic of the early Christian community was prayer. The early community in Mark’s upper room on the day of Pentecost was a community that prayed to God with all their heart, and it can be seen that they prayed in the temple and gave praise to God.

When they prayed together, they built the Jerusalem Church. In the book of Acts, the phrase “with one heart” is at the heart of ecclesiology. Also, when raising people, they were established through united prayer. They were filled with the Holy Spirit when they prayed, and they overcame the crises of the church through prayer.

vi. A healing church. As a healing community, the early church would gather together at Solomon's Palace to hear the gospel and experience healing. The Jerusalem church healed sins with one heart. Through prayer, not only with the heart but also with

the mind, they experienced the healing of the sickness of the body, that is, disease. They also experienced the healing of the sickness of the spirit.

vii. A missionary church. In the early church, the whole church had the same heart and chose missionaries. They chose Judas, Silas, and Paul as their missionary. Also, the early church supported the missionary work with the same heart. This passion for missions did not last for a moment. In the early church, the whole church continued to carry out missions with the same heart, and they continued to send missionaries. Just as the sending Jerusalem church helped the mission field, the mission field churches also helped the Jerusalem Church.

4. The Ecclesiology of the Gospel of Matthew

The ecclesiology of Matthew's Gospel emphasizes that the church belongs to Christ. First of all, it is Christ who has established the church. While Jesus was doing His earthly ministry, He already told His disciples that after the resurrection He would establish a church to make disciples of all nations. The passage that shows this most clearly is the paragraph about Peter's confession of faith.

Following Peter's confession, Jesus uses the word "I" a total of three times in His answer. What we can see from this is that the sovereignty over the church belongs only to Jesus, and that the church has been proclaimed and designed by Jesus. This is the first characteristic of the ecclesiology of the Gospel of Matthew.

Then Jesus declares that the church is built on a rock. There are various interpretations of this "rock": (1) Jesus; (2) the truth contained in Peter's confession; (3) Peter's faith; or (4) God. Barclay supports the fourth of these views. Of course, the fourth view is not wrong, but the second view is most accurate. The church is built on the truth that Peter spoke, and God is the one who helps us to make that confession. Therefore, although God must be the foundation and source of the church, the confession made through God becomes the rock of the church. This word "rock" means that the church

cannot be shaken. The church that Jesus built is built on a rock that does not fall down and that does not move even in the midst of storms. That is why the church can overcome the powers of Hades. Jesus declares, “The gates of Hades will not pass through the church.”

Finally, Jesus declares that he gives “the keys of the kingdom of heaven” to the church. The “keys” here are given to the person appointed as the steward. Therefore, to give the keys means to delegate all authority. Some argue for different views here. The question is not about the “keys to heaven” but about who will receive them: (1) Peter and his successor, the Pope; (2) saints who will rule the world during the Millennium; (3) the twelve apostles; or (4) the entire church of Christ. Catholicism insists on the first view. However, the last view seems to be the most plausible here.

What does the binding and releasing refer to? There are various proposals for this: (1) the power to cast out demons; (2) the power of judgment; (3) the power of apology; (4) the power of expulsion from the community; or (5) the power of teaching. The majority of scholars agree with the fifth proposal. The reason is that “to bind and to loose” is often used in rabbinical texts to refer to the activity of teaching. Therefore, if Peter and others in the church give correct teaching, it will open the gates of heaven, while giving false teaching will close the gates of heaven. On the other hand, this expression is missionary language, and the church has the keys of heaven and functions to open the door for people to enter. Therefore, since the church holds these keys of heaven, it has heavenly authority on earth. In God’s will, teaching is a channel that leads people to God, but there is more. In other words, teaching is part of the will of God, but the only aspect of the will of God. Therefore, the church will have to bind and untie us with the keys so that the kingdom and the righteousness of God may be loosed on this earth, and things that are not the kingdom and the righteousness of God may be bound on this earth. Just as God gave Adam and Eve the authority to rule the earth, Jesus gave us

the authority to release the kingdom and the righteousness of God on this earth. The church has the right to smoothly open the door to heaven.

APPENDIX 5

SMALL GROUP LEADERSHIP TRAINING

Session 1: Leadership of the Small Group Leader

1. What is Small Group Leadership?

The leadership of small group leaders is the ability to deliberately and systematically influence all small group members positively and help them enjoy a better spiritual life. From the moment leadership is lost, the community does not work and perishes. In addition, small group leaders should not only lead small group members, but they should stand as young leaders who play a pivotal role in the church.

2. Required Leadership Characteristics for Small Group Leaders

i. Skilled leadership. People have no choice but to obey in front of someone who is superior to themselves. And they show respect because they want to imitate his skills and charms and want to be with him. Skills are directly related to a person's leadership and influence. God mainly uses the prepared talent. All small group leaders must be prepared to build their skills.

ii. Servant leader. In the book of Acts there was a Levite named Joseph who was called Barnabas. But why did people start calling Joseph Barnabas? The name Barnabas means "authority." It was the appearance of his serving, not his position or appearance.

iii. Influential leader. It is more important to become a spiritual person than to excel in ability. Therefore, small group leader should be sensitive to the spiritual

situations of their respective small group members. Also, they must exert their spiritual influence so that members can become on same page with the spiritual flow of the church. Also, in order to receive spiritual power and spiritual influence, small group leaders should do their best in prayer, the Word, and worship.

iv. Role model of blessing. The most influential people to talk about blessings are those who have experienced them firsthand. Therefore, small group leader should beg for more blessings. They should always testify., “Everything is by God’s grace.” When David died, he made a will for his son Solomon. David makes three main requests in his will. The first was to know God, the second was to serve God with a whole heart and a joyful will, and the third was to work hard to build the temple. David was able to make such a will because he had already deeply experienced God’s presence and blessing.

v. Continuously developing leader. In order for a small group to become better, the self-development of small group leader is absolutely necessary. There is always progress, but there is also stagnation and regression. Only leaders who can anticipate and plan for the future grow and become more influential.

Session 2: Being a Good Small Group Leader

1. Identity of a Small Group Leader

i. Loved in order to love. Small group leaders should stand firm in the faith that God loves them. When my understanding of the love of God for me shakes, everything else in ministry shakes as well (John 10:28, Zeph 3:17).

ii. Wounded healers. When God heals our wounds, those wounds become a wonderful tool of God to heal others (2 Cor 1:4).

iii. Entrusted with people. God has given me my small group members, people more precious than anything else in the world (1 Tim 1:12-13).

2. Three Core Values for Small Group Ministry

i. A father's heart. The first mindset a small group leader should have is a father's heart. God works through a faithful heart toward your small group, one to serve each member with love and sacrifice (1 Cor 4:15).

ii. Self-denial and taking up the cross. As Jesus said in Matthew 16:24, a small group leader should deny himself or herself and take up the cross of the Lord in order to be His disciple. Confessing your weaknesses and sins at the small group meeting is the one example of practicing this life of self-denial (Gal 2:20).

iii. The Power of the Holy Spirit

The small group leader needs to believe that the Holy Spirit can intervene powerfully in your life. The power of the Holy Spirit is revealed when we surrender all to the Lord (Acts 1:8).

3. Seven Habits of Good Small Group Leaders (Excerpt from *How to be a Great Cell Group Coach*¹)

By practicing these good habits, a leader can make God's heart rejoice while growing up in the image of Jesus Christ together with his or her followers.

i. Get spiritual power from God. God is willing to meet with and empower you every day. Before meeting with small group members, taking time to approach God is a priority for your ministry. Two examples are as follows:

¹ Joel Comiskey, *How to Be a Great Cell Group Coach: Practical Insight for Supporting and Mentoring Cell Group Leaders* (Houston: Cell Group Resource, 2003).

(A) Meditation: Through a time of meditation, you are able to first gain strength and recover and deepen your relationship with God. It is a natural reaction to give others as much power as you receive from God.

(B) Prayer: Small group members are able to experience the power of a small group leader's prayer. By the time a small group meeting ends, the small group leader should make time to for each person to share prayer requests and should recommend all the members to remember and pray for these prayer requests.

ii. Encourage your people. Encouragement refreshes the small group members in the middle of complex realities and motivates them to follow God.

(A) Encouragement is the oxygen supplied to your people.

(B) You need to encourage their changes to make progress in their faith life.

iii. Take care of your people. One priority for small group leader is to take care of the members whom God has entrusted to you. Several action steps for taking care of small group members are as follows:

(A) You need to first shares your own difficulties in order to build relationships of mutual dependence and trust.

(B) You need to honestly admit your mistakes and say, "I'm sorry." You are highly recommended to have the courage to ask forgiveness to your small group members.

(C) Be friends with your small group members. Such friendship is the key to success of your small group.

iv. Pursue development and training. A significant way to grow your small group members is by continuing to challenge them to grow out of their comfort zone and keep them consistently trained. Some examples are as follows:

(A) Small group members can develop their talents, gifts, and passions through special information or training provided by the church.

(B) You can ask small group members critical questions to encourage them to find solutions for their problems.

(C) Use the items on this to-do list to develop a healthy and growing small group:

- a. Invite new people to the small group meeting every week.
- b. Contact the small group members regularly.
- c. Send comments or messages of encouragement online
- d. Plan and prepare in advance for the next small group meeting.
- e. Demonstrate good skills in evangelism, listening, and small group leadership.
- f. Get acquainted with your small group and learn how to meet their needs through group activities.
- g. The final goal for the small group leader is to lead the small group members to be more like Jesus.

v. Set up strategies and challenges. Small group leader should have a time to keep praying together with the small group members in order to fulfill God's vision for the small group.

(A) You need to keep focusing on dividing into two small groups in order to build another small group leader and create another healthy small group.

(B) You should discover and nurture a future small group leader to long for God and faithfully participate in small group meetings.

(C) Consider asking another small group member to take charge of prayer or worship as a good way for more people to participate.

(D) Be ready to lovingly rebuke small group members when they walk the wrong path.

(E) Continue to encourage and challenge the members to achieve their God-given dreams.

vi. Follow the Checklist for Personal Spiritual Life and Small Group

Ministry. The spirituality of the small group leader determines the spiritual level of your small group. Without personal intimate fellowship with the Holy Spirit, the small group leader will experience challenges in carrying out the small group ministry. You need to regularly check the level of your own relationship with the living God. The following questions can help you with this checkup:

(A) Checklist for Personal Spiritual Life

- a. Do I frequently evaluate my own spiritual condition?
- b. Am I trying every day to imitate the life of Jesus?
- c. Do I make enough time for Jesus and the Holy Spirit to work in my life?
- d. Do I meditate on the Word (Q.T.) and pray every day?
- e. Do I make spiritually connections with and encourage my small group members?
- f. Do I regularly read good devotional books?

(B) Checklist for Small Group Leadership

- a. Did I correctly preach the truth of the Bible at this meeting?
- b. Did I try to balance Bible study, prayer, and sharing at the small group meeting?
- c. When a small group member shared prayer requests, did I give them helpful advice?
- d. Have I set an example of prayer for the small group members?
- e. Was I transparent in sharing my life in the small group meeting?

Session 3: Strategies for Vitalizing a Small Group

1. Three Essentials for a Successful Small Group Meeting

(A) There must be honest sharing of life.

(B) There should be intercessory prayer for one another.

(C) There must be application of the words of the Bible to each life.

2. Active Participation of Small Group Members

The active participation of small group members is the main secret to the vitalization of the small group. Several tips for the active participation of small group members are as follows:

Length of meeting time. The small group leader should be speaking during twenty-five percent of the meeting time or less, with small group leaders talking actively for the rest of the time.

Seating Arrangement. Have small group members sit facing each other to encourage them to actively share their thoughts and emotions.

Good Questions. Use good questions to get your small group members involved.

Five stages of communication. Use the five stages of communication below to engage with small group leaders in various ways:

(1) Daily Communication

General conversations about life, such as weather, sports, or the latest news.

(2) Factual Communication

Observations about objective facts, such as those found in the Bible—

“Zacchaeus was a tax collector.”

(3) Cognitive Communication

One’s thoughts or arguments about something, such as the interpretation of a biblical text—“Just as Zacchaeus was changed when he met Jesus, so we are transformed by encountering Jesus.”

(4) Emotional communication

Speaking of one's feelings—"Like Zacchaeus, I want to meet Jesus and be transformed."

(5) Honest Communication

Being completely open to yourself and letting go of your deepest fears, sins, worries, and worries—"I am a sinner like Zacchaeus for this reason, so I need Jesus too."

3. Word-Centered Sharing

The Word of God is God's authority and our guidance for life. The Bible contains every truth regarding salvation and the way to live as a Christian. Small group leaders should lead the small group meeting by the word of God. Reading, listening, meditating, and sharing God's Word should be the significant engines for catalyzing your small group meeting.

4. Focus on Life Change, not Knowledge Exchange

Most Christians know the words of the Bible, but they have difficulty applying these words in their lives. The small group leader should help small group members to apply the Word of God in their lives through consistent communication. The true meaning of a small group gathering is to be a spiritual place of healing and growth where small group members learn to open themselves up through candid conversation with God, expose their shortcomings and sins, and pursue a changed life. For members' lives to be changed, the small group leader needs to share his or her own life and apply the Word first, trying to encourage and create an atmosphere for honest sharing.

1) Necessary Attitudes for Sharing

- (1) A recognition that we are all sinners who have shortcomings
- (2) Humility

- (3) Obedience to the Word
- (4) Love and encouragement for each other
- (5) Acceptance
- (6) Praying together and moving forward with the spirit of community

2) Strategies for Good Sharing

- (1) Consider the flow of questions and which application questions to focus on.
- (2) Adjust the conversation time for each problem for the meeting to be completed on time.
- (3) Limit sharing time to keep a single member from monopolizing the conversation.
- (4) Summarize the flow of the conversation.
- (5) Transform an unclear question into a more understandable or specific question.
- (6) Adjust the level of sharing depending on the maturity level of small group members.
- (7) Show empathy for small group members who have experienced the same problems you have. You also are able to share solutions from your own experience.
- (8) Be a spiritual mentor who asks questions and helps members solve their own problems.
- (9) Be prepared that some people may interrupt you from opening your heart while giving answers. In some cases, it is helpful to meet personally to develop a more intimate relationship.

3) Wise Auxiliary Questions

Wise auxiliary questions deepen sharing during a small group meeting. Once you listen carefully to small group member's answers, you should think of auxiliary questions to ask. Here are some examples:

- (1) What do other people think of this?
- (2) What do you think other people would have done in this case?
- (3) When did you do it the most?
- (4) What was the most memorable moment?
- (5) That's a good story. Can you please share some more details?

(6) I really want to hear about this. Why did you do that?

5. Asking Good Questions

Good questions enable lively, candid, and enthusiastic conversations. For small group leaders, open-ended questions are best. You need to avoid short-answer questions that can be answered with “yes” or “no,” such as, “Did God love the world and send his only begotten Son?” Open-ended questions encourage free conversation, such as, “you said that God loves the world. Would you like to share the first time you felt God’s love?”

1) Different forms of open-ended questions

(1) Observational Questions (who, what, when, where)

Ask this type of questions to understand the contents of the text in greater detail, for example, “What did God do to save us?”

(2) Interpretation Question (why)

Use this question to discover what the text means, for example, “Why do you think God sent Jesus to us?”

(3) Application Question (how)

You should spend most of your time on this this type of question. Through application questions, small group members are able to have a personal encounter with the Bible, to help them open their hearts, repent, and seek personal change. Use questions such as, “What personal decisions do you need to make after the lesson we shared today?”

6. The Art of Listening

As the small group leader listens carefully to other people, they begin to open their hearts. Showing interest through a good listening posture and facial expression is a first step for starting a conversation with your small group members. Therefore, you need to keep an eye on your small group members' non-verbal expressions. Furthermore, respond to small group members' stories with positive words, such as, "That's right, that's right." These expressions help members feel sure that small group leaders have understood what they have shared.

7. Small Group Prayer Meeting

The power of God is revealed through prayer. Jesus promised, "If two people agree on earth about anything they ask, it will be done for them by the Father in heaven" (Matt 18:19). The small group leader needs to lead the members to pray without ceasing. Some tips to help each small group meeting be focused on prayer are as follows:

1) Share prayer requests.

Share prayer requests at every small group gathering. Pray not for general prayer requests but for the specific prayer requests of each member.

2) Lead the members to earnestly pray for each other.

3) Lead in fervent prayer for prayer requests.

Small group leaders should approach small group members' problems by suggesting a prayer relay or fasting relay, if necessary.

8. Meetings Focused on Evangelism

Most small group meetings will be filled with spiritual energy as evangelism becomes the main mission of the small group meeting. Focus on planning and practicing

an outreach program. By joining missions, evangelism, and care ministry together, small groups can enjoy the grace that God gives through opportunities like the following:

- (1) Open house (VIP Invitation Day)
- (2) Community service for homeless people
- (3) Street evangelism
- (4) Short-term missions
- (5) KCPC's Onelife evangelism festival

Session 4: Preparation for Small Group Meetings

1. Self-Preparation

Small group leaders should prepare at least the following three things before each meeting:

Prayer. Small group leaders should continuously pray for the small group meeting.

Content. Small group leaders need to plan and adjust what to discuss, what to share, what to apply, and what other members need to prepare two to three days in advance. You could share various questions, examples, and news.

Care. Small group leaders should keep an eye on which members may be struggling.

2. Overall Tips for Leading Small Group Meetings

1) General tips on what to do

- (1) Develop a habit of listening.

Small group leaders need to be patient. Do not jump in haste at every

conversation. You need to admit that there are differences among small group members.

- (2) When there is a conflict or dispute, adjust appropriately.
- (3) Play a role in helping others reach better conclusions.
- (4) Provide encouragement in response to most answers.

2) General tips on things not to do

- (1) Do not criticize or attack.
- (2) Avoid excessive self-confession.
- (3) Do not put pressure on any small group member.
- (4) Avoid long and talkative questions.
- (5) Observe the meeting time: You need to accurately keep the start time and end time of the meeting and allocate the meeting time well.
- (6) Minimize distractions: Make sure everyone has turned off their cell phones or put them on vibrate.
- (7) Avoid controversial topics such as politics, ideology, and sports.

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ABSTRACT

STRENGTHENING COMMUNITY IN DASOM MINISTRY OF KOREAN CENTRAL PRESBYTERIAN CHURCH IN CENTREVILLE, VIRGINIA

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This project examines training small group leaders using both biblical concept of community and leadership coaching model. Chapter 1 provides the context, rationale, purpose, goals, research methodology, and limitations/delimitations for this project. Chapter 2 presents biblical and theological foundations for small groups, including community in the Triune God, in the Old Testament, and in the New Testament. Chapter 3 considers small group leaders as good coaches. It defines and shows the importance of coaching, providing the process of and principles for coaching from various perspectives. It gives biblical examples of coaching, such as the coaching of Moses by Jethro, of Joshua by Moses, and of Paul by Barnabas. Chapter 4 explains the project outline and gives detailed information about how to implement it. Chapter 5 evaluates this project and specifically assesses the three goals set in chapter 1.

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